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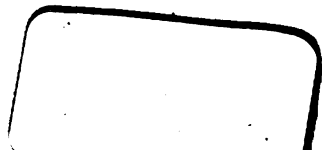
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PROCEEDINGS
OF THE
SOCIETY OF ANTIQUARIES OF SCOTLAND.

SESSIONS MDCCCLVII.—VIII.—MDCCCLIX.—LX.



VOL. III.



EDINBURGH:
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MDCCCLXII.



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CONTENTS.

Extract from Council Minutes.	
List of Office-Bearers 1859-60.	
List of Fellows, June 1860.	
List of Honorary Members, November 1860.	
Tables of Contents of Parts I. II. III.,	iii
List of Illustrations,	ix
Proceedings during the Seventy-eighth Session,	1
Proceedings during the Seventy-ninth Session,	151
Proceedings during the Eightieth Session,	321
Index,	507

At a Council Meeting of the Society of Antiquaries of Scotland, held on the 16th of January 1860,

Mr STUART, Secretary, reported that, in terms of former Resolutions, the Third Volume of the PROCEEDINGS OF THE SOCIETY was in progress under the joint superintendence of Mr DAVID LAING and Dr JOHN ALEXANDER SMITH; and that the First Part would be ready for circulation among the Members in the course of the present Session.

TABLE OF CONTENTS.

PART I., 1857-58.

	PAGE
President's Address. By COSMO INNES, V.P.S.A. Scot.,	3
Historical Description of the Altar-Piece, painted in the reign of King James the Third of Scotland, in the Palace of Holyrood. By DAVID LAING, F.S.A. Scot. (Plate I.),	8
Notice of the Ancient Monument, supposed to be that of James, first Earl of Morton, in the Church of Dalkeith. By JAMES DRUMMOND, R.S.A., F.S.A. Scot. (Plates II., II.*),	25
Remarks on the Round Tower of Brechin. By A. JERVISE, Corr. Mem. S.A. Scot. (Plate III.),	28
Notice of the Isle of the Loch of Banchory, and other examples of Crannoges. By JOSEPH ROBERTSON, F.S.A. Scot.,	35
Notice of the Roman Altars, &c., presented by the Right Hon. Sir GEORGE CLERK of Penicuik, Bart. (Plate IV.),	37
Notice of two "Crannoges" or Pallasaded Islands, in Bute; with Plans. By JOHN MACKINLAY, F.S.A. Scot. (Plate V.),	43
Notice of a Tomb on the Hill of Roseisle, Morayshire, recently opened; also of the Chambered Cairns and Stone Circles at Clava, on Nairnside. By COSMO INNES, V.P.S.A. Scot. (Plates VI., VII.),	46
Account of a recent discovery of Stone Cists, containing Urns and human bones, in the farm of Windymains, Humbie, Haddingtonshire. By Mr ROBERT FORMAN; communicated by the Rev. JAMES DODS, Dunbar,	50
On the Present State of the Question, "Where was John Knox born?" By JOHN RICHARDSON, Procurator-fiscal, Haddington; with Supplementary Notices by DAVID LAING, F.S.A. Scot.,	52
Notice of the Kers of Samuelston. By THOMAS THOMSON, F.S.A. Scot.,	64
Notice of Sculptured Stones found at "Dinnacair," near Stonehaven. By ALEXANDER THOMSON of Banchory (Plate VIII.),	69
The Law of Treasure-Trove: How it can be best adapted to accomplish useful results. By A. HENRY RHIND, Hon. Mem. S.A. Scot.,	76

	PAGE
Notice of Cists recently discovered on the Sea-shore at Lundy in Fife. Communicated by Mrs DUNDAS DURHAM of Largo,	76
Notice of a Stone Coffin which contained an Urn and Jet Ornaments, discovered near Pitkenney, parish of Aberlemno, Forfarshire. By ANDREW JERVISE, Corr. Mem. S.A. Scot.,	78
Notice of a Coffin cut out of the Solid Rock, containing an Urn, &c., discovered at Ferne, Forfarshire. By ANDREW JERVISE, Corr. Mem. S.A. Scot.,	80
Notes of some Curiosities of Old Scottish Tenures and Investitures. By Professor INNES, V.P.S.A. Scot.,	81
Historical Notices of the Family of King James the First of Scotland, chiefly from information communicated by JOHN RIDDELL, F.S.A. Scot. By DAVID LAING, F.S.A. Scot.,	87
Notice of Bronze Relics, &c., found in the Isle of Skye. By JOHN ALEX. SMITH, M.D., Sec. S.A. Scot.,	101
Notice of Farthings of John, King of England, from a hoard of Coins discovered at Newry. By JOHN LINDSAY, Hon. Mem. S.A. Scot., Cork; communicated by GEORGE SIM, F.S.A. Scot.,	107
Notice of a Chamber recently excavated in the Stone Circle of Callernish in the Lewis. By Sir JAMES MATHESON, Bart., M.P.,	110
Remarks on the Stone Circle of Callernish. By Lieut. F. W. L. THOMAS, R.N., Corr. Mem. S.A. Scot.,	112
Notice of a Volume of the "Accounts of Sir William Bruce of Balcaskie, General Surveyor of His Majesty's Works (1674-1679)," now in the General Register House. By JOSEPH ROBERTSON, F.S.A. Scot.,	113
Remarks on the Ancient Barrier called "The Catrail;" with Plans. By WILLIAM NORMAN KENNEDY, Hawick,	117
Notice of the Burg of Mousa in Shetland. By Sir HENRY DRYDEN, Bart.; communicated by JOHN STUART, Sec. S.A. Scot. (Plate IX.),	123
Account of a Circular Building, and other Ancient Remains, discovered in South Uist. By Sir HENRY DRYDEN, Bart.,	124
Notice of Beehive Houses in Harris and Lewis; with Traditions of the "Each-uisge," or Water-horse, connected therewith. By Commander F. W. L. THOMAS, R.N., Corr. Mem. S.A. Scot. (Plates X. to XVII.),	127
Note of the Recent Excavation of a Cairn on the High Law, and of other Antiquities, in the Parish of Cruden, Aberdeenshire. By the Rev. J. B. PRATT; with Additional Notes by JOHN STUART, Sec. S.A. Scot.,	144

PART II., 1858-59.

	PAGE
President's Address. By Hon. Lord NEAVES, V.P.S.A. Scot.,	152
Report on the State of the Affairs of the Society. By JOHN STUART, Sec. S.A. Scot.,	157
Notice of a Deed by Sir James Sandilands of Calder, relative to the Parish Church of Mid-Calder. By JOSEPH ROBERTSON, F.S.A. Scot. (Plates XVIII., XIX.)	160
Notice of Armorial Bearings and Inscriptions in the Church of Mid-Calder. By JOHN STUART, Sec. S.A. Scot. (Plates XX., XXI.),	166
Proposals for Cleaning and Lighting the City of Edinburgh in the year 1735. With Explanatory Remarks by DAVID LAING, F.S.A. Scot.,	171
Description of a Cairn in the Isle of Bute. By JOHN MACKINLAY, F.S.A. Scot.,	180
Notice of St Govane's Hermitage, near Pembroke, South Wales. By COSMO INNES, V.P.S.A. Scot.,	184
Remarks on the Ancient Structures called Picts' Houses and Burghs, with especial reference to the Burgh of Mousa in Shetland. By JOHN STUART, Sec. S.A. Scot. (Plate XXIII.),	187
Notice of a Barrow at Huntisgarth in the Parish of Harray, Orkney, recently opened. By GEORGE PETRIE; communicated by JAMES FARRER, F.S.A. Scot. (Plate XXII.),	195
Contract between the City of Edinburgh and John Meikle, for a Chime of Musical Bells, 1698. Communicated by DAVID LAING, F.S.A. Scot.,	196
Report respecting the Applications to the Treasury on the subject of Treasure-Trove. By JOHN STUART, Sec. S.A. Scot.,	203
Description of Beehive Houses in the Island of Harris. By Commander F. W. L. THOMAS, R.N., Corr. Mem. S.A. Scot.,	206
Ben Jonson in Edinburgh in the year 1618. By DAVID LAING, F.S.A. Scot.,	206
Account of "The Dane's Dyke," an ancient Camp at Fife-Ness. By JOHN MACKINLAY, F.S.A. Scot. (Plate XXIV.),	209
Note of Incised Marks on one of a Circle of Standing Stones in the Island of Lewis. By JOHN STUART, Sec. S.A. Scot. (Plate XXV.),	212

	PAGE
Notice of the Hospital of St Martha at Aberdour, Fife. By the Rev. WILLIAM ROSS, Aberdour,	214
Notice of a Bond by the Earl of Irvine and other Officers of the Scots Guard of the French King (Louis XIV.), for Expenses of the Corps, &c. By JAMES LAW, W.S.,	222
Notice of a Beehive House in the Island of St Kilda. By THOMAS S. MUIR; with Additional Notes by Captain F. W. L. THOMAS, R.N., CORR. Mem. S.A. Scot.,	225
Notice of the "Quigrich" or Crozier of Saint Fillan. By DANIEL WILSON, LL.D., Hon. Mem. S.A. Scot. (Plate XXVI.),	233
Paper on the subject of Burns's Pistols. By the Rev. Bishop GILLIS,	239
List of Treasure-Trove, from Orkney and other places, presented to the Museum by the EXCHEQUER,	245
Notice of the "Bluidy Banner" of Drumclog and Bothwell Brig, preserved at Dunbar. By JAMES DRUMMOND, F.S.A. Scot. (Plates XXVII. to XXIX.),	253
Saint Maelrubha: his History and Churches. By WILLIAM REEVES, D.D., Hon. Mem. S.A. Scot.,	258
Notice of the Ancient Church of St Helen at Aldcambus, and of Fragments of a Monastic Building at Luffness; with Plans. By THOMAS S. MUIR, (Plates XXX., XXXI.),	296
Notice of an Anglo-Saxon Styca of Osbercht, King of Northumbria. By JOHN ALEX. SMITH, M.D., Sec. S.A. Scot.,	300
The Round Tower of Abernethy. By RICHARD ROLT BRASH, Architect, Cork (Plate XXXII.),	303

TABLE OF CONTENTS.

PART III.—1859-60.

	PAGE
Anniversary Address. By COSMO INNES, F.S.A. Scot.,	323
Vice-President's Address on Archæology, its Aims and Uses. By LORD NEAVES,	325
Account of Lieut.-Colonel William Mercer. Author of "Angliæ Speculum." Lond. 1646. By DAVID LAING, V.P.S.A. Scot.,	341
Notice of the Account-book of Andrew Halyburton, Conservator of the Privileges of the Scottish Nation in the Low Countries, 1493-1504. By JOSEPH ROBERTSON, F.S.A. Scot.,	358
Statement Relative to the Removal of St Margaret's Well. By DAVID LAING, V.P.S.A. Scot.,	365
Notice of an Old Gaelic Poem found among the Papers of the Family of Fassiefern. By the Rev. THOMAS MACLAUCHLAN, F.S.A. Scot.,	367
Notes on the Antiquities of Kinross-shire. By ROBERT ANNAN, Surgeon, Kinross,	375
Notice of a Medallion of Paul Jones, given by himself to Mrs Belahes of Edinburgh, and now presented to the Society, together with the Privateer's Autograph Letter. By Professor A. CAMPBELL SWINTON, F.S.A. Scot. ; communicated by COSMO INNES, F.S.A. Scot.,	391
Notice of a Rare Medal of Provost Drummond of Edinburgh. Presented to the Society by GEORGE SIM, F.S.A. Scot.,	393
Notice respecting an Illuminated MS. on Vellum which formerly belonged to Mary, Queen of Scots. Communicated by Professor C. PIAZZI SMITH, through R. M. SMITH, F.S.A. Scot.,	394
Account of the Original Protest of the Bohemian Nobles against the Burn- ing of John Huss, by the sentence of the Council of Constance, in 1415, preserved in the Library of the University of Edinburgh. By JOHN SMALL, M.A., Librarian to the University,	408
On the Use of Wine amongst the Lower Orders in Scotland in the Seven- teenth Century. By JOSEPH ROBERTSON, Esq., F.S.A. Scot.,	424
Notes on the Use of Wine, from the Accounts of the Burgh of Aberdeen. By JOHN STUART, Esq., Sec. S.A. Scot.,	429

	PAGE
Notes on Clock and Watch Making ; with Descriptions of several Antique Timekeepers deposited in the Museum. By ALEXANDER BRYSON, F.S.A. Scot.,	430
Reference Notes to Plan and Views of Ancient Remains on the Summit of the Laws, Forfarshire. By JAMES NEISH of the Laws ; communicated, with Additional Notes, by JOHN STUART, Secretary, S.A. Scot.,	440
Concordia facta inter Anglicos et Scotos, 3d January 1322-3. Communicated in a Letter from Professor MUNCH, Hon. Mem. S.A. Scot., to DAVID LAING, V.P.S.A. Scot.,	454
On the Use of Bronze and Iron in Ancient Egypt, with reference to general Archaeology. By A. H. RHIND, Hon. Mem. S.A. Scot.,	464
Notice of Underground Chambers recently Excavated on the Hill of Cairn Conan, Forfarshire. By JOHN STUART, Secretary, S.A. Scot.	465
On the Connexion between Scotland and the Council of Constance in the Fifteenth Century. By JOHN SMALL, M.A., Librarian to the University,	471
Notes respecting a Bronze Tripod Vessel, with an Inscription, found at Hexham, Illustrated by a Drawing and Cast of Inscription. By W. DEAN FAIRLESS, M.D., Montrose,	478
Notice of a Cist opened on the Land of Roseisle, Morayshire ; of Photo-Zinco-graphy as Applicable to Representation of Manuscripts, Seals, &c. ; and on some Early Notices of Wheel Carriages used in the Streets of Edinburgh. By COSMO INNES, F.S.A. Scot.,	490
On the Thule of the Ancients. By W. H. FOTHERINGHAM, F.S.A. Scot.,	491
Notice of Coffins (formed of Stone Slabs) found on the Farm of Milton, Haddingtonshire. By WILLIAM T. M'CULLOCH, Keeper of the Museum,	503

LIST OF ILLUSTRATIONS.

* On separate leaves.

	PAGE
Royal Arms of Scotland on the Altar-piece, now at Holyrood,	11
Arms of Sir Edward Boncle on the same Altar-piece,	13
Letters on the Head-dress of Queen Margaret's Portrait,	18
* OUTLINES of the Paintings of the Altar-piece now in Holyrood (Plate I.),	21
Seal of the Collegiate Church of Trinity College,	22
Gold Armlet found in a Moss in the Highlands,	23
Gold Ornament found in a Moss in the Highlands,	24
* MONUMENT in Dalkeith Church (Plates II. and II.*),	26
Shields on a Monument in Dalkeith Church,	26
Cushion below the Heads of the Figures on the Monument at Dalkeith Church,	27
* ELEVATION , Sectional Drawings, &c. of the Round Tower of Brechin (Plate III.),	29
Ecclesiastical Figures on the door of the Round Tower,	30
Animals sculptured on the sides of the door-sill of the Round Tower,	31
* ROMAN Altars, presented by the Right Hon. Sir George Clerk, Bart., (Plate IV.),	39
* PLANS of Crannoge in Dhu Loch and in Loch Quien, Bute (Plate V.),	44
Jet Necklace found in a Cist near Assynt, Ross-shire,	47
* CAIRNS at Clava (plates VI. and VII.),	49
Hammer-shaped Mass of Hard Clay found at Montblair,	68
* SCULPTURED Stones found at "Dinnacair" (Plate VIII.),	69
Bronze Relics found in the Isle of Skye,	102
Bronze Spur, jewelled, found in the Isle of Skye,	104
Ivory Chess-piece, in the Museum of the Society	105
Snuff Horn or Mull from Skye,	106
Farthings of King John,	107
Stone Circle at Callernish,	111
Plan of Underground Chambers at Callernish,	112
* BURG of Mousa in Shetland (Plate IX.),	123

	PAGE
Section and Plan of Circular Building in South Uist,	125
*BEEHIVE Houses in Harris (Plate X.),	128
*BEEHIVE Houses in Nig, Lewis (Plates XI.-XVII.),	186, 187, 188, 189, 141
*VIEW of Interior of Mid-Calder Church (Plate XVIII.),	160
*VIEW of the Exterior of Mid-Calder Church (Plate XIX.),	165
*ARMORIAL Bearings on Mid-Calder Church (Plates XX. and XXI.),	168, 169
Facsimile Signatures of William Adam, Colin MacLaurin, and Robert Mein,	175, 176
*GOLD Discs and Amber Beads found in a Barrow in Orkney (Plate XXII.),	188
*SECTIONS of the Burg of Mousa (Plate XXIII.),	194
*PLAN of the "Danes' Dyke" at Fifeness (Plate XXIV.),	209
*BIRD'S-EYE Sketch of Standing Stones at Callernish (Plate XXV.),	212
Section and Plan of the Amazon's House, St Kilda,	227
*THE "QUIGRICH," or Crozier of St Fillan (Plate XXVI.),	284
Bronze Armet found near Plunton Castle, Kirkcudbright,	286
Bronze Ornament found at Stitchell,	287
Bronze Scabbard found on the Pentland Hills,	288
*COVENANTERS' Flags (Plates XXVII. XXVIII. XXIX.),	258, 254, 256,
Fenwick Covenanters' Flag,	257
*GROUND Plan of St Helen's Church and Luffness (Plate XXX.),	299
*VIEW of Helen's Church, Aldcamus (Plate XXXI.),	299
*Anglo Saxon Coin of Osbercht,	300
*SECTIONS and Plans of the Round Tower of Abernethy (Plate XXXII.),	306
Pricket Candlestick found at Kinnoul,	339
Facsimile of Signature of Lieut.-Colonel William Mercer,	352
Seal of Lieut.-Colonel William Mercer,	356
Chapel, St Serf's Island, Lochleven,	384
Facsimile of Signature, Paul Jones,	392
*PHOTOGRAPH of an Illuminated MS., which formerly belonged to Queen Mary ¹ (Plate XXXIII.),	394
Snuff-Mill or Grater from the Highlands,	405
Cruise or Oil Lamp,	406
Ornamented Stone Ball found in Aberdeenshire,	439
*PLAN of the Law Hill, Dundee (Plate XXXIV.),	442
*VIEW of the Wall, on the Law Hill, Dundee (Plate XXXV.),	451
Cas-Chrom, or hand-plough, from the Western Isles,	463
Small Clay Urns or Cups,	485
Quaich or Cup of Ivory and Ebony Staves,	487
Cross Bow found at Craigmiller Castle,	488
Stone Coffin found at Ardyne, Argyleshire,	506

¹ Expense of Photograph contributed by R. M. Smith, Esq.

OFFICE-BEARERS, 1859-60.

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HER MAJESTY THE QUEEN.  
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JUNE 1860.

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1822. *BALD, ROBERT, Engineer, F.R.S.E., Alloa.
1849. BALFOUR, ANDREW, M.A., Musselburgh.
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1857. BARCLAY, Lieut.-Colonel PETER, H.E.I.C.S., Coates Crescent.

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1850. FARQUHARSON, FRANCIS, of Finzean, 5 Eton Terrace.
 1855. FARRER, JAMES, M.P., Inglebrough, Lancaster.
 1848. FERGUSON, WALTER, Teacher of Drawing, 36 George Street.
 1827. FISHER, DANIEL, S.S.C., York Place.
 1848. *FOTHERINGHAM, WILLIAM H., Sheriff-Clerk of Orkney.
 1850. FOWLER, Rev. JAMES CHARLES, LL.D., Ratho.
 1857. FRASER, PATRICK ALLAN, of Hospital Field, Arbroath.
 1851. FRASER, WILLIAM, S.S.C., Assistant-Keeper of Register of Sasines.
1846. GOODSIR, ALEXANDER, Secretary, British Linen Company Bank.
 1848. GOODSIR, JOHN, F.R.S.E., Professor of Anatomy, University, Edinburgh.
 1860. GORDON, Rev. COSMO R., A.M., Manchester.
 1860. *GORDON, EDWARD S., Advocate, 2 Randolph Crescent.

1851. GORDON, Sir JOHN WATSON, Kt., R.A., and P.R.S.A.
 1851. GRAHAM, WILLIAM, LL.D., 1 Moray Place.
 1852. GRAHAME, BARRON, of Morphie,—*Curator*.
 1835. *GROAT, ALEX. G., of Newhall, 12 Hart Street.
1846. *HAILSTONE, EDWARD, F.S.A., of Horton Hall, Bradford.
 1859. HAMILTON AND BRANDON, His Grace The Duke of.
 1833. HAMILTON, ALEX., LL.B., F.R.S.E., The Elms, Morningside.
 1858. HAMILTON, CLAUD, New Club.
 1850. HAMILTON, JOHN, W.S., 81 George Street.
 1860. HANNAH, Rev. John, D.C.L., Glenalmond, Perthshire.
 1849. HARVEY, GEORGE, R.S.A., 21 Regent Terrace.
 1859. HAY, Major W. E., H.E.I.C.S., Loanhead.
 1856. HEBDEN, ROBERT J., of Eday, Orkney.
 1860. HOME, DAVID MILNE, of Milnegraden.
 1852. *HORN, ROBERT, Advocate, 7 Randolph Crescent.
 1853. HUIE, EDWARD, 2 Walker Street.
 1826. HUIE, RICHARD, M.D., F.R.C.S., 8 George Square.
 1860. HUTCHISON, ROBERT, junior, of Carlowrie.
1853. INNES, COSMO, Advocate, P.C.S., Professor of Universal History, University, Edinburgh.
 1860. IRVING, JOSEPH, Dumbarton.
1849. JACKSON, ALEXANDER, M.D., F.R.C.P.E., India Street.
 1851. *JACKSON, EDWARD JAMES, B.A. Oxon., F.R.S.E., 6 Coates Crescent.
 1859. JAMIESON, GEORGE A., Accountant, Inverleith Row.
 1859. JEFFREY, ALEXANDER, Solicitor, Jedburgh.
 1848. JOHNSTON, Rev. GEORGE, D.D., 6 Minto Street.
 1849. JOHNSTON, THOMAS B., 4 St Andrew Square,—*Treasurer*.
 1855. JOHNSTON, THOMAS, Glasgow.
 1859. JOHNSTONE, JAMES, Writer, 2 Queen Street,—*Curator*.
 1848. JOHNSTONE, WILLIAM B., R.S.A., Curator of the National Gallery.
1821. KEITH, JAMES, M.D., F.R.C.S., F.R.S.E.
 1848. KERR, ANDREW, Architect, Office of H.M. Works.
 1827. KINNOULL, Right Hon. The Earl of.

1856. LAING, ALEXANDER, Newburgh, Fife.
 1824. LAING, DAVID, Signet Library,—*Vice-President and Foreign Secretary.*
 1838. LAURIE, WILLIAM A., K.H.M.G., Gazette Office.
 1847. LAWSON, CHARLES, JUN., of Borthwick Hall.
 1849. LEES, CHARLES, R.S.A., 19 Scotland Street.
 1856. LEISHMAN, Rev. MATTHEW, D.D., Manse, Govan.
 1857. LESLIE, CHARLES STEPHEN, younger of Balquhain.
 1855. *LINDSAY, The Hon. Lord, Haigh Hall, Lancashire.
 1849. LOCHORE, Rev. ALEX., M.A., Manse, Drymen, Stirlingshire.
 1831. *LOGAN, ALEXANDER, London.
 1858. LOGAN, GEORGE, W.S., Clerk of Teinds.
 1849. LORIMER, GEORGE, Builder, Mayfield Terrace.
 1860. LOTHIAN, Most Noble the Marquess of, Newbattle Abbey.
1856. M'BURNEY, ISALAH, LL.D., Glasgow Academy.
 1853. MACDONALD, JOHN, Town-Clerk, Arbroath.
 1848. MACFARLAN, JOHN F., 17 North Bridge.
 1849. MACGREGOR, ALEXANDER BENNET, younger of Kernoch, Glasgow.
 1856. MACGREGOR, DONALD R., Leith.
 1855. MACKAY, JOHN, 49 North Bridge.
 1852. MACKENZIE, ALEX. KINCAID, Manager, Commercial Bank.
 1846. MACKENZIE, DONALD, Advocate, Randolph Crescent.
 1844. MACKENZIE, JOHN WHITEFOORD, W.S. 16 Royal Circus.
 1853. *MACKENZIE, KEITH STEWART, of Seaforth, Beaulieu, Ross-shire.
 1841. MACKNIGHT, JAMES, W.S., 12 London Street.
 1826. MACLAGAN, DAVID, M.D., F.R.C.S., F.R.S.E., 129 George Street.
 1856. MACLAUCHLAN, Rev. THOMAS, Free Gaelic Church, Edinburgh.
 1841. MACLAURIN, HENRY C., General Post-Office.
 1846. MACMILLAN, JOHN, M.A., High School of Edinburgh.
 1855. MACNAB, JOHN, Publisher, Stead's Place, Leith Walk.
 1822. MACNOCHIE WELWOOD, ALEXANDER, of Meadowbank and Garvock.
 1844. M'NEILL, ARCHIBALD, P.C.S., 73 Great King Street.
 1849. *MARSHALL, GEORGE H., Heriot Row.
 1844. MARSHALL, WILLIAM, Danish Consul-General, Leith.
 1858. MATHESON, Sir JAMES, Bart., M.P., of the Lewes and Achany.
 1828. MAXWELL, Colonel Sir WILLIAM A., Bart. of Calderwood, F.R.S.E.
 1852. MELLIS, JAMES, Prestonpans.

1853. **MERCER, GRAEME R.**, of Gorthy.
1860. **MERCER, Major W. DRUMMOND.**
1850. ***MILLER, JOHN**, of Millfield, C.E., F.R.S.E.
1859. **MILN, JAMES**, of Murie, Perthshire.
1840. **MITCHELL, JOHN M.**, Belgian Consul-General, Mayville, Leith,—*Foreign Secretary.*
1851. **MONTEITH, ROBERT I. J.**, of Carstairs, Lanarkshire.
1851. ***MONTGOMERY, Sir GRAHAM G.**, of Stanhope, Bart., M.P.
1855. **MOODY, Lieut.-Colonel RICHARD C.**, Royal Engineers.
1822. ***MORE, JOHN SHANK, LL.D.**, F.R.S.E., Professor of Scots Law, University, Edinburgh.
1857. **MORISON, ALEXANDER**, of Bognie, Aberdeenshire.
1856. **MOSSMAN, ADAM**, Jeweller, Princes Street.
1860. **MUDIE, JOHN**, of Pitmuies, Arbroath.
1853. ***MURRAY, THOMAS GRAHAM, W.S.**, 4 Glenfinlas Street.
1833. ***MURRAY, Lieut.-Col. Sir Wm. KEITH, Bart.**, of Dunottar and Ochertyre.
1855. **MURRAY, WILLIAM H.**, of Geanies, Tain, Ross-shire.
1857. **NAIRNE, JOHN M.**, of Dunsinane, Perthshire.
1838. **NASMYTH, ROBERT**, F.R.C.S., F.R.S.E.
1857. **NEAVES, The Hon. Lord.**—*Vice-President.*
1854. **NEILSON, FRANCIS R.**, Banker, London.
1860. **NEISH, JAMES**, of The Laws, Dundee.
1828. **NEWTON, JAMES, W.S.**, 33 Great King Street.
1836. ***NICHOLSON, ALEXANDER**, Cheltenham.
1857. **NICOL, JAMES DYCE**, of Ballogie, Aberdeenshire.
1851. **NIVEN, JOHN, M.D.**, 110 Lauriston Place.
1846. **OLIPHANT, ROBERT, S.S.C.**, 17 Young Street.
1832. ***OMOND, Rev. JOHN REID**, Monzie, Crieff.
1853. ***PANMURE, Right Hon. Lord, K.T.**, G.C.B.
1857. **PATERSON, GEORGE**, of Castle Huntly.
1858. **PATERSON, ROBERT, M.D.**, Leith.
1846. **PATON, HUGH**, Princes Street.
1859. **PATON, JOHN**, Meadow Place.
1846. **PATON, JOSEPH NEIL**, Dunfermline.

1859. PATON, JOSEPH NOEL, R.S.A., 33 George Square.
 1859. PATTON, GEORGE, Advocate, Heriot Row.
 1855. PENDER, JOHN, Manchester.
 1860. PIERSON, JAMES ALEX., The Guynd, Forfarshire.
 1860. PRIMROSE, HON. BOUVERIE F., 22 Moray Place.
1856. RAMSAY, WILLIAM, Professor of Humanity, University, Glasgow.
 1860. REID, JAMES, Secretary, Commercial Bank.
 1849. RHIND, DAVID, F.R.S.E., Architect.
 1850. RICHARDSON, JOHN, The Kirklands, Jedburgh.
 1827. *RIDDELL, SIR JAMES MILES, Bart., of Ardnamurchan, F.R.S.E.
 1815. RIDDELL, JOHN, Advocate, 57 Melville Street.
 1849. *ROBERTSON, DAVID H., M.D., Leith.
 1856. ROBERTSON, GEORGE B., W.S., General Register House.
 1859. ROBERTSON, Colonel JAMES A.
 1854. ROBERTSON, JOSEPH, General Register House.
 1854. ROGER, JAMES C., Glasgow.
 1850. ROGERS, REV. CHARLES, LL.D., Stirling.
 1856. ROSS, WILLIAM, M.D., Dingwall.
1841. SCOTT, JOHN, W.S., 17 Duke Street.
 1854. SCOTT, REV. WALTER, Manse, Whittingham.
 1848. SETON, GEORGE, M.A., Advocate, St Bennet's, Greenhill.
 1849. SHIELL, WILLIAM, Assistant-Clerk of Session, General Register House.
 1860. SIM, GEORGE, 40 Charlotte Square.
 1848. SIME, REV. JOHN, 3 Windmill Street.
 1849. *SIMPSON, JAMES Y., M.D., F.R.S.E., Professor of Midwifery, University, Edinburgh,—*Vice-President*.
1857. SINCLAIR, ALEXANDER, 133 George Street.
 1833. SKENE, WILLIAM FORBES, W.S., Inverleith Row.
 1853. SLOAN, CHARLES F., M.D., Ayt.
 1853. SMALL, ANDREW, 29 East Claremont Street.
 1846. SMELLIE, JOHN, Portobello.
 1844. *SMITH, DAVID, W.S., F.R.S.E.
 1822. SMITH, JAMES, of Jordanhill, F.R.S.E.
 1841. SMITH, JAMES, H.M. Master-mason for Scotland.
 1849. SMITH, JOHN ALEX., M.D., 7 West Maitland Street,—*Secretary*.

1858. SMITH, ROBERT M., Bellevue Crescent.
 1855. SNODY, ANDREW, S.S.C., Gayfield Square.
 1856. STAIR, Right Honourable The Earl of.
 1858. STARKE, JAMES, Advocate, Traquair-holme, Dumfries.
 1849. STEEL, JOHN, R.S.A., Greenhill Gardens.
 1860. STEVENSON, HUGH, Writer, Glasgow.
 1855. STEVENSON, THOMAS, Civil Engineer, 17 Heriot Row.
 1847. STEVENSON, REV. WILLIAM, D.D., South Leith.
 1848. STEWART, HOPE J., 35 Alva Street.
 1854. STEWART, JOHN, of Nateby Hall.
 1850. STRUTHERS, REV. JOHN, Manse, Prestonpans.
 1853. STUART, JOHN, General Register House,—*Secretary*.
 1845. STUART, HOR. SIR JOHN, Vice-Chancellor of the Court of Chancery in
 England.
 1854. SUTHERLAND, His Grace The Duke of, K.G.
 1850. SWINBURNE, Major-General THOMAS R., of Marcus, 13 Great Stuart Street.
 1851. SWINTON, ARCHIBALD CAMPBELL, Professor of Civil Law, University, Edin.
 1856. *SYME, JAMES G., Advocate.
1860. TAYLOR, JAMES, Provost of Leith.
 1859. THOMSON, ALEXANDER, of Banchory, Aberdeenshire.
 1847. THOMSON, THOMAS, W.S., 1 Thistle Court.
1860. VERE, WILLIAM E. HOPE, Craigie Hall.
1854. WADDELL, REV. DAVID, Manse, Stow.
 1848. WALKER, WILLIAM, F.R.C.S., 47 Northumberland Street.
 1859. WALKER, FOUNTAINE, Inverness-shire.
 1849. WARE, TITUS HIBBERT, Hale Barns, Altringham, Cheshire.
 1855. WATERTON, EDMUND, Walton Hall, Yorkshire.
 1850. WAY, ALBERT, F.S.A., Wonham Manor, Reigate.
 1856. WEBSTER, JOHN, Advocate, Aberdeen.
 1848. WHITE, ALEXANDER, Summerfield, Leith.
 1860. WILSON, WILLIAM THORBURN, Glasgow.
 1852. WOOD, JOHN GEORGE, W.S., 52 Melville Street.
1849. YULE, General PATRICK, Royal Engineers.

LIST OF HONORARY MEMBERS
OF THE
SOCIETY OF ANTIQUARIES OF SCOTLAND,

28TH NOVEMBER 1860.

[*According to the Laws, the Number is limited to TWENTY-FIVE.*]

1814.

M. JEAN BAPTISTE BIOT, Member of the Institute of France.

M. J. F. ARNAUD, Director of the Museum of Antiquities at Lyons.

1820.

PRINCE GUSTAFF VASA OF SWEDEN.

1824.

His Grace The DUKE OF NORTHUMBERLAND, K.G., F.S.A.

1827.

5 Right Honourable The EARL OF ABERDEEN, K.G., F.S.A.

1843.

His Royal Highness The PRINCE CONSORT, K.G., &c.

1844.

His Majesty The KING OF DENMARK.

Monsieur GUIZOT, Member of the Institute of France.

JAMES SKENE, of Rubislaw, Esq., Oxford.

1845.

10 JOHN LINDSAY, Esq., Barrister-at-law, Cork.

1849.

Sir WILLIAM GIBSON CRAIG of Riccarton, Bart., F.R.S.E.

GEORGE PETRIE, LL.D., V.P.R.I.A., Dublin.

Sir CHARLES G. YOUNG, Garter-King-at-Arms, F.S.A.

1851.

Right Honourable The EARL STANHOPE, F.S.A.

15 His Excellency The CHEVALIER BUNSEN.

Councillor C. J. THOMSEN, Director of the Royal Museum at Copenhagen.

PETER A. MUNCH, Professor of History in the University of Christiania.

1853.

DANIEL WILSON, LL.D., Professor of English Literature, Toronto, Canada.

1855.

Colonel Sir HENRY C. RAWLINSON, K.C.B., D.C.L.

20 Rev. WILLIAM REEVES, D.D., Lusk, Dublin.

1857.

A. HENRY RHIND, Esq. of Sibster.

1860.

His Majesty The KING OF SWEDEN AND NORWAY.

Right Honourable LORD TALBOT DE MALAHIDE.

Dr RICHARD LEPSIUS, Berlin.

25 Dr G. H. PERTZ, Royal Library, Berlin.

PROCEEDINGS
OF THE
SOCIETY OF ANTIQUARIES OF SCOTLAND.

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SEVENTY-EIGHTH SESSION, 1857-1858.  
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ANNIVERSARY MEETING, 30th November 1857.

COSMO INNES, Esq., P.C.S., Vice-President, in the Chair.

The Office-Bearers of the Society for the ensuing year were elected as follows :—

Patron.

HER MAJESTY THE QUEEN.

President.

THE MOST HON. THE MARQUESS OF BREADALBANE, K.T.

Vice-Presidents.

The Honourable LORD MURRAY.

COSMO INNES, Esq.

The Honourable LORD NEAVES.

Councillors.

ROBERT CHAMBERS, Esq.

JOSEPH ROBERTSON, Esq.

Rev. W. LINDSAY ALEXANDER, D.D.

PROCEEDINGS OF THE SOCIETY OF

JAMES T. GIBSON CRAIG, Esq.
 FRANCIS ABBOTT, Esq.
 THOMAS THOMSON, Esq.
 ARCHIBALD T. BOYLE, Esq.
 JOHN MACKINLAY, Esq.
 THOMAS STEVENSON, Esq.

Secretaries.

JOHN STUART, Esq.
 JOHN ALEXANDER SMITH, M.D.
 DAVID LAING, Esq.,
 JOHN M. MITCHELL, Esq., } *for Foreign Correspondence.*

Treasurer.

THOMAS B. JOHNSTON, Esq.

Curators of Museum.

ROBERT FRAZER, Esq.
 BARBON GRAHAME, Esq.

Librarian.

ALEXANDER CHRISTIE, Esq.

Assistant-Librarian.

MR WILLIAM T. M'CULLOCH.

Auditors.

JAMES DRUMMOND, Esq.
 W. B. JOHNSTONE, Esq.

For the purpose of filling up two vacancies in the stated number of
 Honorary Members of the Society, upon the recommendation of the
 Council,

The Rev. WILLIAM REEVES, D.D., Ballymena, and
 A. HENRY RHIND, younger of Sibster, Esq., Wick,

were unanimously elected.

On proceeding to a ballot,

W. E. EVANS, Esq., Rector of the Grammar-School, Aberdeen,

was elected a Fellow, and

W. R. WILDE, Esq., Secretary of Foreign Correspondence to the Royal
Irish Academy, Dublin, and

EUGENE CURRY, Esq., M.R.I.A., Dublin,

as Corresponding Members of the Society.

The Donations to the Museum and Library, received during the summer recess, were exhibited.

COSMO INNES, Esq., V.P., delivered the following

OPENING ADDRESS.

GENTLEMEN,—On this, St Andrew's day, it is a customary and commendable practice to commence the business of the season by a review of the state and prospects of the Society, and of that department of historical study which we cultivate. I find we are now 77 years old; for the Society was instituted in 1780, though it did not obtain its charter till 1783. The cause of the delay was curious. It arose from the opposition of two bodies whom we should not now willingly think hostile—the University of Edinburgh, and the Faculty of Advocates. They did us the honour to be jealous of our preparations for study, and especially of our projected Museum, which might, it was thought, divert an old MS. or coin from the Library, or some attractive specimen of natural history (for our original institution included natural history) from the Museum which the University was then projecting for itself. But in spite of the avowed jealousy of these powerful rivals, the Society of Antiquaries obtained their charter (dated 29th March 1783), by virtue of which we have the honour to call Her Majesty and her successors our Patrons. The Society was very vigorous in its first years. The lists of the early members are preserved by Mr Smellie in his History of the Society. In 1784 there were 33 office-bearers, 92 ordinary members, 62 honorary, 124 corresponding, 17 artists associated, including a fair

sprinkling of nobility, and names desirable for influence and ornament. These lists comprehend a share of that intelligence and brilliant talent which then distinguished Edinburgh; while the lists of corresponding and honorary members are filled with the names of the best antiquaries of Rome, and of men who, like Horace Walpole, Daines Barrington, Richard Gough, and Bishop Percy, while zealous antiquaries, threw the charm of their own genius over the study which they loved so well. One of the early schemes of our Society—proposed originally by Lord Hailes, who may be counted the originator and first director of accurate historical inquiry among us—was a collection of the chartularies of our bishoprics and monasteries, which he offered himself to superintend. Though long overlooked, that great object was brought forward in more favourable circumstances by Scott and Mr Thomas Thomson, and has been prosecuted almost to a conclusion in our own time. But the great project of the original members and the early meetings was to obtain an account of every parish in Scotland, its natural history, antiquities, and statistics. I need not tell you how, a few years later, that scheme was taken up by Sir John Sinclair, and brought to a successful termination by the clergy of the National Church, whose labours afford us a mass of topography which, imperfect as it is, cannot be paralleled in any other country. Many circumstances, however, combined to thwart the study of antiquities at that time, and to diminish the estimation and usefulness of our Society. In one respect only did it thrive and advance from its commencement, and through those years of surrounding torpor. The *MUSEUM* gradually rose into importance; and by the liberality and patriotism of Scotsmen everywhere, it has kept its place among the collections for illustrating ancient national manners and customs. I must remind you, however, that until lately our fine Museum was but a rude and undigested heap of matter, where the skilled antiquary indeed might find his object of search, but only confounding and misleading the younger student. But we have fallen upon better times as regards the study of our national antiquities. The student has no longer to grope for his historical facts through rooms full of unarranged and MS. record. The Record Commission, however vilified in England, cleansed the Augean stable of Scottish records; and by its labours—directed by one master-mind—and by the ancillary labours of the Bannatyne, Maitland, and Spalding Clubs,

we have on the shelves of our better libraries a long series of national and local records—a body of chronicles—a vast mass of early documents illustrating life and manners—which were known only by name to our predecessors. These give accuracy of fact and date. No looseness of statement will be tolerated within the range of these authorities. But, more, the treasury of our national records itself is now open to the student, not only free of expense, but with a guide worthy of his place to assist and encourage his researches. It is not now necessary to remind any one that that repository does not contain only title-deeds and irksome multitudes of legal documents. It is full of the genuine materials of history, as one of our most valued members can testify; for it is from his unwearied study of a single branch of these records that we are to expect ere long “The Domestic Annals of Scotland.” I need not tell you that there are many rich collections of antiquities, public and private, in England, always open to the intelligent student. Dublin has a Museum rich in antiquities that march side by side with ours, giving and receiving illustration at every step, while it dazzles you with its armlets and girdles of massy gold. Copenhagen, I believe, has a still finer Museum of antiquities, for there the King is a zealous antiquary; and besides the chief director, Councillor C. J. Thomsen (to whose indefatigable exertions the formation of the Museum itself is in a great measure owing), it has had the good fortune to secure the services of a very accomplished Curator—one who has lived amongst us, and in whom every Scottish antiquary will find a friend. It is in fact to the modern antiquaries of Denmark and the North that we owe our present systematic arrangement of antiquities, which you know as applied to our own country in Dr Daniel Wilson’s “Pre-historic Annals.” I need not stop to point out the numerous exceptions with which that system must be received, and need hardly warn you against pushing any such system to a rigorous degree of precision. The classification, such as it is, has done much to bring order and light out of confusion and chaos. It is not only in museums and libraries, in printed records, and accessible record-offices, that this age is more propitious to the study of antiquities. There is a feeling in society and through the world in our favour. You no longer hear antiquaries sneered at as laborious triflers. Any one who witnessed the admiration and intelligent interest shown by the strangers who visited

the fine exhibition of the Archæological Institute here last year—any one who has watched the crowds at Manchester gathering round the tables covered with well-arranged antiquities—must admit that the public are not dead to the feeling of the antiquary, especially where, by skilful arrangement, the history of art is illustrated along with the history of man's progress. I am satisfied that the fault is rather in ourselves. I am not here to dissuade from high-sustained study and scholarly labour. Research and comparison of antiquities are our proper functions as antiquaries. But it is not impossible—it is worth the labour, and, believe me, it is not unworthy of you—to make our studies popular, to carry the intelligent public along with us in our researches, our comparisons, even in those discussions which form the business of our ordinary meetings. Almost our foremost duty is, as the custodiers of this fine Museum, now national property, to fill up its chief blanks, and secure additional objects of interest; to improve its classification, as illustrating the progress of the people and the country from the earliest times; to leave absolutely no object unlabelled; to distribute the collection so as to show the progress from the rudest period to the most advanced of mediæval art—of that rich period which excites the admiration and sometimes the despair of modern imitators; to make the collection easy of access to every student. To realise even a small part of these objects, we must have more space, more light, more attendance for visitors and students. It is a great pleasure to think that these objects are now within definite reach. Fitting apartments are now allotted to us. The Treasury, the Board of Works, are all willing we should have possession. The Board of Manufactures are not unwilling. We find no opposition anywhere; only the thing does not move on. The pictures belonging to the Board still cover what may be our walls; and, though all the machinery is right here, it will require a little energy and activity of our friends to launch the "Leviathan." If we wanted any additional motive for desiring to get into our new and more spacious apartments, we have it in two valuable collections which wait for that event to be made available. Mr Rhind, to whose zealous and influential good offices the final arrangement of our new apartments is in no small degree owing, has presented to the Museum some large cases of Egyptian antiquities, the results of several years' exploration in the tombs beside the Nile, which cannot

even be opened till we have room and light for their arrangement. Secondly, Sir George Clerk of Penicuik has intimated his intention of presenting that important collection of Roman altars, and other vestiges of Roman occupation of Scotland, now at Penicuik; but this gift, like the former, depends upon our having a fitting place of custody and exhibition. These examples will not be thrown away; and already other collections are preparing, which will fill up some of the largest blanks of our Museum. These are steps of progress—a progress that marks the present estimation in which the Society stands with the country, and which will lead more than anything to our extended influence and usefulness. A few figures may help to show the present state and prospects of our Society. The *Fellows*, in March 1846 (11 years ago), amounted to 146; in November 1857, to 249. Since 1845 the funds of the Society have in like manner recovered from a state which involved the very existence of the Society:—Therefore I am bound to say the Society is making progress in every way. But I think it is capable of becoming greatly more influential. Our new Museum will do much to rouse public attention. Again, the wide field which we occupy might be advantageously subdivided, were the members, as has sometimes here been suggested, to devote themselves in sections to special objects, thus throwing upon the labourers more of the interest and the responsibility of individual cultivation. We must therefore call upon members to make some exertion in our behalf. Many of our Fellows could give us papers that would create great interest in our proceedings. Many have opportunities to procure objects for the Museum. All can make more widely known the great objects of our Society, and so secure sympathy and support.

My last duty, as Chairman, is to announce the names of Fellows and Members whom we have lost since last Anniversary Meeting. There are five Fellows—

	Elected.
WALTER ADAM, M.D., F.R.C.P.E.,	1844
Right Hon. JAMES EARL of FIFE, K. T.,	1820
GEORGE FORBES, Esq., F.R.S.E.,	1819
Rev. JAMES MATHER,	1849
WILLIAM HENRY PLAYFAIR, Esq., Architect,	1828

To this number is to be added one Honorary Member—

FRANCIS, EARL OF ELLESMERE, K.G., elected in 1849,

a person so accomplished, that his zeal for our special study can hardly form part of his character. However amiable and regretted some of these are, they were all better known in other relations than as Fellows and Members of our Society, and it would be out of place to attempt their eulogy here. During the same period the Society has received an addition of nineteen Fellows.

On the motion of RICHARD HUIE, M.D., seconded by the Rev. W. LINDSAY ALEXANDER, D.D., the thanks of the Meeting were tendered to Mr INNES for his address.

The ordinary business of the Meeting being closed, the following Communication was read:—

I.

HISTORICAL DESCRIPTION OF THE ALTAR-PIECE, PAINTED IN THE REIGN OF KING JAMES THE THIRD OF SCOTLAND, BELONGING TO HER MAJESTY, IN THE PALACE OF HOLYROOD. BY DAVID LAING, Esq., F.S.A. Scot.

A Memorial was recently addressed to her Majesty at Balmoral, respecting the ancient Altar-Piece, so well known as exhibiting portraits of King James the Third of Scotland and his Queen. The purport of the Memorial was to point out the special interest with which, in this country, the painting has long been regarded as a work of art, and to pray that it might be transferred from Hampton Court to the Palace of Holyrood, as the most appropriate place for preserving authentic Portraits of the Royal Family of Scotland. On her return to Holyrood, her Majesty, through Sir Benjamin Hall, First Commissioner of Public Works, having been graciously pleased to comply with the prayer of this

Memorial, and the painting having now reached its destination, it was suggested that some detailed description of it would be desirable.¹

In attempting to prepare such an account, my endeavour was to throw some light, not only on the persons whom it represents, but the place for which this altar-piece was designed, and the probable name of the artist. The result of a careful inquiry has proved somewhat unexpected; and I hope to be able to show, that the current statements on these points are altogether unfounded—namely, that the two leading portraits could, at no time of their lives, represent King James the Fourth and his Queen Margaret Tudor; that Mabuse could not have been the artist; and that, under no conceivable circumstances, could the painting have been executed for the Chapel-Royal of Stirling, which dates its foundation in the year 1501;—but, on the other hand, that it was painted not later than the year 1484, as the altar-piece of the Collegiate Church of the Holy Trinity, Edinburgh; and that in addition to the recognised portraits of King James the Third of Scotland, his Queen, Margaret of Denmark, and their eldest son, known as James the Fourth, one of the angel figures seated at the organ has good claims to be recognised as the only existing portrait of the widowed Queen Mary of Gueldres, by whom that church was founded in the year 1462.

The two pannels of fir, covered with gypsum, containing these portraits, measure, without the frames, about 6 feet 10 inches by 3 feet 8 inches; and they formed the folding doors of an altar-piece, being painted, as usual, on both sides. In Pinkerton's *Iconographia Scotica*, published in

¹ As this subject has not escaped notice in the newspapers, I beg to state, that the credit of this movement is entirely due to the enthusiastic zeal of my friend Mr W. B. Johnstone, R.S.A. Being the only persons concerned in preparing the Memorial, we thought it might defeat its object by giving it much publicity; and in the letter which accompanied the Memorial, when transmitted by the Lord Provost, it was remarked, "it would have been easy to have obtained numerous signatures to the petition, but it was considered more becoming to have only a few select names adhibited, sufficient to give some weight to the application." The Memorial in question was signed by the Duke of Hamilton, the Duke of Buccleuch, the Marquess of Dalhousie, the Lord Provost of Edinburgh, the Sheriff of Mid-Lothian, the President of the Royal Scottish Academy, Sir Archibald Alison and Mr Glassford Bell, Sheriff and Sheriff-substitute of Lanarkshire, Sir William Johnstone, and Principal Lee, Senior Dean of the Chapel-Royal.

1797, reduced engravings are given of three of the compartments; and he had the merit of first directing public attention to this picture, and of clearly pointing out two of the portraits to be those of James the Third and his Queen; although the old and incorrect descriptions were still appended to them at the late Manchester Exhibition, and repeated by Dr Waagen. The descriptions of this "exquisite painting," as Pinkerton terms it, are so accurate, that I cannot do better than quote his words, as they occur, in a somewhat comprehensive form, in his "History of Scotland."

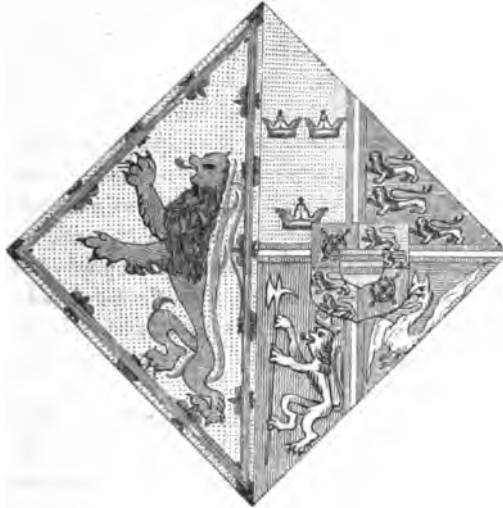
"That some eminent foreign painter," he remarks, "had also visited Scotland about 1482, appears from the celebrated picture at Kensington, in the form of a folding altar-piece, painted on both sides, or in four compartments. The first represents the King kneeling; behind him is his son, a youth about twelve years of age, which ascertains the date; and Saint Andrew, the patron saint of Scotland. The Royal Crown is not arched, nor was apparently till the reign of James V., when new regalia were ordered, but it has high fleurons of great richness; the robe is of a lilac hue, furred with ermine; the vest, cloth of gold. In the second compartment, the Queen appears, also kneeling, in a kirtle of cloth of gold and blue robe; her head-dress, one blaze of gold and jewels: the arms depicted with exact heraldry, indicate the daughter of Denmark; and behind her is a personage in plate-armour, apparently her father, in the character of St Canute, the patron of his kingdom.

"Of the two compartments, on the reverse of this grand piece, one represents the Trinity. In the other an ecclesiastic kneels; but his heraldry, of three buckles and a chevron, can hardly be traced, except to the obscure family of Bonkil in the Merse.¹ Behind is a kind of organ, with two angels, not of ideal beauty, and perhaps portraits of the King's two sisters, Mary Lady Hamilton, and Margaret, then unmarried; a conjecture supported by the uncommon ornament of a coronet on the head of one of the angels. *Hardly can any kingdom in Europe boast of a more noble family picture of this early epoch; and it is in itself a convincing specimen of the attention of James III. to the Arts.*"²

¹ "But it may be Sir William Rogers, or some other eminent foreigner."—*Note by Pinkerton.*

² History of Scotland, vol. i. p. 428.

That these paintings represent King James the Third and his Queen, is beyond all question ; and the figure of the young Prince James, who was born on the 17th of March 1471-2, serves, according to Pinkerton's remark, to fix the probable date to the year 1484. James the Third, it will be remembered, was crowned at Kelso, in the ninth year of his age, on the 10th of August 1460. His marriage with the Princess Margaret of Denmark, their ages being about eighteen and thirteen years respectively, was celebrated in July 1469. In the one compartment, the royal arms of Scotland, the lion with the double tressure ; in the other, the arms of Scotland and Denmark impaled, are exactly blazoned : In the first quarter, the latter exhibits three crowns for the three united king-



doms of Denmark, Sweden, and Norway ; the second has the three lions of Denmark ; the third, the lion and axe of Norway ; and the fourth, the dragon for Slavonia ; with an escutcheon of pretence, surmounted by Oldenburg. The banner borne by the saint, frequently taken for St George, is, as Pinkerton states, the common cross of the Crusades, with the inscription *Ave Maria*. His armour is a curious specimen of the plate-armour of the time : a gauntlet hangs by the sword ; and a helmet ap-

pears in the preceding compartment. The ornament behind, apparently of oak leaves, is singular, and has not been satisfactorily explained.

With respect to these figures, it has been surmised, that as the one was St Andrew, the patron saint of Scotland, the other may have been the patron saint of Denmark, and the features those of the Queen's father, Christiern, the first monarch of the Oldenburg dynasty. I am, however, inclined to think that both these figures were portraits of two of the chief officers of State, or of persons connected with the royal household. The figure for St Andrew was conjectured, with apparent plausibility, to have been that of Schevez, Archbishop of St Andrews, who died 28th January 1496-7: it has, however, no resemblance to a fine medallion portrait of that prelate by an Italian artist.¹ It is also doubtful who should be held the patron saint at this period, whether St Olave or St Canute. Canute the Fourth, surnamed the Saint, was King of Denmark from 1080 to 1086. He was slain by his own people in a revolt, and by the Church was honoured among the saints with the title of Martyr.² Olave or Olaus, King of Norway, also surnamed the Saint, was slain in a battle in July 1030, having reigned sixteen years. He likewise was placed in the glorious fellowship of saints and martyrs,³ and became titular saint of the Cathedral Church of Nidross, the name being afterwards superseded by that of Drontheim, the capital of Norway. The Islands of Orkney and Zetland, which Queen Margaret had as her dowry, belonged rather to Norway than to Denmark, although, at the time of her marriage, Scandinavia embraced the three kingdoms of Denmark, Sweden, and Norway.

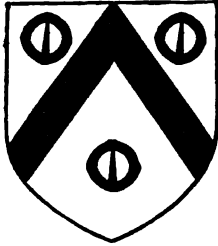
These two compartments, the King on the left hand, the Queen on the right, formed the external portion of the altar-piece. Upon opening these as folding-doors, the interior displayed the other compartments, as described in the words of Pinkerton already quoted. Fortunately, in the one to the right, with the ecclesiastic kneeling, the arms on the shield, three buckles and a cheveron, which he could only trace to "the obscure family of Bonkil in the Merse," serves to show, that this altar-piece was designed for the Trinity College Church of Edinburgh, and that the ecclesiastic kneeling was Sir Edward Bonkil, or Boncle, the

¹ In the possession of the Rev. Dr Wellesley, Oxford.

² Butler's Lives of the Saints, vol. i. p. 282.

³ Ibid. vol. vii. p. 378.

first provost of that establishment, and, as such, the Queen's confessor. This designation of "Sir," it may be remarked, was quite customary for priests, who were called Pope's knights. His name occurs in the earliest public notices of the church, after its erection had been confirmed by Papal authority. One or two instances may here be quoted. On the third of March 1471-2, "Sir Edward Boncle, Provost of the College of the Trinitie, beside the burgh of Edinburgh," brought an action before the Lords Auditors, against various persons, for with-



holding certain malis (or rents), payable to the funds of the College.¹ His name again occurs in the same record, 13th of October 1479.² But a more important notice occurs in the Acts of the Lords of Council,³ on the 13th of April 1485, at or before which period this picture must have been painted. On that occasion the Lords of Council pronounced a decree, "that William Purves and Robert Purves, sall content and pay to *Sir Edward Boncle, Provost of the Trinitie Colledge*, beside the burgh of Edinburgh, *in the behalf of the remanent of the Clerkis of the Kingis Chapel*, as factor to thaim of viij chalder of victual for the teynd schefis of the town of Fawnys," &c. The place referred to, in the parish of Soutray, formed part of the endowment of the College. How long Bonkil survived is uncertain.⁴

¹ Acta Auditorum, p. 23.

² Ibid. p. 86.

³ Acta Dom. Conc., p. *115. See also pp. 52, 54.

⁴ Mr Joseph Robertson has since kindly favoured me with some extracts from the Public Records, which show that Bonkil was alive in 1488, but was dead before 1496. These extracts refer to an annual grant of L.20 by King James the Third, with power to Walter Ramsay of Dunure, and Dom. Edward Boncle, Provost of the College of the Holy Trinity, "levare firmas earundem" (certain lands in Linlithgowshire), "ex tolerantia Domini Regis, sicut fecerunt per novem annos elapsos." (6 Julij 1479-6 Julij 1480).—The following payment, from the Customs of the Borough of Edinburgh (Rot. Scacc. no. 258), 14 Junij 1486-1 Junij 1487, is also curious: "Et Domino Edwardo Boncle preposito ecclesie Collegiate Sancte Trinitatis prope Edinburgh pro uno pare Organorum ad dictum Collegium, de mandato Domini Regis. x. libre." This, as Mr Robertson suggests, may be the very organ represented in the picture.

In 1502 we find the name of Mr John Brady, Archdeacon of the diocese of Lothian, as Provost of Trinity College.¹

Having thus, I trust, identified the ecclesiastic, a key is apparently furnished to the entire composition. Hitherto I was unable to comprehend how the two angel figures could pass for the King's sisters. The Princess Mary long survived her second husband, the Lord Hamilton, who died in 1479;² and her younger sister, Princess Margaret, was then in disgrace. As the internal decorations of such altar-pieces were always the most important, it seemed quite inexplicable that any obscure ecclesiastic, or that the younger members of the royal family, who were then alive, should occupy such a conspicuous place. These compartments, in later times, being seldom or ever seen, except upon special application, I never had an opportunity of so carefully inspecting them as to draw any conclusions on the subject, until they were unpacked, a few days since, on their arrival at Holyrood. But if, in the principal figure, so happily represented in the character of St Cecilia, seated at the organ, we recognise the deceased Queen Mary of Gueldres, by whom the church was founded, accompanied by the Provost as confessor, offering up his devotions to the Holy Trinity, in whose honour that church was consecrated, the propriety of such a decoration for the high altar becomes at once apparent; and the more so, as this painting must have occupied a position above the spot where the Queen was interred. The coronet denotes her royal rank; her age is that of a person not less than thirty

¹ On the 1st of September 1502, a presentation to Mr John Brady, of the Provostry of the Trinity College, beside Edinburgh, contains a clause for the annexation of the vicarage of Wemyss perpetually to the Provost of the said College and his successors. (Regis. Secr. Sigilli, vol. ii. fol. 88.)

² The Princess Mary, eldest daughter of King James the Second, was twice married. Her first husband, Thomas, Master of Boyd, was, on their marriage in 1467, created Earl of Arran. Having soon afterwards been attainted, he fled to Denmark; but his wife, who accompanied him, is said either to have returned or to have been brought back, when a sentence of separation was pronounced in 1470. He died at Antwerp in 1471; and three years later she married, for her second husband, James, first Lord Hamilton, who died in 1479. In the year 1516, her name occurs as mediating between her son and the Regent, John, Duke of Albany. (*Leslæus de rebus gestis Scotorum*, p. 378. Romæ, 1578, 4to.) Their grandson James, second Earl of Arran, was Regent or Governor during the minority of Queen Mary, and created Duke of Chastellherault.

years of age, which she had attained at the time of her decease; while the younger figure behind the organ might, indeed, be her eldest daughter. An examination of the features will show a striking resemblance to her son King James, who, among his qualities, good and bad, may have inherited from her that taste for music for which he was remarkable.

But this explanation of the original destination of the altar-piece is further confirmed by the subject of the fourth compartment. I need scarcely remark, that such decorations for the high altar had always a special reference to the dedication of the church itself. Profane as such pictures cannot but be esteemed by Protestants, they were, and still are in Popish countries, viewed with the utmost veneration.

In the Collegiate Accounts referred to, one of the later entries relating to the original Common Seal as an object of idolatry may be quoted. It is surprising that the picture itself should have escaped the zeal of our iconoclasts; and it does not lessen its value to think that no other altar-piece in Scotland, prior to the Reformation, is known to exist.

“ *At the Trinitie Colledge, the twentieth day of Junij, the zeir of God 1574.*

“ The quhilk day, the Provest and Prebendaris vnderwrittin, have and respect to the reformatioun of Religioun and abolessing of Idolatrie, haue thocht expedient that thair commoun sele of the said Colledge, be thair commoun consent of thair chaptoure, be changit and reformit; that quhair the samyn *contenis the ymage of the Trinitie efter the auld maner*, In place thair of sal be writtin thir wordis, *SANCTA TRINITAS VNUS DEUS*, and vnderneath the lyoun the Kingis airmes, with the foundatouris airmes, gif thai can be had. And this to be done with all diligence, that all euidentis to pas heirefter to be seillit thairwith, and thai that ar nocht seillit with the said sele efter the daitt heirof to tak na effect. . . . Subscriuit be the said Provest and Prebendaris handis, day and place foirsaid. ROBERT PONT, Provest, wyth my hand.” And six other names.

An impression of the original seal referred to, but in a somewhat imperfect state, still exists;¹ the type differs from the painting by the introduction of the Cross.

¹ See Henry Laing's Catalogue of Scottish Seals, No. 1021.

Had King James the Third escaped his untimely fate in June 1488, among the various noble edifices which were in progress, we may reasonably conclude, that he would not have allowed this church to remain in its half-finished state. We have seen from the public records in 1485, that it was called the King's Chapel. Had the church been completed, we may further presume it would never have been scheduled for railway purposes; and thus the good name of our city would have been saved from the reflection that, by their refusal to expend money upon the special purpose for which it was extorted from the Railway Company, a majority of Town Councillors require a decision of the Court of Session *to enforce the terms of an Act of Parliament* in regard to the restoration of the church. The series of accounts of receipts and expenditure, connected with Trinity College, which were rendered by the Provost, and attested by the Prebendaries, from the year 1503 to the time of the Reformation, is still preserved. Had their earlier accounts, or had those of the Lord High Treasurer during the reign of King James the Third (with the exception of the year 1474), been also in existence, we should have had no occasion to be content with suggestions, however plausible, on many interesting subjects. But these later accounts furnish some minute and curious particulars regarding the purchase of materials, and the slow progress made in adding to or repairing the portions of the church already built; and although it may add nothing to the weight of the statements which I have made concerning the destination of the altar-piece, it is worthy of notice, that in three of the compartments glimpses of the interior of a church are introduced, and these may be easily recognised, notwithstanding some discrepancies, as parts of the windows in the apse or choir of Trinity College Church, as it existed till the year 1848, when the entire building was so recklessly demolished.

The altar-piece is a diptych, and is evidently a complete and entire composition. Had it been otherwise, there can be no question that the subject of the Trinity would have formed the centre portion of the painting. In general, such paintings were triptychs; that is, besides the two wings, there was a centre composition, such as the Transfiguration, the Crucifixion, or the Taking Down from the Cross. In the present instance,

¹ His Queen, Margaret of Denmark, predeceased him in February 1486-7.

when we consider the subjects of the two internal compartments, I imagine that no such centre-piece ever existed. As it was not unusual to combine architectural ornaments along with painting, and as the high altar had no doubt previously a crucifix or an image of the Madonna, these paintings may have been designed, in connection with such an image, under a richly-carved Gothic canopy, for the centre compartment. In the Collegiate Accounts for the year 1503, we find—"Item (paid) for courtingis of plesans above our Lady head, and the freynzes of silk, xxix s." We have also notices in that year of the organ: "Item, to Sir Thomas Watson for the Organis for iij yeris, x li;" and "Item, for the mending of the Organis, viij s."¹

As the painting of this altar-piece may, with some degree of certainty, be assigned to the year 1484, it remains to consider the question, Who was the artist? It has usually been ascribed to Jean Gossaert, called Mabuse. Dr Waagen, evidently misled by the current statement that the King represented was James the Fourth, and Queen Margaret, more than once ascribes the picture to that artist; but the period at which Mabuse is said to have flourished is too recent (1496-1532) to leave any room for this erroneous conjecture. But his remark on the picture itself evinces how well he could appreciate its merits. "Unfortunately" (are his words), "the heads have lost much of their original modelling by cleaning, especially that of the King, and have become very gray in tone. Nevertheless, the great animation of conception, excellent drawing, and masterly execution, make them very attractive to the true lover of art."² M. Passavant, whose skill and judgment in such matters is deservedly acknowledged, in his descriptions, says—"In the same room in Kensington Palace are two tolerably-sized wings, the centre picture

¹ In the same accounts, also, at later dates, an image of the Virgin is specially mentioned; but in one instance it was connected with the Mary aisle of Trinity Church.

² Treasures of Art in Great Britain, vol. ii. p. 866. In his later volume, "Galleries and Cabinets of Art in Great Britain," p. 227, Waagen mentions this picture in connexion with a portrait, attributed to Hans Memling, at Kensington Palace, belonging to the Prince Consort; and says that "both conception and colouring agree with the portraits by Mabuse belonging to the time when he executed those of the King and Queen of Scotland, now at Hampton Court." We might rather urge his resemblance in ascribing both works to Memling.

(unless the space was formerly filled up by carving) is missing. *These are works of considerable merit, and recall the style of a master, probably an Antwerpian, an Annunciation by whom, in the Boisserie Gallery, has been erroneously given out for a Hugo van der Goes.*"¹ The altar-piece is undoubtedly of the school of Van Eyck; and I should have been inclined to attribute it to Hugo van der Goes, the painter of similar subjects, preserved at Florence, Vienna, and other Galleries; but it appears that he retired to a convent in Flanders, and died in the year 1480. That the artist's name may be ascertained by a careful examination of the paintings of the Flemish school is highly probable; and even this altar-piece, if it should be subjected to the process of careful cleaning, might discover some inscription to indicate this. On the band of the head-dress,² under the crown of Queen Margaret, are some letters, supposed to be a monogram. Pinkerton gives them as "P. ANAG."³ In a recent interesting work, in which the portrait is engraved in colours, to illustrate the Queen's rich head-dress, they appear to be PHAT.



A more exact fac-simile is here annexed, as the best mode of ascertaining the meaning. It is, however, a mistake to suppose that painting was an unknown art in Scotland during the fifteenth century. One instance may at present suffice to prove the contrary. In the embellishments of the cathedral church of Dunkeld, by successive prelates, we find that Bishop Thomas Lauder, who held that see from 1452 to 1476, had painted on the wall, at the high altar, the twenty-four

miracles of St Columba, and above these two figures of the Saint, in honour of whom, the patron saint of the Pictish nation in the eighth century, a monastery of Culdees had been founded at Dunkeld. Half a century later, the names of various painters are preserved in the Treasurer's Accounts of the reign of James the Fourth. Thus, in 1497, David Pratt, payntour in Stirling, received several small payments for "the altar

¹ *Tour of a German Artist in England.* By M. J. D. Passavant. Lond. 1836. 2 vols. post 8vo; vol. i. p. 114.

² *Shaw's Dresses and Decorations of the Middle Ages*, vol. ii. No. 60.

³ *Pinkerton's Scottish Gallery of Portraits*, 1799 (Introduction).

paynting ;" but this does not necessarily imply that it was either an altar-piece or any original composition. In 1502, he was at work on King James the Third's burial-place in the Abbey of Cambuskenneth. John Pratt, payntour, is also named about the same time. Sir Thomas Galbrayth, a priest, was chiefly employed in illuminating manuscripts. In September 1503, Mynour, "the Inglise payntour," brought to Holyrood portraits of Henry the Seventh, his Queen, the Prince, and of Margaret Tudor, "our Quene," and returned in the following month of November, on both occasions receiving from the King the sums of L.14 and L.30. Mynour's name was unknown to Walpole. In 1505 another artist is named—Peiris the payntour. But I need not enlarge at this time, and shall only add, that in the Inventory of Articles pertaining to the Chapel-Royal of Stirling, or, as it was called, the Collegiate Church of the blessed Mary and St Michael, in the year 1505, among other paintings there was one in three compartments, bearing the figure of Our Lady, with her Son in her arms, and two angels with musical instruments.¹ This obviously could not have been the present altar-piece, even if the latter had been painted during the reign of James the Fourth. In the Chapel of St Ninian in Stirling, offerings were frequently made by that monarch before the year 1501, the date when the Chapel-Royal was erected and endowed as a Collegiate Church, although its privileges were not fully confirmed by Papal authority until 1506 and 1508.

Of the subsequent history of the present altar-piece, no certain information has been discovered. Trinity College was conveyed, by a gift from the Crown, to the Provost and Magistrates of Edinburgh in 1567, but several years elapsed before it was constituted one of the parochial churches of the city. This painting was probably transferred either to the Palace or the Chapel-Royal of Holyrood. This chapel-royal, so frequently confounded with the adjoining abbey-church, stood at the south side of the Palace; but was demolished when the latter was rebuilt, in 1671, in its present quadrangular form, under the special instructions of Charles the Second. Here it was where Queen Mary had the Romish service performed, to the great scandal of the Reformers; and her son, James the Sixth, in 1616, directed that it should be adorned with carved

¹ MS. Chartulary of the Chapel-Royal of Stirling; and Sir J. G. Dalrymple's Analysis, p. 70. Edinb. 1828. 8vo.

figures and stalls, for the English service, to the equal scandal of the rigid Presbyterians. We know that the various articles of furniture, paintings, library, &c., were removed from the Palace to England after the King's accession to the English throne in 1603;¹ yet as this painting does not occur in the Catalogue and description of the very remarkable collection of Pictures, Limnings, &c., which belonged to Charles the First, it may not have been removed until the year 1671.² But in the similar Catalogue of Pictures belonging to King James the Second, and consequently before his abdication in 1688, under the head Hampton Court,³ we find enumerated—

“No. 955. One of the Kings of Scotland at Devotion, crowned by St Andrew; James the Fourth.”

“No. 960. One of the Queens of Scotland at devotion; a Saint in armour by her.”

But no mention is made of the paintings on the reverse.

When Kensington Palace, formerly known as Nottingham House, was purchased and enlarged by William the Third in 1691, these portraits may have been among the various paintings which were selected from St James', Windsor, and Hampton Court, to ornament this favourite residence of that monarch. In a list of the Kensington paintings in 1820, they are entered as Nos. 157 and 166, and then hung in the Queen's dining-room;⁴ but in some new arrangements, about the year 1836, they were again transferred to Hampton Court. Having now reached their most appropriate place, we cannot but feel grateful to Her Majesty for having restored to this country a work of so much importance for illustrating the history of art in Scotland. Independently of any national interest in connexion with such authentic portraits, the picture itself, in

¹ See note in the Bannatyne Miscellany, vol. i. p. †185.

² Printed from the original MS. Lond. 1757, 4to. [See, however, the note added as a Postscript, at p. 21-22.]

³ Ibid. Lond. 1758, 4to.

⁴ Faulkner's History of Kensington, pp. 516, 517. Lond. 1820, 8vo. The portraits are still described there as James the Fourth of Scotland, and his brother Alexander; the other, as Margaret his Queen, and said to be painted during the fifteenth century, although their marriage only took place in August 1508. In C. M. Westmacott's British Galleries, &c., p. 52, Lond., 1824, 8vo, the reverse of the picture is vaguely described as “An Allegorical Subject, or a Priest at Prayers, supposed to be a portrait of Cardinal Beaton!”

its several compartments, displays so much skill in the composition, and such masterly execution, as to entitle it to a high place among the works of art produced during the latter half of the fifteenth century.

The accompanying outlines by Mr C. A. Doyle (see Plate I.), although on such a reduced scale, very successfully exhibit the composition of the Picture, with an effect much superior to any verbal description.

[Since the preceding communication was read to the Society, and copies of it printed in a separate form for private circulation, the original Paintings have, by authority of my Lords Commissioners of Her Majesty's Treasury, been placed within frames of large plate-glass, and raised on handsome oak pedestals, so that both sides of the pannels are exhibited to advantage. By this mode these interesting works of art, which have been visited by thousands in the Royal Picture-Gallery of Holyrood, are not now exposed to the risk of injury, as when the frames were placed against the wall in Hampton Court, opening upon hinges to allow the entire composition to be examined—although this was done only at rare intervals, and by special permission.

Nothing has yet been ascertained respecting the painter. That he was a Flemish artist, who had studied in Italy, is rendered highly probable by the connexion that subsisted between Flanders and Scotland, in matters relating to art as well as commerce, during the fifteenth century. In the National Gallery, London, No. 264, is a picture of "A Count of Henegau with his patron Saint, Ambrose," attributed to Gerard Vander Meire, a Flemish painter, and a scholar of Hubert Van Eyck, which bears a considerable resemblance to the Holyrood pictures; but, as he flourished in the first half of the fifteenth century, some other artist of that school must still be sought for.

There exists a curious document relating to a dispute between John Craufort, a monk of Melrose, and William Carebis, a Scottish merchant, in the year 1441, regarding the fulfilment of a contract, by which Cornelius de Aeltre, a carver of Bruges, engaged to furnish carved stalls for Melrose Abbey.¹ A carved figure might thus have been obtained as the centre-piece of this diptych for the altar. In the autumn of 1858, at Lübeck, and other towns in the north of Germany, I saw various in-

¹ Archæologia, vol. xxxi. p. 846. Lond. 1846. 4to.

stances in which a carved image, the size of life, had originally stood in place of the paintings so common in the churches of Italy.

At p. 15, an extract is given for destroying the old Collegiate Seal. Having had a woodcut from one of the existing impressions of that seal made to illustrate a series of charters and other documents relating to Trinity College, now in the press for the Bannatyne Club, I avail myself of this opportunity to insert it.

But there is one circumstance connected with this altar-piece worthy of particular notice. Among the State Paper-Office documents there was recently discovered one entitled "A Note of all such Pictures as your Highness [King James I.] hath at this present, done by severall Famous Masters owne hands, by the Life," and supposed to have been written about 1623 or 1624. No. 1 is, "*Inprimis, KING JAMES THE THIRD OF SCOTLAND WITH HIS QUEENE, DONNE BY JOAN VANAK.*"¹ This notice is peculiarly interesting, as it shows that the painting, upwards of two centuries ago, was attributed to a Flemish artist (John Van Eyck), and that it was actually brought from Scotland not later than the reign of King James the First



(1603–1625), or possibly at a much earlier period, among the plunder carried off by the English during the reign of Henry the Eighth. We know, at least, that it could not have been painted by John Van Eyck himself: Hubert Van Eyck, his elder brother, was born at Limbourg, in Guelderland, in 1366, and John, who was about twenty years younger, died in 1445, aged 59.² But the influence of those two distinguished painters, it is scarcely necessary to observe, was not restricted to their own pupils.—D. L.]

¹ See the interesting volume of Original Unpublished Papers, illustrative of Life of Sir Peter Paul Rubens, collected and edited by W. Noël Sainsbury, p. 355.

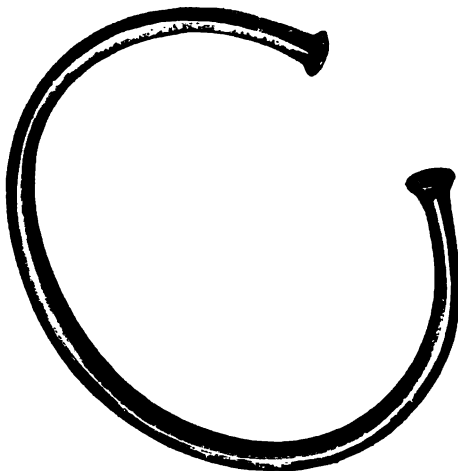
² Michiels, *Histoire de la Peinture Flamande*, &c., tom. ii. pp. 8, 9, 84.

14th December 1857.

COSMO INNES, Esq., V.P., in the Chair.

The following donations to the Museum and Library were laid on the table :—

Two plain Gold Armlets, terminating in flattened button-like extremi-



ties (one of which is figured here of full size); one weighs 19 dwts. 6 grs., the other 17 dwts. 18 grs. : and

A curious hollow penannular Ornament of Gold. By P. DENNY, Esq., Dumbarton. The weight of this ornament is 11 dwts. It is $1\frac{1}{4}$ ths in. in diameter, by nearly $\frac{1}{4}$ ths of an inch in depth in the centre, and is well shown in the accompanying woodcut (see next page). These gold relics were purchased from a jeweller at Dumbarton; and the only information which could be obtained as to their history was, that they were pro-

cured from a Highlander, who stated (with the old law of treasure-trove before his eyes) they were found in a moss in the West Highlands in 1856. A penannular gold ornament of nearly similar character is described and figured in the "Archæological Journal," No. 51, September 1856. It was found in Anglesea; others have also been found in the county of Limerick, Ireland. The one now presented differs only in being more flattened and slender in its character, and the central opening is larger, being $\frac{3}{4}$ ths of an inch across.



Four Placks or Achesouns of James VI., of mixed metal or billon, found at Prestonpans. By JAMES MELLIS, Esq., F.S.A. Scot.

These four specimens are alike.

Obverse—JACOBUS C. D. G. R. SCOTOR. The arms of Scotland crowned.

Reverse—OPPIDUM EDINBURGI. A thistle crowned.

The Achesouns, with the mint name in full (and not contracted "Oppid. Edinb.," as on the most common placks of this king), are given by Mr Lindsay as of the very highest rarity; but a great many have been seen since the publication of Mr Lindsay's work. They are, however, not nearly so common as the plack with the contracted mint name, and are of finer execution.

A Valve of a Joss Shell from Ningpo, China. By ALEXANDER E. MACKAY, Surgeon, R.N. The nacreous lining of this shell of a fresh-water mussel (*Anodon*) covers eight small images of Budha. Although the evidence this shell affords of the self-protecting power and instinct possessed by the animal of coating with smooth pearly matter foreign bodies, introduced either by accident or design, is sufficiently interesting to the naturalist, yet the fact has been so long and extensively known in science, that Mr Mackay thought the specimen might be more usefully devoted to an Ethnographical than a Natural History Collection, illustrating as it does the extraordinary ingenuity of the Chinese in recognising and taking advantage of this habit of the animal.



W. E. R. R. R.

MONUMENT AT DALKEITH CHURCH



MONUMENT AT BARKLEIGH CHURCH

Archæologia, Vol. XXXVI., Part II. 4to. 1856.

Archæologia, Vol. XXXVII., Part I. 4to. 1857.

Proceedings of the Society of Antiquaries, Nos. 43, 44, 45 of Vol. III., 1855-56, and No. 46, Vol. IV., 1857, London. By the SOCIETY OF ANTIQUARIES OF LONDON.

Transactions of the Historic Society of Lancashire and Cheshire. 8vo. Vol. IX. Session 1856-57. By the SOCIETY.

Archæological Journal. 8vo. No. 54. 1857. By the ARCHÆOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.

JAMES JOHNSTON, Esq., Solicitor, was balloted for, and elected a Fellow of the Society.

The following communications were read:—

I.

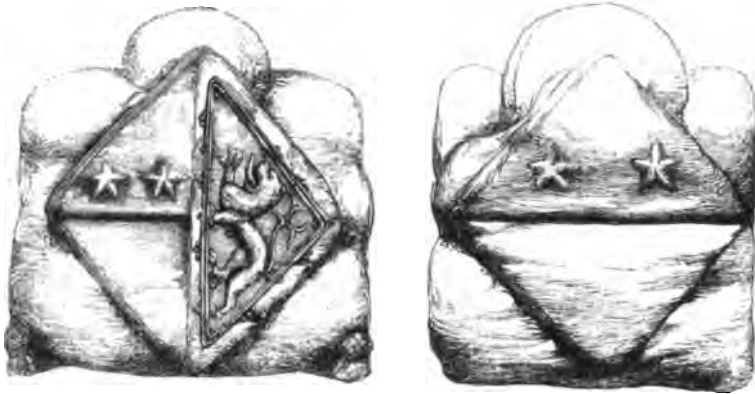
NOTICE OF THE ANCIENT MONUMENT, SUPPOSED TO BE THAT OF JAMES FIRST EARL OF MORTON, IN THE CHURCH OF DALKEITH. BY JAMES DRUMMOND, Esq., R.S.A. & F.S.A. Scor.

It will be in the recollection of the members that various committees were formed for the purpose of collecting topographical prints and drawings connected with Edinburgh and the Lothians. The result of this scheme has hitherto not fulfilled the expectations that were entertained, but it is one which ought to be kept in view by the Society. In particular, a series of accurate delineations of ancient monuments would be of great importance, more especially those which have not been figured, or having been, were incorrectly represented. Such a collection would not only be interesting and instructive to the antiquary, but also to the artist, as affording the most faithful and trustworthy authority in matters of costume and armour.

The monument to which I am now about to call the attention of the Society is in the apse of the old church of Dalkeith. It is thus noticed by Sir Walter Scott in his "Provincial Antiquities:—" "No memorials

remain of the Grahams about Dalkeith, unless the fading traditions of the place, and two curious but wasted tombstones which lie within the circuit of the old church. They represent knights in chain armour, lying cross-legged upon their monuments, like those ancient and curious figures on the tombs in the Temple Church, London." It is quite evident, that if Sir Walter Scott referred to the monument of which I now exhibit drawings (see Plate II.), that either he had been misinformed, or that, trusting to recollection, he had confounded this with some other monuments elsewhere preserved; for, having made minute inquiry, no such monument as he describes is known ever to have existed in the church of Dalkeith.

The figures, it will be seen from the drawings (see Plate II.), represent a knight and his lady; and the armorial bearings on the shields at the head of the figures (shown in the annexed woodcuts) identifies them with the family of Douglas, who were allied to the royal family of the Stuarts.



At first I had some difficulty in regard to the persons so represented. The lordship of Dalkeith passed into the hands of the Douglasses by the marriage of William Douglas of Lugton, lord of Liddesdale, with Marjory Grahame, second daughter of Richard de Grahame, about the middle of the fourteenth century. He was succeeded by his nephew Sir James Douglas, who in the year 1406 enlarged the chapel of Dalkeith into a collegiate church, and who married for his second wife the Lady Giles Stuart, sister to King Robert II. He had, however, by a will written

many years previously, directed that he should be buried in the abbey church of Newbottle. He died in 1420, and was succeeded by his son Sir James, second lord of Dalkeith, who married for his first wife Lady Elizabeth Stuart, daughter of King Robert the Third, and afterwards a daughter of Sir William Borthwick of Borthwick. He died about 1450.

The third lord of Dalkeith did not long survive to enjoy his honours. James Douglas, fourth lord of Dalkeith, having succeeded his father in 1456, in the following year was created Earl of Morton in Parliament 1457, on occasion of his marriage with Johan, third daughter of King James the First. How long she survived him is somewhat uncertain, but the Earl himself appears to have deceased about 1498. These last individuals I take to be the persons represented, not only from the impaling of the Royal and Douglas arms on the shield at her head, but from the male figure being sculptured with an earl's coronet, to which none of the previous lords had a right, although they were allied to royalty. I would now direct your attention to the monument itself, which must have been a very fine one, and which has not obtained the notice it deserves. The countenances are quite defaced, and the hands broken and time-worn; much of it, however, remains quite perfect, and as sharp as when it left the hands of the sculptor. Some of the ornamentation round the neck of the male figure, and on the border of his robe, is very beautiful, and also on the cushions below the heads (see woodcut annexed); the costume quite agrees with the period I have assigned to the monument. The arms are those of the Earl of Morton, two stars in chief, exactly as given by Sir David Lyndsay, only in this case occupying half of the shield, the other shield having the Royal and Douglas arms impaled.



II.

REMARKS ON THE ROUND TOWER OF BRECHIN. BY A. JERVISE,
ESQ., BRECHIN, CORR. MEM. S.A. SCOT.

In introducing the following remarks, it may be observed that the name of Brechin is first met with towards the close of the reign of Kenneth III., and at that time it appears to have been a place of some importance. It is next found about the year 1012, soon after the reputed defeat of the Danes by Malcolm II. at Aberlemno, in honour of which victory he is said to have erected a monastery at Brechin, which he inscribed to the Blessed Virgin.¹

This was probably a Culdee establishment, a system of priesthood which was then but recently introduced; for, contrary to popular belief, the Culdees are not recorded in Irish history until the 9th century, about which time also they first appeared in Scotland.

It is well known that two of the chief seats of the Culdees in this country were at Abernethy, near Perth, and at Brechin, in Angus, at both of which places chapters of them survived down to the reign of Alexander II., and the most unequivocal traces of these Christians which now remain, either in Scotland or in Ireland (in the last of which countries they existed at Armagh until the 17th century), are their round towers and their churches. So far as relates to Scotland, the round towers of Abernethy and Brechin still remain, but the *colleges* or churches of both these places exist only in name, although ruins of the houses were visible at Brechin in the time of Maitland the historian, who was a native of that place, and those of Abernethy are engraved by Captain Grose.

Of the two round towers in Scotland, that of Brechin is by far the finest and most interesting example,—indeed, as regards that of Abernethy, it may be doubted whether the upper half is so old as the lower; but the Brechin tower, with the exception of the spire, seems to belong altogether to one age or period. It stands in the old kirkyard, at the south-west corner of the parish church, about 34 feet south of the square *cam-*

¹ Butler's Lives of the Saints, (S. Moloc, line 25).

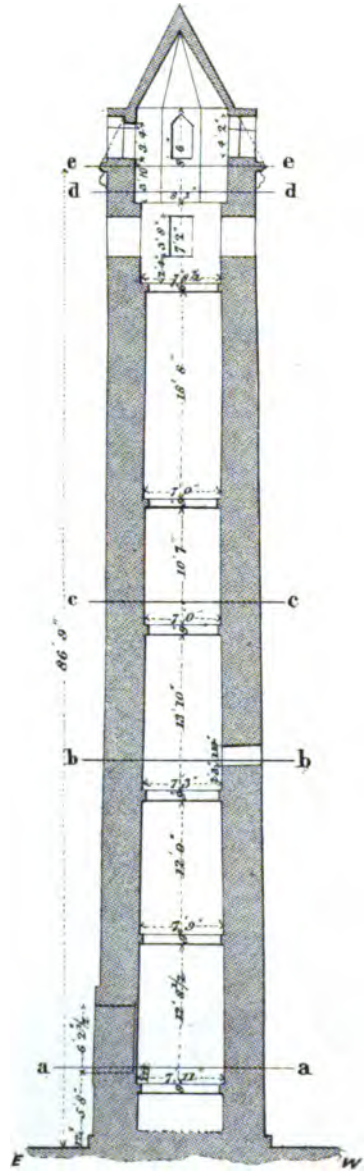
TOWER FIN.

Idon

one from

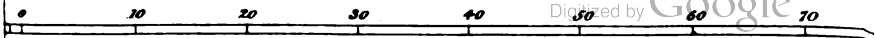


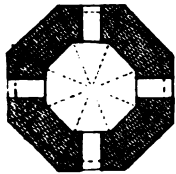
WEST ELEVATION



SECTION

from East to West.





Plan at e-e

*N.B. The Stone framing of the door and the tm
slabs on either side are of red sandstone, in
the wall of the Tower is of dark grey.*

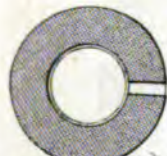


Plan at d-d

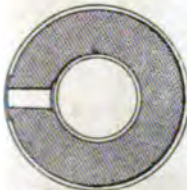
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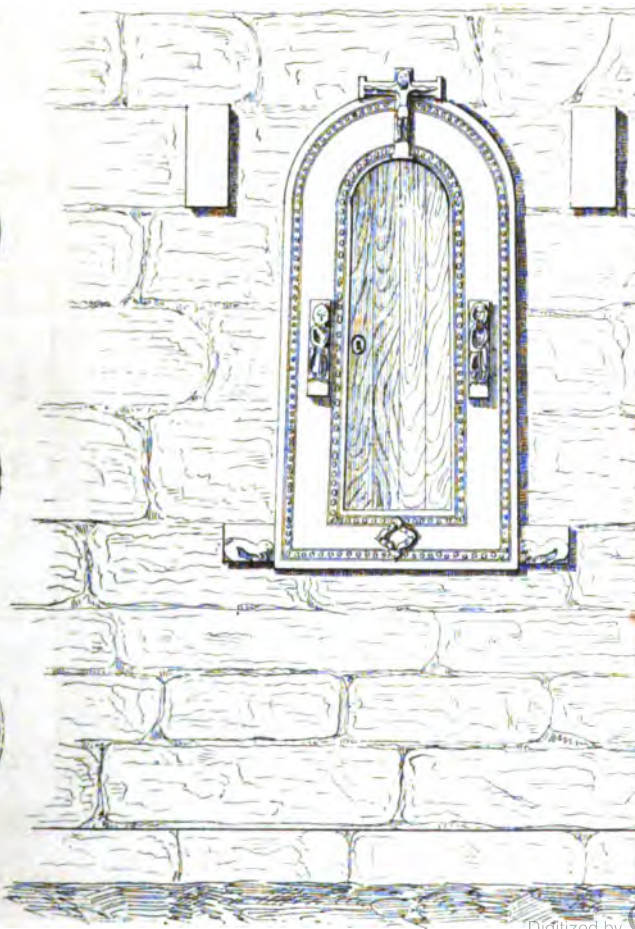
Plan at c-c



Plan at b-b



Plan at a-a



50 feet

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ENLARGED DRAWING OF DOOR

pane or tower, and is a spiral freestone building of 85 feet in height, with the stones neatly dressed, and joining with one another, in some parts resembling the twistings of a screw. It gradually tapers from an *external diameter* of about 15 feet to 12 feet 4 inches, the walls being 3 feet 8 inches thick near the bottom, and 2 feet 5 inches near the top; these measurements being, in each case, taken from the sills of the door, and those of the upper windows of the tower.

As shown in the sectional drawing (see Plate III.), it is divided into seven unequal apartments or storeys, exclusive of the spire, or upper portion, by strong courses, or corbels of hewn stone. Each of them project about 5 inches, varying in depth from 8 to 9 inches, and upon these rest the wooden floors, and ladders by which the top is reached. The fourth and fifth storeys are lighted by a window or aperture on the east and south respectively, each of these apertures being 22 by 9 inches in size. The seventh storey contains four windows, which face the four Cardinal points, each 37 by 22 inches. Unlike the windows in some of the Irish towers, which incline to taper more or less towards the top, there is no such difference in those at Brechin, and the lintels in every case are formed of four single stones.¹

A comparatively modern spire of 25 feet covers the top of the tower, making a total height of 110 feet. The spire is octagonal in form, and contains four angular-headed windows, each of which measures 2 feet 6 inches by 2 feet. The time the spire was added is unknown; but, touching the history of this portion of the building, it is worthy of notice, that, on the 8th of November 1683, the records of the kirk-session bear that a sum was ordered to be given "for repairing the head of the litl steeple [which was] blown ower" on the 5th day of that month.

The entrance door, which is perhaps one of the most interesting parts of the tower, has an arched top, and is 6 feet 6 inches from the ground. The mean height of the door is 6 feet 7 inches, the width at the sill 22 inches, at the spring of the arch 19 inches, and the arch itself is 10 inches

¹ There are two mason-marks within the round tower of Brechin, engraved in *Archæologia*, vol. xxxiv. plate iii. These marks, one of which consists of a plain horizontal line, crossed by a perpendicular line, and the other of two lines crossed obliquely, are often repeated, particularly about the middle of the tower, and are generally cut along the whole depth of the face of the stone.

high. The south lintel of the door still exhibits the hole or sheath for receiving the bolt, which is hewn out of the same stone which forms the lintel.

Apart from the representation of Christ upon the Cross, which sur-



mounts the doorway, two ecclesiastical figures are sculptured near the middle of the imposts of the door. These are considerably mutilated, and, as a diversity of opinion exists regarding their appearance—Mr Gough supposing them to represent the Virgin and St John, and Dr Daniel Wilson, St Serf and St Columba,¹ (conjectures for which there is no foundation)—they are here represented as they now appear. It will be seen that both are habited in loose garments: the figure on the left grasps a crozier or pastoral staff with both hands, while that on the right has a cross-headed staff, on which rests an open book held by the left hand.

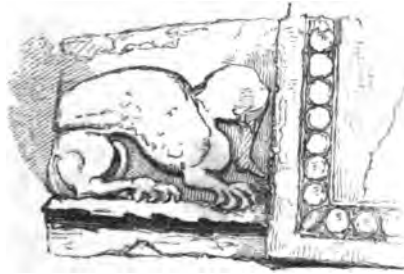


These figures, which are cut out of the same stones as form the side lintels of the door, are in bold relief, resting upon pedestals which project about 4 inches, and each of the figures are about 18 inches high. Both appear to have had beards, and something like a nimbus or glory had perhaps surrounded the head of the figure on the right, which is altogether of a more portly mould than its fellow. There are two unembellished blocks in the tower, one on each side of the crucifixion, but *outside* the sculptured part of the doorway, upon which it may have been intended to engrave some incident, probably illustrative of the life of the founder of the tower, whoever that had been.

There is also a diamond or lozenge-shaped figure, cut in low relief, on the front and middle of the door-sill, bearing an illegible centre ornament, from which possibly a fleur-de-lis had issued, in four points, as one point of that figure is faintly visible in the north-east angle of the diamond. Perhaps the addition of this symbol—whether it is to be recognised as an escutcheon, or merely as an ornament—had been an afterthought, for the stone is slightly indented at that place.

¹ Archæologia, vol. ii. p. 85; Prehistoric Annals, p. 597; also Pennant's Tour, p. 162.

The two recumbent animals by the sides of the door-sill, which have also been variously described, are much worn, and here engraved. Woodcut No. 1, which represents that below the left-hand figure, has (despite the laughter that Mr Gough's averred credulity has furnished to succeeding writers) much of the form of the skull and *proboscis* of an elephant; for certainly the portion called a *proboscis* by Mr Gough has no resemblance whatever to "a fish in the animal's mouth," as suggested by Dr Wilson, while it is apparent that the head and fore-quarters of the object (No. 2) have much the appearance of a horse. But it is idle to speculate on the sort of animals which these represent—most probably they are only objects of the artist's own creation, and there can be no doubt that No. 1, which is on the north side of the door, has feet and claws pretty similar to those of some of the nondescript animals figured upon sculptured stones at the church of Meigle, and in other parts of the country.



No. 1.

A button-shaped border surrounds the doorway, a part of which is shown in the above woodcuts. This portion also resembles the character of ornaments found upon some of the ancient sculptured monuments, particularly that on the Farnell Stone, and the fragment which was found in a garden within the old boundary of the kirkyard of Brechin, upon the latter of which are the Virgin and Child, and St Peter, and allegorical representations of the Four Evangelists. The carvings on these stones, however, are greatly inferior in execution to those upon the doorway of the tower, for in these a good knowledge is shown of proportion, and of the joints and extremities, both in the human and animal figures,



No. 2.

A button-shaped border surrounds the doorway, a part of which is shown in the above woodcuts. This portion also resembles the character of ornaments found upon some of the ancient sculptured monuments, particularly that on the Farnell Stone, and the fragment which was found in a garden within the old boundary of the kirkyard of Brechin, upon the latter of which are the Virgin and Child, and St Peter, and allegorical representations of the Four Evangelists. The carvings on these stones, however, are greatly inferior in execution to those upon the doorway of the tower, for in these a good knowledge is shown of proportion, and of the joints and extremities, both in the human and animal figures,

while the others are the squat and unshapely productions of untutored genius.¹

Whether the old Sculptured Stone Monuments and the Round Towers of Scotland are coeval I shall not attempt to determine, the age of the former being as uncertain as that of the latter; but it appears to me that both the Towers and the Monuments had not only a common origin, but also a common use. The similarity in the architecture of the towers in Ireland to those in Scotland goes far, I think, to prove this point, and some of the mystical and Christian symbols on the sculptured stones of both nations are quite alike.

It may also be added, that the clergy called Culdees were, with the exceptions of England and Wales, also peculiar to Scotland and Ireland, and that they first appeared in the latter country, and then passed over to the former. Taking all these facts into account, I cannot help thinking that both the Round Towers and the Sculptured Stone Crosses of Scotland were the work of native artists who had been educated in convents under the eye of the primitive abbots and canons who came from Ireland to instruct the youth in the useful and ornamental arts, among which, doubtless, had been that of building and carving in stone.

These secular canons, as before shown, are first recorded in the 9th century; but written evidence shows that some of the Irish towers have a much more remote antiquity. Dr Petrie supposes that the Brechin tower was built some time about the year 1020,² or during the reign of Malcolm II. Such may be the fact; and without presuming to fix any period as the date of its erection, we may be allowed to remark, that thirty years prior to that date, and only four years before the murder of Kenneth III., that king is recorded to have given the great city of Brechin to the Lord—"Hic est qui tribuit *magnam* civitatem Brechne Domino."³ May it not therefore be feasible to suppose that, in doing this, the king had commanded some lasting and stately memorial, in the form probably of a tomb or mausoleum to himself, to be erected at the place for which he showed so great favour? Nothing could have been better devised for such a purpose than the erection of a round tower, which the Culdees,

¹ Sculptured Stones of Scotland, plates lxxxvi. and cxxxviii.

² Round Towers of Ireland, p. 406.

³ Innes' Critical Essay, vol. ii. p. 788.

who had received this favour from the king, would naturally suggest, in imitation of the monuments in their mother country.

Within the tower of Abernethy, and in most of the Irish towers, sepulchral remains have been discovered;¹ but although, in 1842, that of Brechin was searched, and excavated down to the original soil, no such traces were found. This fact, however, perhaps rather tends to favour the supposition that the tower of Brechin was raised as a mausoleum to King Kenneth; for historians agree that he was assassinated in the open fields, and, according to Wyntown, by members of his own court; but as to the burial of the body, all record is silent—most probably it was interred in some clandestine spot, which may never be discovered.²

The round tower of Brechin is still popularly called *the Little Steeple*, and until about the beginning of this century the small bells were kept and rung in it. The church being quite close upon the tower, an entrance, recently built up, had at one time been made from the church to the bottom or lower flat of the tower. This part was long used as a prison for “the drunken and disorderly,” and some of the old inhabitants remember of a prisoner breaking through the floor, and ringing the bells at midnight, to the great alarm of the citizens.

Tradition asserts that the tower was begun and completed in one night by a Lilliputian race of builders, to whom both a locality and a name have been ascribed by fable; and it is a common belief at the present day, that the tower possesses such a degree of elasticity as makes it vibrate in high winds. This idea seems to have originated in the fact, that the lime or cement frequently gives way, by which it is bound to the corner of the church, to the height of about 30 feet. Although the latter is a story of mere hearsay, it may not be altogether unfounded; still it can with much greater truth be affirmed that, in 1807, when it was proposed to make the present unshapely alterations upon the cathedral, an Edin-

¹ Small's Roman Antiquities in Fife, App. p. 12; Betham's *Etruria-Celtica*, vol. ii. 211-24.

² Tytler says that King Kenneth was killed at Stracathro, near Brechin; and some years ago, on opening a mound called the *Re* or *Rye* Hillock, near that church, a carefully constructed stone coffin was found about two feet below the surface. It contained human remains, and also, according to the peasantry, “the figure of a fish, made of gold, and of about the length of a person's finger.”

burgh architect, who submitted plans for that purpose, gravely suggested that the round tower be demolished, and the stones used to assist in building the new walls!

It is difficult to say what would have been the consequence of this monstrous suggestion but for the prompt interference of the late Lord Panmure, and the late eccentric Mr Skene of Carriston, who both felt so indignant at the spirit which dictated the outrage, that they not only rejected the plans of the architect, but vowed to hang the first man from the top of the tower that dared to remove a stone of it! Thus it was to those gentlemen (be it spoken to their honour and good judgment) that Brechin and Scotland were saved the disgrace with which posterity would justly have branded them, had they acted on the suggestions of the architect.¹

Note.—Since the first portion of this paper was printed, I have had the tower measured more minutely, and find that some of the measurements given at page 28 are erroneous. The following are the correct measurements, viz. :—The tower itself is 86 feet 9 inches high, and including the spire (which is from 15 to 16 feet), the total height is about 102 feet. Diameter at door-sill is 15 feet 2 inches, and at sill of upper windows of tower 12 feet 8½ inches. The door-sill is 6 feet 8 inches from the ground. I also make the following slight corrections on the measurements given in Plate III. :—In compartment 3d from bottom, 11 feet 11 inches high, 7 feet 8¼ inches diameter; in 4th, 13 feet 8 inches high, 7 feet 5 inches diameter; in 5th, 10 feet 10 inches high, 7 feet 1 inch diameter; in 6th, 17 feet 11 inches high, 7 feet 1 inch diameter. The upper corbel upon which the floor rests is not more than 6 inches deep, and the next below not more than 8 inches; the others average 9 inches each. The difference in the height of the 6th compartment appears to have been caused by including one of the corbels. (Re-measured 18th Feb. 1860.—A. J.)

It is proper to add, that the Society is indebted to Albert Way, Esq., M.A., of Wonham Manor, Secretary to the Archæological Institute of

¹ An account of the round tower of Brechin will also be found in "Memorials of Angus and the Mearns," a work now in the press.

Great Britain, and one of our Members, for the accompanying drawings of the Round Tower at Brechin. They were prepared for Mr Way by William Ormiston, at that time a pupil of Alexander Christie, Esq., F.S.A. Scot., Director of Architecture, &c., School of Art, Edinburgh, and have been carefully reduced as Plate III. of the Proceedings.

Mr JOSEPH ROBERTSON communicated to the meeting the substance of a letter addressed to Sir John Watson Gordon, in reference to an ancient piece of ordnance which the writer supposed to have been used by the Spanish Armada, and which he wished to be brought under the notice of the Society. The gun is at present in the sea, off the coast of Buchan; and the Society, in the belief that it was a specimen of ancient artillery, encouraged the proposal for having it raised, in the hope that it might be added to the collection of ancient cannon already in the Museum.

III.

NOTICES OF THE ISLE OF THE LOCH OF BANCHORY, THE ISLE OF LOCH CANMOR, AND OTHER SCOTTISH EXAMPLES OF THE ARTIFICIAL OR STOCKADED ISLANDS, CALLED *CRANNOGES* IN IRELAND, AND *KELTISCHEN PFAHLBAUTEN* IN SWITZERLAND. By JOSEPH ROBERTSON, Esq., F.S.A. Scot.

[This communication will be given in a subsequent portion of the volume, to enable Mr Robertson to avail himself of several important additions to his collections relating to these ancient remains.]

MONDAY, 18th January 1858.

THE HONOURABLE LORD NEAVES in the Chair.

A curious Brass-hilted Bayonet-sword, found in a morass about 300 yards south-west of Colonel Gardiner's house, adjoining the battle-field of Prestonpans, was exhibited by the Rev. JOHN STRUTHERS, F.S.A. Scot., Minister of Prestonpans.

The Donations laid on the table included—

Several specimens of Scottish Billon Placks of James VI., known by the name of Achesouns, and forming part of a collection consisting of nearly 150 found last autumn, about a foot below the surface, at the end of an old house in Prestonpans. By the Rev. J. STRUTHERS, F.S.A. Scot.

The inscriptions, which on most of the pieces are remarkably distinct, are, on the one side, the royal arms crowned, with the legend JACOBVS 6. D.G.R. SCOTOR; and on the reverse, a leaved thistle crowned, with the legend OPPIDVM EDINBVRG. What excites curiosity connected with them is the fact of their all being of the same die, in good preservation, and their being found in the neighbourhood of the place where a brother of Achesoun of Gosford lived at the period of their coinage; as also there being an Achesoun, master of the mint, about the same period. There is a vague tradition in the district that there was at one time a cunziouse belonging to the Achesouns near Morrison's Haven, which was formerly styled Achesoun's Haven, and under that name, the site of one of the earliest Mason Lodges in Scotland.

Similar coins from the same neighbourhood were presented to the Society at its last meeting.

MS. Diary of George Sinclair, Esq. of Ulbster (grandfather of the donor), in three vols. post 8vo, written between January 1738 and September 1739, chiefly during a Continental Tour. By Sir GEORGE SINCLAIR, Bart. of Ulbster.

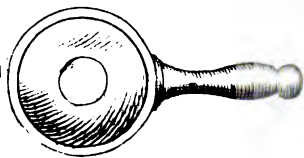
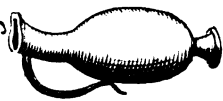
An Urn, and Fragment of another, together with a portion of a Skull, recently found in short stone Cists at Windymains, Haddingtonshire. By Mr ROBERT FORMAN, Tenant of Windymains. These remains are described in the subsequent communication on the subject.

Proceedings and Papers of the Kilkenny and South-East of Ireland Archæological Society. Nos. 9, 10, 11 of Vol. i., New Series, 1857, 8vo. By the SOCIETY.

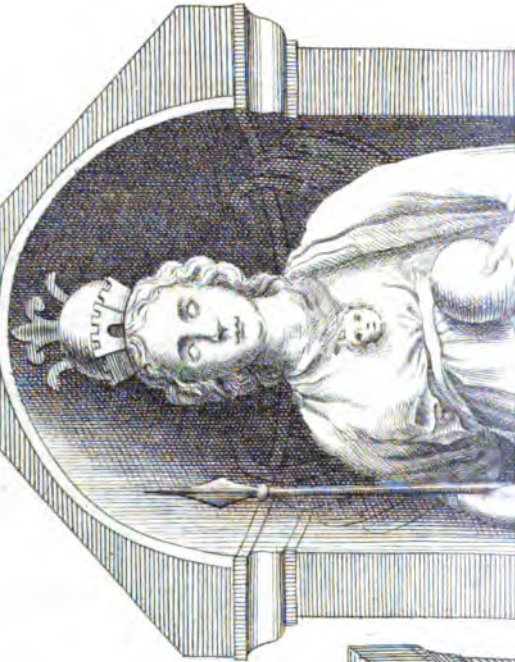
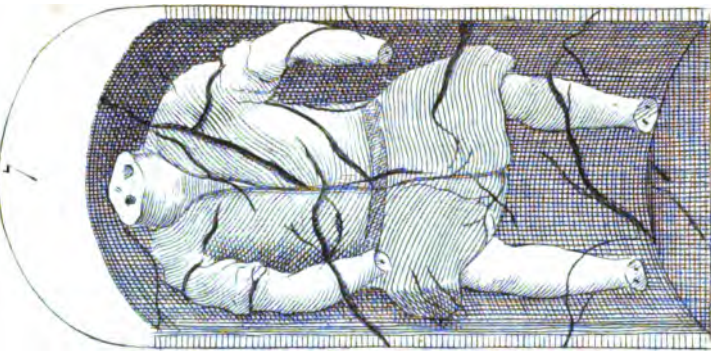
Archæologia Cambrensis. No. 10, Third Series, April 1857. By the CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

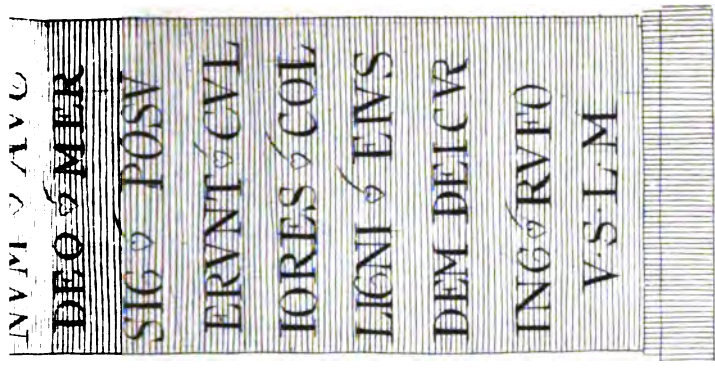
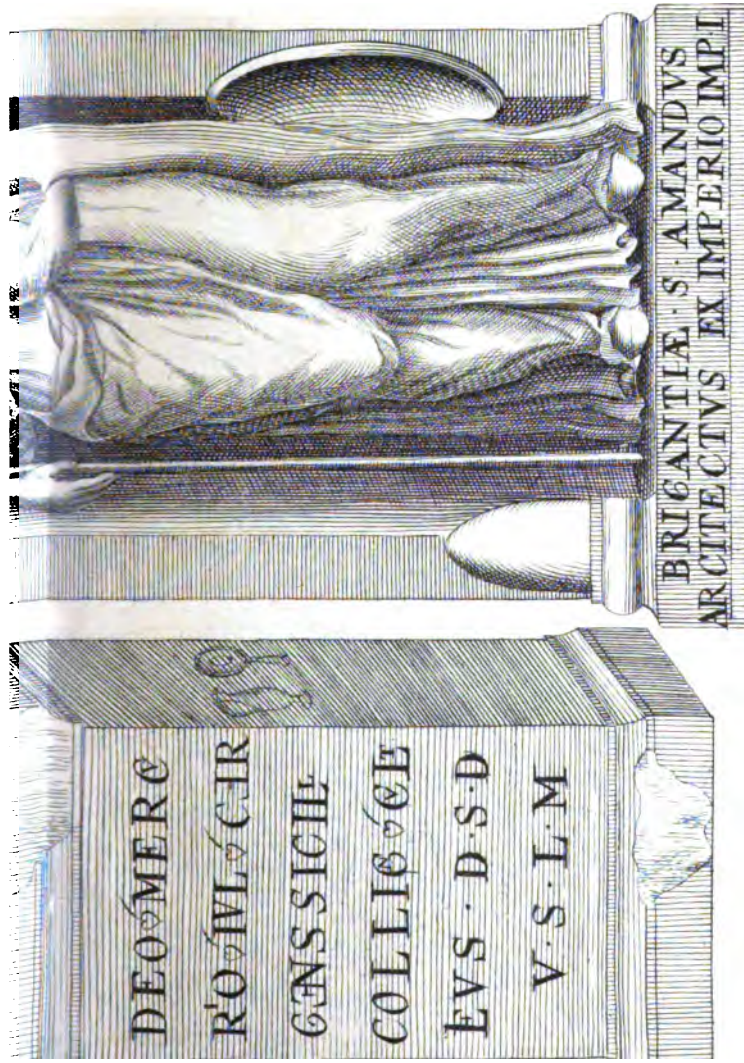
Proceedings of the American Philosophical Society, Philadelphia. Vol. vi., No. 56, July to December 1856.

*Reliquie quantam Populi Romani apud Sarto = Britannas anno 1733
detecte et que nunc in domo D.I.C. in Comitatu Edinburgensi conservantur.*



2





6

- 1 Statua Brigantiae.
- 2 Ara Deo Mercurio dicata.
- 3 Aquila Romana.
- 4 Patera in Sacrificiis usitata.
- 5 Sympurium vel Scapulun.
- 6 Basis Statuae Mercurii.
- 7 Fragmenta Mercurii.

Transactions of the American Philosophical Society, Philadelphia. Vol. xi., New Series, Part i., 1857. By the SOCIETY.

Four large and Twelve small Roman Altars and Inscribed Stones, mostly found in the early part of last century at Middleby, in Annandale, and in the Roman Wall between the rivers Forth and Clyde, called "Graham's Dyke." By the Right Hon. Sir GEORGE CLERK, Bart. of Penicuik.

The following Communications were read :—

I.

NOTICES OF THE ROMAN ALTARS AND MURAL INSCRIPTIONS PRESENTED BY THE RIGHT HON. SIR GEORGE CLERK OF PENICUIK, BART.

PENICUIK HOUSE, December 18, 1857.

SIR,—I herewith send four large and twelve smaller Roman Altars and Mural Inscriptions, which I trust the Antiquarian Society will consider worthy of their acceptance. These antiquities have been chiefly found in Scotland, and some near the Roman Wall in Cumberland. As they are almost all described in Gordon's *Itinerarium* or Horsley's *Britannia Romana*, I have in the accompanying list merely referred to the places in these works where a description of them will be found. I remain, your obedient servant,

G. CLERK.

The Secretary of the Society of
Antiquaries, Edinburgh.

[This addition to the Society's Museum being one of more than ordinary importance, it was deemed proper to give in this place a more detailed notice of these antiquities, instead of the brief list transmitted by Sir GEORGE CLERK. It is perhaps unnecessary to say, that Sir JOHN CLERK of Penicuik, commonly known as Baron Clerk, from having been one of the Barons of Exchequer in Scotland, by whom these remains were collected, was among the most eminent Antiquaries of his time in this country. But it may not be considered out of place to give the following extract from a Memoir of his seventh son, and one of the ori-

ginal members of our Society, prefixed to the Bannatyne Club volume, entitled, "A Series of Etchings, chiefly of Views in Scotland. By JOHN CLERK of Eldin, Esq., 1773-1779. With additional Etchings and Fac-similes from his Drawings. Edinburgh, 1855." Folio.

"After the Union of the Kingdoms, when the Court of Exchequer in Scotland was erected, JOHN CLERK, Esq., younger of Penicuik, was appointed one of the Barons. This important office he filled for nearly half a century; his commission bearing date on the 13th of May 1708, and he surviving till the 4th of October 1755. In 1710 Baron Clerk purchased the property of Cammo, now called New Saughton, in the parish of Cramond, where he continued to reside till his father's death in the year 1722, when he succeeded to the baronetcy and estate of Penicuik. He was twice married. By his first wife, Lady Margaret Stewart, daughter of Alexander, third Earl of Galloway, he had an only son, John, who was born in 1702, and died unmarried in 1722.¹ Baron Clerk's second wife was Janet Inglis, daughter of Sir John Inglis of Cramond, by whom he had a very numerous family, consisting of nine sons and seven daughters. His long residence at Cammo, and his connection with the proprietor of Cramond, one of the most important Roman stations in Scotland, had probably the effect of directing his attention to the subject of antiquities, while it enabled him to form the extensive and interesting collection of Roman remains which he transferred to his paternal seat. When Gordon was employed in compiling his *Itinerarium Septentrionale*,² he was assisted by Baron Clerk; and in acknowledging such aid, he says, that 'among all the collections of Roman Antiquities in Scotland, that of Baron Clerk justly claims the preference, both as to number and curiosity; and it would require a treatise to describe them.' The Baron himself published a tract, entitled, 'Dissertatio de Monumentis quibusdam Romanis, in Boreali Magnæ Britannæ Parte detectis, anno 1731.' Edinburgi, 1750, 4to. He also printed a 'Dissertatio de Styliis Veterum et diversis Chartarum Generibus.' 4to. It is anonymous and without date; but a detailed abstract

¹ See the Account of the Family in Douglas's Baronage of Scotland, pp. 420-425; and in Playfair's Baronetage.

² London, 1727. Additions, London, 1732, folio.

of the Dissertation, by Roger Gale, Esq., V.P., was communicated to the Royal Society of London, and printed in the Philosophical Transactions for August and September 1731 (vol. xxxvi. p. 157), in which 'the Hon. Sir John Clerk, one of the Barons of the Exchequer in Scotland,' is styled the learned and judicious Author. The Baron's zeal and learning in treating of such subjects is not less conspicuous in his correspondence with the same eminent English Antiquary, from 1726 to 1743."¹

Of Baron Clerk's *Dissertatio*, 1750, a number of copies, along with the engraved plate which accompanies it, were obligingly placed at the Society's disposal by Mr David Laing, Editor of the above volume, at the time when Sir George Clerk's valuable donation was presented. By this means those members who felt interested in such remains had it in their power to acquire a copy; and an impression of the original copper-plate is here given (Plate IV.) Of the *Dissertatio* itself it is unnecessary to give any abstract, as Gordon has inserted the substance of it at page 27 of his "Additions and Corrections by way of Supplement to the *Itinerarium Septentrionale*," London, 1732, folio, under this title, "A Dissertation on some Antiquities found at Middleby, in the Stewartry of Annandale, in Scotland." Gordon and Horsley's works are too well known to require any special notice; but references in the following list are also given to the "Caledonia Romana; a Descriptive Account of the Roman Antiquities of Scotland," by the late Robert Stuart of Glasgow. Edinburgh, 1845, 4to. Second edition, with Additions. Edinburgh, 1852, 4to.]

A DETAILED LIST OF THE ROMAN ALTARS AND INSCRIBED STONES PRESENTED BY THE RIGHT HON. SIR GEORGE CLERK, BART. OF PENICUIK.

FOUND IN SCOTLAND.—Near Croy, Dumbartonshire.

I. Centurial Stone, 10 inches long by 5 inches broad, inscribed

[LEG·V], found at Craigend, near Croy, on the line of the Ro-

¹ "Reliquiæ Galeanæ," published in Nichols's *Bibliotheca Topographica Britannica*, vols. i. and ii. London, 1781-82, 4to.



man Wall of Antoninus Pius, popularly known by the name of Graham's Dyke. It was presented to Baron Clerk by Alexander Gordon, A.M., the author of the *Itinerarium Septentrionale*, and is described by him at page 56, and is figured in plate x. fig. 4 of that work. (See also Horsley's *Britannia Romana*, page 200, and Stuart's *Caledonia Romana*, 2d edition, p. 340.)

II. Sculptured Stone, $9\frac{1}{2}$ inches long by $6\frac{1}{2}$ broad, inscribed

LEG · VI

V · I · C · R · F

found at Croshill or Croyhill, near Craigend. (See Gordon's *Itiner. Sept.*, plate x. fig 3, p. 56.)

- III. Upper part apparently of a small Altar, with moulded top, about 9 inches high by 8 inches broad, with two lines of inscription greatly defaced. It was found at Craigend, Graham's Dyke.
- IV. Another Centurial Stone, with its inscription much defaced, found at Craigend, Graham's Dyke; it measures $8\frac{1}{2}$ inches long by $4\frac{1}{2}$ inches broad.

Near Falkirk, Stirlingshire.

- V. Altar, 3 feet 3 inches high, 17 inches square, with richly moulded top and base, and with the emblematic figures on its three sides of a triumphal wreath, a bow, and a quiver; the inscription on the fourth side is unfortunately much defaced. It was found close by a house called Auchenvole, on the line of the Roman Wall, near Falkirk, and was procured for Baron Clerk by Alexander Gordon, A.M. (See *Itiner. Sept.*, p. 55, plate xiii. figs. 1, 2; also *Caledonia Romana*, plate xiii. No. 8; and Horsley, p. 219, plate Scotland, No. 15.)

Near Cramond.

- VI. Centurial Stone, 11 inches long by 6 inches broad, inscribed,

IV	LEG · II · AVG	SA
	F E C I T	

found at Cramond. (See *Itiner. Sept.*, plate x. fig. 7; Stuart's *Caledonia Rom.*, plate iv. fig. 7, p. 167.)

Middleby or Birrens, Dumfriesshire.

- VII. A full-length figure of a Female, supposed to be the Goddess Brigantia, in a circular topped niche, 3 feet high by 16 inches square, wearing a mural crown, winged and draped, with a long spear in right hand, a globe in the left, with an inscription on the base below the figure,

BRIGANTIÆ · S · AMANDVS
ARCITECTVS EX IMPERIO · IMP · I

It was found near the Roman camp called Birrens, at Middleby, Annandale. (See Clerk, *Dissertatio de Monument.*, plate, fig. 1 (see the accompanying Plate IV.); Stuart's *Caledonia Romana*, p. 125, plate ii. fig. 3; Horsley, p. 192, Scotland, plate xxxiv.; Gordon, *Itiner. Sept.*, Additions, p. 27, plate lxviii. fig. 1.)

- VIII. Altar to Mercury, found near the Roman camp at Middleby, Annandale, 2 feet 7 inches high, with the emblem of a bird over a patera on one side, and on the other a simpulum and patera. The inscription is as follows :

DEO · MERCV ·
R · O · IV · LC · ^{ERS}
CENS · SIG · IL ·
COLLIG · ^{CV} · L ·
I · EV · S · D · S · D
V · S · L · M

It is figured and described in Clerk's *Dissert. de Monument.*, plate, figs. 2, 3, 4, 5 (see Plate IV.); Horsley, p. 342; Stuart, plate xi. fig. 4, p. 126.

- IX. Pedestal or Altar, 2 feet 7 inches high by 14½ broad, with inscription; on which there was the portion of a statue, apparently of Mercury, when the Altar was discovered; this, however, was unfortunately not preserved. It was found near the

Roman camp at Middleby, Annandale. (See Clerk, *Dissert. de Monument.*, plate, figs. 6, 7 (see Plate IV.); Horsley, p. 341; and Stuart, p. 127, plate ii. fig. 5.)

N V M · A V G
 D E O · M E R C
 S I G N · P O S V
 E R V N T · C V L
 T O R E S · C O L
 L I G N I · E I V S
 D E M D E I C W
 I N G · R V F O
 V · S · L · M ·

- X. Sculptured Head of a Female Statue, with hair rolled back at the sides. It is about 7 inches in length, and was found near the Roman camp at Middleby, Annandale.
- XI. Portion of a Stone, $9\frac{1}{2}$ inches long by 5 inches broad, found at Middleby, Annandale, inscribed as follows—the figure $\overline{\text{VI}}$ in the centre being encircled by a wreath :—

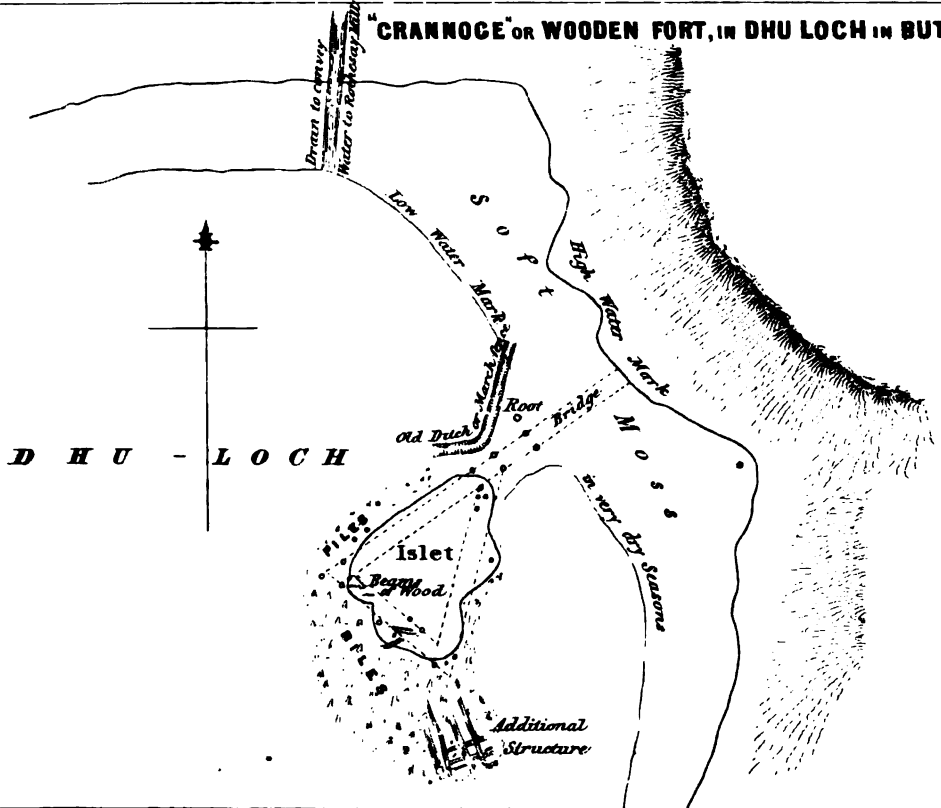
LEGIO
 V · $\overline{\text{VI}}$ · R
 F

FOUND IN ENGLAND.—*At Housesteads, Northumberland.*

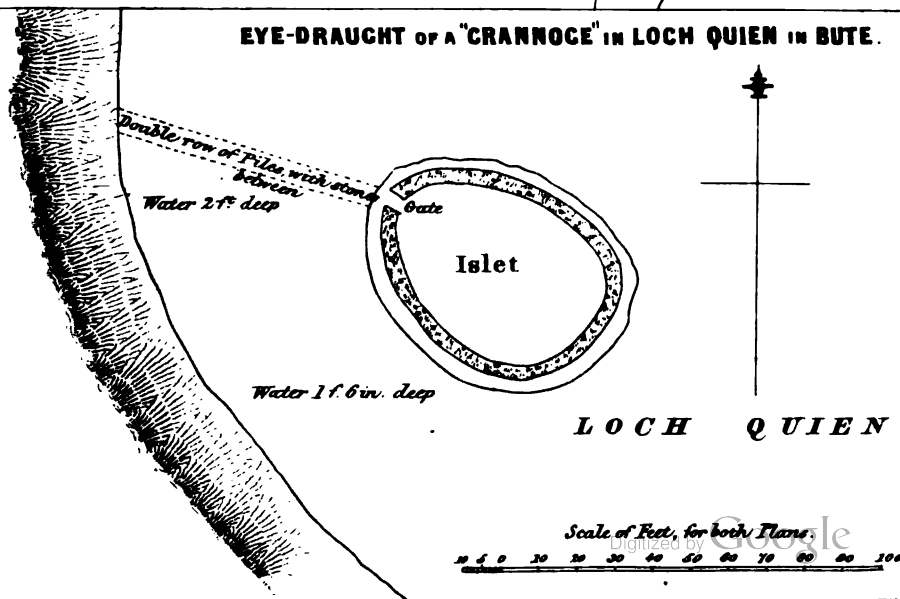
- XII. Small Altar, $9\frac{1}{2}$ inches high by 5 inches broad, found at Housesteads (the ancient Borovicus), on the Roman Wall of Severus. (See Gordon, *Itiner. Sept.*, plate xl. fig. 8; Horsley, p. 192 (Northumberland), plate lxix.) A Dolphin is rudely sculptured on the one side, and a Wild Boar on the other, and it is inscribed apparently as follows :—

D I R V S
 Y I T I R I E V S
 D E C C I V S.
 V · S · L · M ·

"CRANNOG" OR WOODEN FORT, IN DHU LOCH IN BUTE



EYE-DRAUGHT OF A "CRANNOG" IN LOCH QUIEN IN BUTE.



- XIII. Small Altar, without inscription, 13 inches high, 6 inches broad, and $4\frac{1}{2}$ inches in thickness; found at Housesteads.
- XIV. Small Altar, also without inscription, measuring $10\frac{1}{2}$ inches high, and 8 inches broad, found at Housesteads. (See Gordon, p. 77, plate xxxii.)
- XV. Bas-relief, 14 inches high by 10 inches broad, representing the lower part of a Female Figure, with flowing robes, found at Housesteads. (See Gordon, plate xxxvii. fig. 6.)
- XVI. Bas-relief, 22 inches high, 14 inches at base, representing a Roman Soldier with a long spear in the right hand, the left resting on an oval shield; found at Housesteads. (See Gordon, plate xxxvii. p. 77.)

II.

NOTICE OF TWO "CRANNOGES," OR PALLISADED ISLANDS, IN BUTE, WITH PLANS. BY JOHN MACKINLAY, Esq., F.S.A. Scot.

The fortification which I am first to describe is of the kind called by the Irish antiquaries "Crannoges," of which class Mr Robertson described several, in different parts of Scotland, in a very interesting paper, read by him at our Meeting on 14th December last, and to which this may be regarded as an appendix.

In Gaelic, the word *Crann* signifies a *tree*, a *stake*, or a *post*, and *Og* or *Oig* is young; so *Crann-oig* signifies a stockade formed of *young trees*; consequently it is scarcely a correct use of the term to extend it to insular forts formed of any other material. This is one instance among many of words acquiring a wider meaning than their etymology would strictly warrant; it is, however, convenient to have a general term by which insular forts in lakes may be classified.

The "Crannoge" of which I am now to give an account was discovered by me in the summer of 1812, and is thus described in a letter, dated 13th February 1813, which I wrote to the late James Knox, Esq. of Glasgow, who immediately sent it to his friend George Chalmers, Esq., author of "Caledonia;" and this letter led to my having a long correspond-

ence with him relative to the antiquities of Buteshire. The following is an extract:—

“There is a small mossy lake, called *Dhu-Loch*, situated in a narrow valley in the middle of that strong tract of hill-ground extending from the Dun-hill of Barone to Ardscaipsie Point, to which valley, it is said, the inhabitants of Bute were wont to drive their cattle in times of danger. I remember, when a schoolboy, to have heard that there were the remains of some ancient building in that lake, which were visible when the water was low; and happening to be in that part of the island last summer [1812], I went to search for it. I found a low green islet about 20 yards long, which was connected with the shore, owing to the lowness of the water, after a continuance of dry weather. Not seeing any vestiges of stone foundations, I was turning away, when I observed ranges of oak piles, and on examination it appeared that the edifice had been thus constructed. (See Plan, Plate V. fig. 1.)

“The walls were formed by double rows of piles $4\frac{1}{2}$ feet asunder, and the intermediate space appears to have been filled with beams of wood, some of which yet remain. The bottom had been filled up to the surface of the water with moss or turf, and covered over with shingle, or quarry rubbish, to form a floor. The ground-plan was a triangle, with one point towards the shore, to which it had been connected by a bridge or stage, some of the piles of which are still to be traced. There is reason to believe that the space between this building and the shore of the lake was much deeper; or else was so soft as not to bear a person's weight, which it can scarcely do yet. The foundation was secured by a bank about 6 or 8 feet broad, formed with small piles, filled up with moss; and when the superstructure had decayed to the high-water level, the gravel of the floor burst out and covered part of this bank, which gave the islet its present shape. The water of the lake is of a dark colour (as its name imports) owing to the bottom being wholly moss, and this circumstance has prevented the decay of the piles as high as the water reached—as they still continue in the state of *moss oak*, many trees of which are to be seen in the bottom of the lake when the water is clear. This uncommon building was perhaps the *prætorium* of this extensive natural for-

tress formed by a double range of hills, which seem anciently to have been covered with wood.”¹

At the south end of the lake there are several large roots of oak trees, still fixed in the ground where they grew; the stems had decayed down to the roots, where they were about 3 feet in diameter, and the roots were preserved by a coating of moss-earth.

I revisited this islet in the summer of 1826, which was uncommonly dry, and the water in that lake was consequently much diminished. On that occasion I observed an extension of the fort at the south-east corner, formed by small piles and a frame-work of timbers laid across each other, in the manner of a raft. It seems to have formed the foundation of some wooden erection which was destroyed by fire, as the tops of the piles were charred; those piles (as well as the frame-work) were only about 4 inches in diameter. I took out one of the larger piles of the original edifice, which was 5 inches in diameter, and the point seems to have been cut by a celt, or stone axe, as the cuts were hollow, or as it were conchoidal.

There is another insular fort in Loch Quein; which loch is situated near the south end of the valley between Rothesay and Scalpsie Bays. And it, also, may be described as a Crannoge, in the wider sense of the term. I visited it in the summer of 1814; but owing to the water being pretty deep, and there being no boat on the lake, I could not get upon the islet to measure and examine it more closely; but when viewed from an adjacent height, it appeared to be an oval of 60 or 70 feet in its longest diameter. The islet (which is in the south-west side of the lake) seems to be natural, as the wall of stone, or stones and turf, follows its shape. The wall appeared to be 2 or 3 feet thick, and about a foot in height remained. There are two rows of piles extending obliquely to the shore of the lake, which either supported a bridge or a hand-rail; between the piles the ground is covered with flat stones, not raised like a causeway, but rather seeming to have been used as stepping-

¹ Mr Chalmers, in his letter to Mr Knox of 26th April 1818, relative to my communication respecting the Islet Fort in Dhu-Loch, says, “It goes directly to illustrate some of the obscure antiquities of Scotland—I mean, the wooden castles—which belong to the Scottish period when stone and lime were not much used in building. I will make proper use of this discovery of Mr Mackinlay.”

stones. The depth of the water here appeared to be about 2 feet; at another place it seemed not to be above 18 inches; but the bottom is soft and mossy. (See Plan, Plate V. fig. 2.)

In the north end of this lake there is a conical pile of stones, like a cairn, 9 or 10 feet in diameter, at the level of the water, which is there about 5 feet deep. The use of this pile of stones I cannot conjecture.

III.

NOTICE OF A TOMB ON THE HILL OF ROSEISLE, MORAYSHIRE, RECENTLY OPENED; ALSO OF THE CHAMBERED CAIRNS AND STONE CIRCLES AT CLAVA, ON NAIRNSIDE. BY COSMO INNES, Esq., V.P.S.A. Scot.

ROSEISLE.

The Hill of Roseisle bounds the plain or "laigh" of Moray to the north. Its top is crowned with a little wart, apparently a gathered cairn, known as the "Tappock" of Roseisle. The plough is encroaching upon it from all sides, and last summer the farmer of Hill of Roseisle came upon a grave with a cist of rough stones about twelve yards north of the Tappock. The soil is very light there, and the deposit was near the surface. James Jeans, the very intelligent young man who made the discovery, gave me the dimensions of the cist. It was 2 feet 10 inches in length, 18 inches in depth, and 18 or 20 inches broad. It contained bones and a skull tolerably entire,—the latter carried to the Museum at Elgin; and it contained also the beads, sixty-four in number, and the larger ornaments of jet, which James Jeans still keeps. I do not know that I should have been so successful in my own person, but Jeans did not hesitate to lend these to Lady Dunbar of Duffus; and that lady has been good enough to make the careful and accurate drawing of these jet ornaments, which I now exhibit, and which she allows me to present to the Society. [The drawing referred to exhibited two triangularly-shaped portions, each ornamented with a double row of punctured lines; and a series of rounded beads of an oblong shape.] You will observe their great resemblance, I might almost say identity, with beads and ornaments of

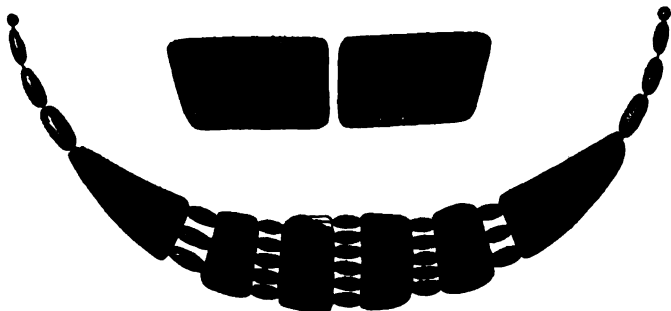


THE GREAT STONE MONUMENTS



EAST CAIRN CLAVA COUNTY OF NAIRN.

jet in the Museum of the Society, found in an urn contained in a stone cist within a barrow near Assynt, Ross-shire, of which the annexed is a careful drawing; and may therefore serve as an illustration of those now described.¹



I may add, that the Tappock of Roseisle commands a most extensive view, stretching from the Ord of Caithness to the Cairngorms, and is a striking and conspicuous site for a sepulchral deposit. If it shall turn out that the excrecence on the top is of gathered stones—a cairn, in short—though at present obscured by rank whins, I should expect that a section of it would discover a grave of some importance. When I left Moray, there was an intention at least to make the experiment; and I hope to be able to report the result at no very distant period.

CLAVA.²

Passing by a road, now little travelled, which leads from Cawdor and Kilravock to Moy, along the southern bank of the water of Nairn, about six miles above Cawdor, and opposite to the Moor of Culloden, upon crossing the ravine of a rocky hill-burn, looking down to the river, you come in sight of the little haugh of Clava, where the soil is not alluvial

¹ See Archæol. Scot., vol. iii., p. 49; and Wilson's Pre-Hist. Annals, p. 298.

² See Anderson's Guide, 1st edition, Appendix to Route III. p. 4. Sir T. Lauder's Moray Floods, p. 15, gives drawing of chamber.

like our haughs generally, but showing rock cropping out at many places, and at others boulders of gneiss, and many cairns of smaller stones.

The whole length of the haugh may be rather more than half a mile; and as you go down the bank towards the sequestered place, the appearance of the plain, thickly strewed with the remains of primeval building, is very striking. At first sight, it looks a mere confused assemblage of gray cairns and "standing stones," but on getting among them, you discover some order and method.

At the extreme western extremity (for convenience I take the river to run from west to east) is an enormous erect stone, standing at least 12 or 14 feet above the soil, and beside it a cairn as yet undisturbed. The natives called this *Culduich*; but I could not make out whether the name applied especially to the western erection, or to the whole of the ruins.

Three hundred yards eastward is the trace of a rectangular enclosure, 40 yards long by 20 broad; inside of which is a smaller rectangular building, 9 yards long by 6 broad, and another much smaller, which may probably have been a Christian chapel and cemetery, though the neighbours did not speak of its name or purpose; and it is only from Mr Anderson's "Guide" that we learn the place was used for the burial of unchristened children, within memory.¹ I saw no trace of recent graves. To the east of the clachan or "chapel" is another fine standing stone

¹ Pointing to a superstition which, I fancy, is common in Scotland. Passing, one day, from Cromarty to Tarbet in Easter Ross, I observed several small cemeteries and remains of ruined chapels. There were numerous green graves about them, but the natives were unwilling to admit that any buried there now. At last I came to one where we found a little grave freshly covered, and my informants—country people of the neighbourhood—admitted, only under pressing cross-examination, that these old chapel-yards are used for the burial of unchristened children only, while all the other dead of the district, and for many miles around, are carried for burial at Nig. The church of Nig is of high and ancient sanctity, and to its cemetery the inhabitants of many other, and even distant, parishes, bring their dead for sepulture. I do not know of any such peculiarly revered cemetery within reach of Clava; but the parishioners of Croy and Bar-ewan seem to have the same objection to admit among them after death their unbaptised infants. I find no record of any chapel at Clava; but the vestiges I have described seem to indicate the primitive Christian chapel and cemetery, superinduced upon the little cluster of edifices of pagan religion, law, sepulture, and what not.

9 feet above the ground, and which has apparently been one of a circle, of which the others have fallen.

Here begin the cairns, which at wide intervals extend over the whole haugh to its eastern extremity. They are, I think, eight in number, and it is apparent that each cairn has stood within and filled the entire space formed by a circle of standing stones—a common “Druids’ circle.” The cairns are of no great size or height, and the stones of which they consist are quite small, and not fitted to give much consistency to the pile.

The remarkable thing is, that two of these cairns have been opened, and each was found to have been built or piled round a circular chamber. What we shall call the eastern cairn had covered a round dome-topped chamber about 12 feet in diameter, probably 8 or 9 feet in height in the centre, entered by a passage from the west about 15 feet long and 3 broad. The interior walls are of large courses of stones at bottom and smaller above, the courses converging at the top to form the roof.

The first of these drawings represents the farthest west of the opened cairns, with several erect stones in a circular line round it, but not, I think, quite concentric with the “Druids’ circle,” which forms the outer boundary of the cairn itself (see Plate VI.); it also includes a distant view of the eastern cairn; and in the other drawing (Plate VII.) there is given a nearer view of the eastern cairn, and it shows the construction of the chamber within and the passage of entrance much better than I can describe them. This is the cairn which was opened by Miss Campbell of Kilravock, and where there were said to be discovered, a few inches under the original soil, two urns of the common funereal kind, which were broken in the search.

I would call your attention to the close resemblance of these chamber-cairns to the chamber at New Grange on the Boyne. The size of the Irish subterranean dome, which may be almost called magnificent, the altar vessels still remaining, the fine material and elaborate ornaments, are indeed very different from the little chamber-cairns on the Nairn side, yet the purpose must have been the same, the period and people not very different. Even yet we have not collected sufficient materials to decide the questions which such structures raise; but if we suppose the circles of erect stones and the chamber-cairns to be relics of a pre-Christian place of assembly, where the elders of the land met to make

laws and to administer them, and to worship the unknown gods of the Picts, we may conclude that the little Christian chapel and cemetery were set in the place of old reverence, just as St Paul's Cathedral and York Minster are found placed on the ruins of pagan temples.

Only one of the remaining cairns is of sufficient size to make it probable it contained a chamber within it; and that one is flattened at the top, as if the imperfect cupola roof had been crushed in by the weight above it. It might be worth while to open it, taking care to observe whether the stones showed the peculiar structure of the chambers, and also to ascertain whether in the soil of it, and of the more recently opened of the other two, had been deposited any sepulchral urns.

For these drawings the Society is indebted to the Rev. Burnett Stewart, an accomplished artist, who accompanied me in an expedition to the cairns of Clava, and made his drawings with patient care and accuracy.

IV.

ACCOUNT OF A RECENT DISCOVERY OF STONE CISTS, CONTAINING URNS AND HUMAN BONES, IN THE FARM OF WINDYMAINS, PARISH OF HUMBIE, HADDINGTONSHIRE. BY MR ROBERT FORMAN, TENANT OF WINDYMAINS. COMMUNICATED BY THE REV. JAMES DODDS, DUNBAR, IN A LETTER TO DAVID LAING, ESQ.

F. C. MANSE, DUNBAR, Dec. 16, 1857.

DEAR SIR,—You will remember that, when I called upon you about a month ago to show you a Roman coin lately picked up in the farm of Windymains, I mentioned, that there had been made this season, on the same farm, a remarkable discovery of stone coffins, containing human bones and clay urns. I have requested my friend Mr Robert Forman, tenant of Windymains (which belongs to the Earl of Hopetoun), to draw up a short account of the said discovery, and of the articles found. He has drawn up and sent me such an account in a letter, of which I enclose an extract for your use and that of your antiquarian friends. Mr Forman, you will observe, has made a short but instructive reference to Doddridge Law, a place in his farm. It is the old story over again; interesting antiquities sacrificed for the plough, or devoted to utilitarian purposes.

I think a visit to Windymains would be interesting to a zealous antiquarian. Mr Forman, I am sure, would give him a kind and intelligent reception.

I am yours very faithfully,

JAMES DODDS.

“In the course of this autumn (1857), men employed in digging for sand on a slightly elevated piece of ground a little to the west of Keith House, parish of Humber, came upon a heavy freestone slab, lying about 2 feet below the surface. The removal of this slab brought to view the four sides of a very perfect coffin or cist, formed of dressed freestones; it was 4 feet long, 2 feet wide, and 19 inches deep. The inside of the coffin was quite filled with the fine sharp sand of which the rising ground referred to chiefly consists. Firmly bedded in this sand was found an apparently complete skeleton, lying east and west, the head facing west, with a clay urn in the right-hand corner beside the head. The urn was broken in the lifting, but the fragments retained very distinct traces of the ornamental work [which consisted of straight and oblique lines]. A similar but smaller and less perfectly formed coffin [or cist] had been discovered in the same place some days before, with few traces of bones, but containing a very perfect urn, which was preserved with but little damage. [This urn or vase, now presented to the Museum, belongs to the class known as “drinking-cups,” and is formed of a reddish-coloured clay, with a black fracture; it is $6\frac{1}{2}$ inches high, and $4\frac{1}{2}$ inches across the mouth, about two inches below which it becomes slightly contracted in diameter, expanding below, and again becoming narrower at the base, which measures 3 inches across; it is ornamented in bands of straight, zigzag, and oblique lines, some of the bands bearing a resemblance to the herring-bone pattern, as it is called.] The bones in the large coffin must have been those of a tall and powerful man. The skull is imperfect [consisting only of the bones of calvarium, the bones of the face being wanting], and the thigh-bone measures $18\frac{1}{2}$ inches from joint to joint. The coffin-stones must have been conveyed from some distance, as there are none of the same kind in the immediate locality.

“On a piece of rising ground a mile due west from this spot, hundreds of coffins, containing bones, have been turned up by the spade or the

plough within the last twenty or thirty years; but these are mostly formed of rough limestone slabs, and seem to have been less carefully deposited.

“About half a mile still further to the west is Doddridge Law, which rises to the height of 700 feet above the level of the sea, and exhibits traces of having been occupied as a fortified position. The surrounding ditch, or “ring” as the people call it, is now completely levelled for cultivation, and the heavy stones, which must have been conveyed with much care and labour up to the place, have been removed at different times to Peaston (parish of Ormiston) and elsewhere, for farm-buildings and other purposes.”

V.

ON THE PRESENT STATE OF THE QUESTION, “WHERE WAS JOHN KNOX BORN?” BY JOHN RICHARDSON, ESQ., PROCURATOR-FISCAL, HADDINGTON. WITH SUPPLEMENTARY NOTICES.

It is admitted on all hands that Knox was born either in the village of Giffordgate, a suburb of the town of Haddington, or in the village of Gifford, four miles distant from that town. The late Dr M'Crie sums up in favour of the latter place—*1st*, On the authority of Beza, a contemporary of Knox, who thus designates the Reformer, “*Joannes Cnoxus, Scotus, Giffordiensis*,” which Dr M'Crie thinks “evidently means that he was a native of the town of Gifford.” *2dly*, Of Spottiswood, another contemporary, who says he was “born in Gifford within Lothian.” The other authorities quoted by Dr M'Crie, on the same side, are, David Buchanan, who wrote in 1644, Matthew Crawford in 1732, and Wodrow; but these three are merely followers of the other two, and quote no other independent authority or cause of knowledge.

On the other side are Archibald Hamilton, Knox's countryman and acquaintance, who states that Knox was born in the town of Haddington and another Scotsman who writes at the same time, and says he was born near Haddington.

Now, setting other recently discovered circumstances aside, one would be much inclined to prefer the testimony of the two contemporary Scots-

men, one of them *personally acquainted* with Knox, and who appears, from his description of Knox's parents, *to have known them also*, to that of Beza, a foreigner, who had no such personal knowledge, and who might well misunderstand the accounts which he had received of the place of the Reformer's birth. Beza, besides, does not say Knox was born in the *village* of Gifford, a circumstance of some moment, as will be shown. He merely describes Knox as belonging to Gifford in Scotland, just as Spottiswood says "of Gifford in Lothian," which may as consistently be interpreted to mean the *estate* or territory of Gifford as the *village* of Gifford. If this be so, then the accounts of Beza and Spottiswood are not inconsistent with that of Hamilton, for, in truth, the village of Giffordgate is a part of the *estate* and territory of Gifford, although distant four miles nearly from the rest of that estate. The Giffordgate lands are still held of the Marquis of Tweeddale, the proprietor of that estate, and they are expressly mentioned in the titles of it. If, therefore, *Giffordgate* be assumed as Knox's birthplace, the different accounts above alluded to are reconcilable with one another, inasmuch as he would still be a "Scotsman belonging to Gifford," according to Beza; "born in Gifford within Lothian," according to Spottiswood; "born in the town of Haddington," according to Hamilton, as Giffordgate is one of its suburbs; and "born *near* Haddington," according to Knox's personal friend and countryman, Hamilton, inasmuch as Giffordgate is a village independent of, although near Haddington, from which it is separated only by the River Tyne. It may thus be truly said that these different accounts are not contradictory; some are only more specific than others—the personal friends who had the best knowledge of the locality being most specific.

That Dr M'Crie's preference for the village of Gifford is founded on a want of knowledge of these circumstances can be easily shown. He assumes that the village of *Giffordgate* is a part of the village of *Nungate*, another suburb of Haddington, on the same side of the River Tyne with Giffordgate, and adjoining it. The two villages, in fact, are only separated by a public road passing through Tyne at the ford. In common language, the two villages are generally treated as one, and called Nungate. While Giffordgate, however, is held of the Marquis of Tweeddale as part of the estate of Gifford, Nungate village is all church lands,

formerly belonging to the Abbey of Haddington, and now to the Earl of Wemyss and Lord Blantyre, in right of the Crown, as coming in place of the Abbot. Giffordgate lands were acquired by the Yester family, as far back as 1451, in exchange for a barony in Forfarshire; and the lands of Giffordgate are expressly mentioned in the charter of that date as one of the parcels of lands of which the estate consists.

Following out his assumption that Nungate comprehended Giffordgate, Dr M'Crie directed some inquiries about the Reformer's ancestors, and the property which it was known they had in Giffordgate, or Nungate, according to his apprehension, to an examination of the charter-chest of the Earl of Wemyss and March, instead of that of the Marquis of Tweeddale, where some evidence on the subject may yet be discovered. Among Lord Wemyss' titles Dr M'Crie found a charter to "William Knox in Morham, and his wife," in 1598, of certain lands in "the *territory of Nungate*." This and the boundaries given in the charter, of which we have seen a copy, clearly distinguish them from Giffordgate lands. The Doctor there takes for granted that this Knox and spouse must be the descendants or relations of the Reformer's father, if there were any; and having found, by inquiring at the descendants of this William Knox and his wife, that the Reformer was no relation of theirs, he rejects the authority of tradition in favour of Giffordgate as the place of his birth, and sums up in favour of the village of Gifford. It is thus evident Dr M'Crie, not knowing that Giffordgate was a separate village, and part of the estate of Gifford, did not direct his searches in the proper quarter. The charter among Lord Wemyss' titles proves that a certain William Knox and spouse had lands in "the territory of the village of Nungate," but it does not establish that there was no proprietor of lands of the name of Knox in the adjoining village of Giffordgate, part of the estate or territory of Gifford. It is certain, however, as we now proceed to show, that a person of the name of Knox did hold lands or houses, or was in some way connected with lands or houses in Giffordgate, as early or earlier than the time of the Reformer, and on the very spot indicated by immemorial tradition as the place of his birth.

Tradition, when not inconsistent with facts and circumstances, and corroborated by documentary evidence, is of great value. Now, it is

well known that for time immemorial a tradition has existed in Haddington that Knox was born in the suburb of Giffordgate, and the particular spot is pointed out. It is directly opposite the east end of the parish church, on the other side of the River Tyne. This tradition has of late received remarkable confirmation by the discovery of two instruments of sasine among the titles of Mr James Watson, writer, Linlithgow, the proprietor of a large part of the village, and comprehending the spot indicated by tradition as the birthplace of Knox. These instruments are dated in 1607 and 1611 respectively. In these, certain "butts" of land are described as bounded on the *north* by the lands called "*Knox Walls*," and other butts are described as bounded by "*Knox Walls*" on the *south*. The description is applicable to the exact spot pointed out by tradition as Knox's birthplace; and as Mr Watson holds the lands on each side of "*Knox Walls*," and *all between*, it is clear that the latter are comprehended in his property, although no distinct title to "*Knox Walls*," by itself, has been discovered. These sasines are the oldest of the series of Mr Watson's titles, as far as Giffordgate lands are concerned; and they prove that near the time of the Reformer, a property, ever since said to be the place of his birth, was known by the family name. This fact gives rise to the unavoidable inference, that the name was of *some standing even then*, and that it either belonged to one of the name of Knox, or that a person of the name was, in some way or other, remarkably connected with it. Long before 1607, therefore, the name of Knox is associated with a property in Giffordgate; and as he was born in 1505, and died in 1572, there is no reasonable doubt that the name was familiar to the place as early as his birth. The sasines proceed on charters from Lord Hay of Yester, as superior and proprietor of the Gifford estate.

Other two circumstances may be added as corroborative of the view of the question now taken. *1st*, It is universally admitted that Knox was educated at the Grammar School of Haddington. Now, if it be true, as his acquaintance Hamilton states, that his parents were of lowly birth, it is natural to infer that he would be educated in the parish where he resided, and would not likely be sent to another parish school four miles distant. *2d*, There is no evidence that a *village* called Gifford existed at the date of Knox's birth; it may be said, indeed, that there is evi-

dence to the contrary. At that time, and for long after *his death even*, the parish of Gifford was called Bothans, and the village of the parish was likewise so called. The sasine in 1607, before alluded to, proves this. It is in favour of "James Hay in Bothans and Marion Cranstoun his spouse." In the index of places in the county of Haddington, which occur in the abstract of old retours to Chancery, published by the Record Commission in 1836 (vol. iii.), we find the parish of Bothans and the village of Giffordgate, but we in vain search for a parish or a village called Gifford. Chalmers, in his "Caledonia," vol. ii. p. 535, states, that "the village of Gifford did not exist when Pont made his Map of the Lothians during the reign of Charles I. It has since arisen on the east bank of Gifford Water." The village, had it existed, would certainly have been laid down in that map. Messrs W. and B. Chambers, in their "Gazetteer of Scotland," concur in this respect, and say, "the village of Gifford has arisen since the reign of Charles First." The present village appears, in short, to have had its origin at the time or soon after the removal of the old church of Bothans from near Yester House (where the remains still exist) to its present site. This was *after* the death of Knox. According to the presbytery records, the name of Bothans Parish was not generally dropped till about the year 1668. See last edition of the "Statistical Account of Scotland," *voce* "Yester Parish," which is the legal name. According to the same authorities, the village near the old church was sometimes called Yestred or Yester, sometimes Bothans; and it is a remarkable fact, that although the old titles of the Yester estate contain various names of lands which still bear these names, Gifford is the name of *no* part of the estate except the lands of *Giffordgate*, and this is so in the most ancient of the charters. On the site of the present village of Gifford there was a mansion called "Gifford-hall," similar, probably, to the mansions of Newton-hall and Newhall, which still exist in the parish as seats or distinct estates; but that of "Gifford-hall," being part of the Yester estate, on which there was a principal mansion near, had been allowed to merge in the village. Gifford village was originally, and still is, frequently called "Gifford-hall," from the name of the mansion around which it began to rise; and this fact shows that the "Hall" was the origin, and not the village. The date of the erection of Gifford-hall House is not known.

But it has been argued that the very name of Giffordgate proves the existence of a Gifford village or town, because the former denotes the way or road to the latter. This is an argument of no value. The old word "gait" no doubt means a road, or way, or street, but the prefix to that word does not necessarily mean the name of a town or village to which the road leads. Such prefixes more frequently denote names of *persons*, or *qualities*, or *objects*. Thus, even in Haddington, we have Nun-gate, to denote the road the nuns took to the Abbey of Haddington, where their residence was; "Hardgate," to denote a quality, the origin of which is lost in obscurity. We have also the name of "Sidegate Street," the origin of which name is also unknown, but may be conjectured from its situation with regard to the rest of the town. The Crossgate and Tolboothgate are examples of the names of places *in* the street or ways themselves, not distant from them. Numerous examples of the same kind occur in most Scottish towns. The name of Giffordgate originated in that of the *old proprietors* of Yester estate, which, as we have already mentioned, included Giffordgate lands. The Giffords were a very ancient family, whose name became extinct by the failure of heirs-male in the time of Robert II., and the estates have ever since continued in the family of Hay (the ancestors of the Marquis of Tweeddale), who married the eldest daughter of Hugh Gifford of Yester, the last heir-male. See "Chalmers's Caledonia," vol. ii. p. 535. The Giffords thus gave the name of Giffordgate to the village, as being the road or way of the Giffords to their estate. The village of Gifford or Gifford-hall derived its name in the same way from a mansion of the Giffords, but Giffordgate village or street existed two centuries before the other, for it is so named in the old retour of 1434; while it is evident from Pont's Map of Lothian, dedicated to King James, and prepared about the year 1620, that no such village as Gifford or Gifford-hall then existed.

I. A SUPPLEMENTARY NOTICE BY MR LAING.

Since Mr Richardson's paper was read to the Society, I find in some extracts from the Registers of Geneva, obligingly communicated by W. H. Laurence, Esq., a circumstance stated that in a great measure sets

the above question at rest. In June 1558, after the birth of his son Nathaniel, Knox was admitted a burges of the city of Geneva, and in the register he is called, of course upon his own authority, a native of Haddington: "JEHAN KNOX . . . NATIF DE HADINGTON EN ESCOSSE." This, I presume, means the town or immediate suburb of Haddington, and extinguishes any claim for the village of Gifford, *even if it could be shown that such a village was then in existence*. Mr Richardson has clearly established the fact, that the suburb of Haddington called Giffordgate was so known during the sixteenth century; and that some houses there, till a recent period, retained the name of Knox's Walls. This removes the apparent discrepancy of Beza's styling him *Giffordiensis*, and yet connecting him with Haddington. Knox himself in a foreign land—if Edinburgh, for instance, instead of Haddington, had been the place in question—would never have named a locality such as the Cowgate or Canongate, but the town itself, as the place of his nativity.

When this subject was brought before the Society, I took occasion to mention that Knox's name occurred in some of the old Haddington protocol books. This, therefore, may be a suitable opportunity for inserting copies of such early deeds as are connected with the name of the Scottish Reformer.

At page xiv. of the first volume of Knox's Works, following the note in Dr M'Crie's last revised edition of his Life of Knox, I mentioned that the name of *Schir John Knox* occurs as a witness to a deed concerning Rannelton or Rumbleton Law, in the parish of Gordon, Berwickshire, dated 8th March 1541, in an old volume of Protocols belonging to the burgh of Haddington. (Vol. ii., p. 458.) Being desirous, after an interval of many years, to re-examine these old Protocol books, through the kind exertions of Thomas Thomson, Esq., W.S., this permission was obtained from the Magistrates of Haddington. After a careful search, I found the above date, by some unaccountable mistake, was erroneously quoted, as it ought to have been the 28th of March 1543. But this examination fortunately brought to light two other entries of a similar nature. It seemed, therefore, desirable that further inquiry should be made; and Mr Thomson having applied to the late Earl of Haddington, through his agent, James Hope, Esq., W.S., his Lordship allowed the title-deeds of the Samuelston property to be sent to Edinburgh for

examination. Among these there was discovered the notarial instrument written by Knox on the day previous to the deed just mentioned.

From these deeds a new fact is ascertained in the life of the Reformer—his having, as was not unusual with priests, occasionally acted in the capacity of Notary. Various searches and inquiries have been made in other quarters to find any documents of a similar nature, but hitherto without success. Mr Thomson, however, has appended to this article the substance of his unwearied endeavours to throw some light on Knox's connexion with the Kers of Samuelston, and with William Brownfield, who apparently was one of his pupils during Knox's residence at Samuelston, on the banks of the Tyne, about four miles to the west of his native place at Haddington.

DAVID LAING.

No. 1.

Extract from Protocol Book of Alexr. Symson Elder, fol. 134.

The xiiij day of December anno Im V^{exl} zenis.
 The qth day Heriot messenger proclamit the Kyngis lettres at the mercat croce of Haidinton discharging all man to by ony corne catell or other gudis fra James Kar in Samelston eftir ane Decreit optenit be Laidy Dudhoip on the quhilk SIR JHON^e KNOIX in name and behalf of James Kar askyt the copy of the lettres quhilk ves deniit be the said officer witness Georg Foross Patrik Forross Jhon Zong Robert Dunken.

No. 2.

Extract from Book of Court of Cownsell of Haddington.

The Burro Court haldyn be the Bailzes the xxi. day of November anno Im V^{exlij} zenis dempster Jo. Lowrie.

The quhilk day Andro Gibson & Richart Dikson ar bundyn sworn and oblist to stand at Decreit of James Ker and SIR Jo. KNOX chosin for Richart Dikson and John Hanschaw and James Thyne for Andro Gibson sworn to convene and deliuer this day anent the claime of ane chalder of beir and the four men to cheis ane our-man with consent of party and quhat beis decretit Jo Ayton souertie for payment of the samyn.

No. 3.

A Notarial Instrument of John Knox, containing an Assignment by Elizabeth Home Lady Hamilton, of Samuelston, of Nonentry duties of the Ley-Acres to James Ker in Samuelston, dated 27th of March 1543. From the Original in possession of the Earl of Haddington.

In Dei nomine Amen. Per hoc presens publicum Instrumentum cunctis pateat evidenter quod anno incarnationis Dominicæ millesimo quingentesimo quadragesimo tertio die vero mensis Martii vicesimo septimo indictione prima pontificatus sanctissimi in Christo patris ac domini nostri Domini Pauli diuina providentia papæ tertii anno nono in mei notarii publici et testium subscriptorum presentia egregia et nobilis domina Elezabeth Home Domina Hammylton ac domina vitalis terrarum de Sammelstoun cum pertinentiis non metu ducta nec errore lapsa sed sua mera et spontanea voluntate ac pro gratuito et benemerito seruitio constituit fecit necnon irrevocabiliter ordinavit Jacobum Ker in Sammelstoun commorantem assignatum in et ad terras de Le-Acris cum pertinentiis jacentes infra vicecomitatum de Edinburch et constabulariam de Hadyntoun infra terras de Clerkintoun et Lethame ab oriente infra dictas terras de Clerkintoun et Sammelstoun ab australi prædictas terras de Sammelstoun ab occidente et communem moram vulgariter vocatam Glaidmur ab aquilone prout jacent in longitudine et latitudine cum omnibus commoditatibus et libertatibus quas predicta Elezabet de dictis terris consequi potuerat videlicet ad leuandum et recipiendum dictarum terrarum de Le-Acris cum pertinentiis omnes et singulas firmas et commoda quecunque annorum lapsorum ab obitu quondam Nycholaiæ Ker Domine Sammelston seu cuiusuis hæredis aut possessoris legitimi de dictis terris infeodati ultimo et vestiti atque eiusdem assignationis vigore ad lenandum et recipiendum omnes et singulas firmas annorum sequentium donec et quousque legitimus et propinquior heres statum possessionem et sasinam hereditariam realem et corporalem recipiet insuper ad dictas terras per dictum Jacobum vel seruos illius ocupandum et colendum quomodolibet durante toto tempore wardiæ releuationis et nonintroitus dictarum terrarum cum receptione et leuatione firmarum et commodorum quorumcunque de dictis terris vbi et quando continget heredem

legitimum statum possessionem et sasinam vt moris est accipere quarum-
 quidem terrarum nonintroitum vt vocant wlgariter *the ward releif and
 nonentres* egregius vir Willelmus Gourlaw de Kincrag ac dominus superior
 terrarum de Le-Acris cum pertinentiis prefatæ Elezabeth Home vendidit
 pureque et simpliciter alienauit ut plenius testatur carta prefati domini
 superioris dictarum terrarum de dicta venditione et alienatione prefatæ
 Elezabeth heredibus et assignatis suis per dictum dominum superiorem
 confecta quamquidem cartam subscriptione manuali pariter et sigillo pre-
 fati domini sigillatam et signatam prescripta Elezabeth manu gestans in
 fidem et testimonium supradictæ resignationis et assignationis prescripto
 Jacobo tradidit pariter et deliberauit cuius tenor sequitur. Bæ it kend to
 all men be thir present lettres me William Gourlaw of Kincrag baroun
 of the barony of Alderstoun and superiour of the Acris vnderwritten to
 haue sald and disponit and be thir presentis sellis and disponis to ane
 honorabill lady Elezabeth Home Lady Hammyltoun and hir assignais
 ane or ma all and sindry males fermes profitis and dewiteis of the landis
 callit the Ley-Acris lyand within the schirefdom of Edinburch and con-
 stabulary of Hadingtoun betuix the lands of Clerkintoun and Letham
 on the est part the saidis landis of Clerkinton and lands of Sammelston
 on the souhth part the saidis landis of Sammelstoun on the west part and
 the common mur callit Glaidmur on the norhth part of all zeris and termes
 bipast that the samyn hes bein in my handis or my predecessouris supe-
 rioris tharof sen the deceis of vmquhill Nicholace Ker Lady Sammel-
 stoun or ony vther last lauchfull possessour and immediatt tenent to me
 or my predecessouris of the samyn be resson of ward nonentres forfaltour
 or ony vther maner of way and siklik of all zeris and termes to cum ay
 and quhill the lauchfull entre of the rychtuis air or airis tharto bein of
 lauchfull aige with the releif tharof quhen it sall happin and that for
 certan sowmes of mony payit and deliuerit to me tharfor be the said
 Elezabeth of the quhilkis I hald me weill content and be thir presentis
 quitclamis and dischargeis hir airis executouris and assignais tharof
 for euer with power to the said Lady Hammyltoun and hyr assignais for
 saidis to intromet and tak vp the males fermes profitis and dewiteis of
 the saidis landis callit the Le-Acris with thar pertinentis bayth of termes
 bigan and to cum during the tyme of the ward releif and nonentres tharof
 at thar awin hands and to dispon tharon at thar plesour and to occupy the

saidis landis with thar awin gudis or to sett thame to tenentis as thai sall think maist expedient with court plaint herezeld and merchet vnlawis amerchiamentis and eschetis of the saidis courtis and with all and sindry vther commoditeis fredomes asiamentis and rychtuis pertinentis quhatsumeuer pertenynge or that rychtuisly may pertain tharto during the said space frely quietly weill and in peax but ony reuocatioun or gaincallin quhatsumeuer and I forsuhth and my airis sall warrand acquiet and defend this my present dispositioun to the said Elezabeth and hyr assignais forsaidis during the said space in all and be all thingis as is abon expremyt aganis all deidly as law will but fraud or gyll. In witnes of the quhilk thing to thir my present dispositioun and sellin subscriuit with my hand my seill is affixit at Edinburgh the xx day of Aprile anno i^m v^c xxxv zeris befor thir witnes Alexander Ramsay Adam Ker and Thomas Makane notar public with wtheris diuers. Super qua quidem assignatione superque eiusdem omnibus et singulis punctis necnon articulis prefatus Jacobus Ker a me notario publico subscripto sibi fieri petiit hoc presens publicum instrumentum. Acta erant hæc in horto Domini Joannis Ker in Sammelstoun sub anno die mense indictione et pontificatu vt supra hora ferme quarta post meridiem presentibus honorabilibus viris videlicet egregio nobili et potente domino Willelmo Domino Heris Georgio Ker in Chyrnsyd Thoma Ker Joanne Vane et me Domino Joanne Knox notario cum diuersis aliis testibus ad premissa vocatis pariter et rogatis.

JOANNES KNOX
TESTIS PER
CHRISTUM FIDE-
LIS CUI GLORIA
AMEN.

Et Ego vero JOANNES KNOX sacri altaris minister Sanctiandree dioceseos auctoritate apostolica notarius quia præmissis omnibus et singulis dum sic ut præmittitur agerentur dicerentur et fierent vna cum prænominatis presens personaliter interfui eaque omnia et singula sic fieri et dici vidi sciui et audiui ac in notam cepi ideoque hoc presens publicum instrumentum manu mea propria scriptum exinde confeci et hanc in formam publicam redegi signoque et nomine meis solitis et consuetis [signaui] in fidem et testimonium veritatis omnium et singulorum præmissorum rogatus et requisitus.

Non falsum testimonium perhibeto.

J. KNOX notarius.

No. 4.

*Extract from Protocol Book of Alexr. Symson, younger, vol. ii.,
foll. 32 and 33.*

Pro Domino Home

Vigesimo octavo die mensis Martij anno domini millesimo quingentesimo quadragésimo tertio Indictione prima pontificatus Pauli pape tertii anno nono.

Personaliter accessit honorabilis vir Karolus Home procurator nobilis et potentis Domini Georgii Domini Home &c per suas literas patentes suo sigillo nec non manuali subscriptione munitas literarie constitutus prout mihi notario publico subscripto luculenter constabat ad personalem presentiam elegantis juvenis Willielmi Brounefield filii Stephani Brounefield de Grenelaudene Domini feodi quatuor mercatarum terrarum cum pertinentiis jacentibus in lye Ramylton law infra Vicecomitem de Berwik per dictum Karolum nunc occupatarum Et ibidem procuratori nomine quo supra suprascriptum Willielmum Brounefield dominum feodi earundem premuniuit comparere infra ecclesiam beati Egidii de Edinburgh duodecimo die mensis maii proxime sequente datam presentium Et ibidem ad numerandum et recipiendum super altare beate Jacobi apostoli inibi situm summam octuaginta mercatarum vsualis monete regni Scotie pro redemptione totarum et integrarum dictarum quatuor mercatarum terrarum cum pertinentiis nec non ad recipiendum litteras assestationis earundem terrarum cum pertinentiis pro spatio et terminis in reversione desuper confecta contentis prefatamque reversionem in omnibus suis punctis et articulis perimpleri videndum et audiendum dictasque quatuor mercatas terrarum cum pertinentiis renunciandum et extradonandum secundum tenorem antedicte reversionis desuper confecte et procuratoris desuper directi Desuper Instrumentum Acta in Samuelston hora sexta antemeridie testibus SIR JOHANNES KNOX his maister (?) William Ker Patrik Home et Patrik Wod cum diversis aliis.

II. NOTICES OF THE KERS OF SAMUELSTON, ETC., IN ILLUSTRATION OF
THE PREVIOUS DEEDS. COMMUNICATED BY THOMAS THOMSON,
ESQ., W.S., F.S.A. SCOT.

It will be observed, that as the names of the witnesses in the last of the preceding extracts are given in English, there is some uncertainty respecting the actual meaning of the words "Sir John Knox, his maister." It may, however, be inferred, that the words apply to William Brounefield as being his scholar, and that Knox, with his other pupils, was then residing at Samuelston. If otherwise, it would have been unnecessary for the town-clerk of Haddington to have proceeded thither, as procurator of Lord Home, for the purpose of making the required notarial intimation to William Brounefield of the intended redemption of the lands of Ramylton Law in Berwickshire. It is not improbable that the original document, which might remove this uncertainty, may still be preserved in the charter-room of the Earl of Home at the Hirsell.

From cursory examination of other papers in the charter-room at Tynningham, and other sources, the following information has been extracted, as throwing some light on the history of James Ker, whose name occurs in the above deeds, and also on the Chapel of St Nicolas of Samuelston. In an old inventory of the writs of Samuelston there is noted a contract, entered into on 31st August 1497, between Alexander Lord Home, Chamberlain of Scotland, George Ker of Samuelston, and Marion Sinclair his spouse, formerly spouse of George Home of Wedderburn, making mention that the said Lord Home had then contracted marriage with Nicolas Ker, daughter and apparent heir of George Ker, and that he and his spouse bound themselves to tailzie the lands of Samuelston to the said Lord and his spouse, in sic sort that the said Lord, in case the said George Ker and his spouse *had heirs male*, sould have the superiority, and the said heirs male the heritages, in sic form as the men of law sould devise. This contract was granted under a penalty of £1000, to be paid by the party failing to the party performing, at the sight of the Archbishop of St Andrews.

There is a charter (10th November 1497) in the Great Seal Record,

Lib. xiii., No. 288, to Alexander Lord Home and Nicolas Ker, of the lands of Samuelston, as follows :—

Carta confirmationis Alexandro Domino Home Magno Camerario Regis et Nicholais Ker filis Georgii Ker de Samelstoun eius sponsæ in conjuncta infeodatione et hæredibus inter ipsos legitime procreatis seu procreandis super cartam illius factam per dictum Georgium Ker de Samwelstoun cum consensu Mariotæ Sinclare ejus sponsæ, de data 29 die Octobris 1497, Testibus Willielmo Sinclare de Northrig et Laurentio Anderson De omnibus et singulis terris de Samwelstoun cum pertinentiis una cum maneriæ fortalicio turre ortis pomariis et molendino earundem et de donatione Capellanis Capelli Sancti Nicholai de Samwelstoun jacen. infra Constabulariam de Haddington &c. Tenend. de Rege, &c. apud Edinburgh 10 die Novembris 1497.

In the seventh volume of James Young's Protocol Book, among the Canongate Records, I find an Instrument, by which Patrick Home of Polwarth, as bailie of George Ker of Samuelston, with consent of Marion Sinclair, his wife, gave sasine to John Ker, as attorney for Alexander Lord Home and Nicolas Ker in the said lands, but under reservation of the liferent interest therein of George Ker and Marion Sinclair.

There is another charter by George Lord Home, dated 24 August 1531, in favour of "Janet Home, daughter of unq^o Alexander Lord Home his brother german and the heirs male gottin betuixt her & John Hamilton her promised spouse son natural to the Earl of Arran of the lands of Samuelston with the tower manor place & tennandries of ane part thereof set to James Ker in feufarm for vii merks Scots 12 capons 2 carriages 7 dairges yearly lying in the shire of Edinr & Constabulary of Hadington Reserving to Elizabeth Home sister to George Lord Home her liferent." The following receipt by the tenants or feuars of Elizabeth Home Lady Samuelston, is taken from the Protocol Book of Alex. Symson, younger :— "6 April 1542 John Wilson burges of Hadington grantit him to have ressavit fra the Lady Samuelston the sum of thre scoir xviii li. xvi: gud and usuale monye of Scotland, of quhilk sum he resavit twenty lib. fra George Ker in Chirnside and viij lib. xvi: fra Sir William Tod and James Ker in part payment of ane mair sowme awin be the said Lady to

him &c." Then follow the Instrument under the hands of Sir John Knox, before inserted, a Copy Contract between James Ker and Janet Home Lady Samuelston, disposing of James Ker's feu-right to her, which is dated "20 March 1545," and an Instrument of Resignation *ad remanentiam* by James Ker, completing this conveyance to Janet Home Lady Samuelston, his superior. This instrument is dated "18 Decr 1550," and the resignation is made "apud Samuelston in domo seu loco habitationis dicti Jacobi Ker hora circa secunda postmeridiem presentibus Roberto Forman Jacobo Skynner Dno. Roberto Douglas et Dno. Willielmo Ogle Capellanis cum diversis aliis." This Instrument was followed by another Instrument under the hands of John Castellan, N.P., dated the penult of Jan^r 1554, whereby the said James Ker in Samuelston ratified the said Resignation, and he did so "*in Capella Sancti Nicholaj de Samuelstoun.*" On 1st April of the following year, 1555, he executed a further Instrument under the hands of the same notary, whereby, providus vir, "Jacobus Ker in Samuelston exoneravit et quitclamavit nobilem mulierem Jonetam Home Dominam de Samuelston ex omnibus et singulis pecuniarum summis rebus et bonis sibi Jacobi per eam promissis et deben pro resignatione *suarum terrarum de Samuelston* in bossis silvis nemoribus edificiis et suis pertinentiis ad remanend in manibus domine sue superioris earundem &c. Acta erant hec apud Samuelston hora circa sexta ante meridiem presentibus Joanne Home de Hutoun-hall Laurencio Home ejus filio naturali Alexandro Castellan et Domino Willielmo Caithank Capellano cum diversis aliis testibus," &c.

From a careful examination of the foregoing deeds, it will be seen that Alexander Lord Home, the Chamberlain of Scotland, acquired the superiority of the lands of Samuelston, and the patronage of the Chapel of St. Nicolas of Samuelston, through his marriage, in 1497, with Nicolas Ker, the daughter and apparent heiress of George Ker of Samuelston and Marion Sinclair his wife, but under reservation of a contingent right to the heritages of Samuelston in favour of any heir-male of George Ker and Marion Sinclair that might be thereafter born of their marriage. The contract containing this condition is to be implemented by both parties, under a penalty of L.1000, to be paid by the *party failing to the party performing*, and the Archbishop of St Andrews is empowered to enforce implement. The Chamberlain and his wife are accordingly

infert in the charter, subject to the reserved liferent of George Ker and his spouse.

The next Charter quoted is in favour of Janet Home, the daughter and heiress of Alexander Lord Home and Nicolas Ker, and her promised spouse, John Hamilton, son natural to the Earl of Arran. It is dated in 1531, and describes Samuelston, with the tower, manor place, &c., as set to James Ker in feu-farm. The inference is that he came into possession of this feu-right as an heir-male of George Ker and Marion Sinclair, under the reserved right contained in the contract of 1497, being born after that date.

There are in the after progress no less than five deeds, to which James Ker is a party, in connection with these lands. The first is a donation by Elizabeth Home, Lady Samuelston, of the non-entry duties of the Ley-acres, with the pertinents which had belonged to the deceased Nicolas Ker, Lady Samuelston, in favour of James Ker, dwelling in Samuelston, and this instrument is in the handwriting of his friend Sir John Knox. Two years later a contract of sale of the feu is entered into between James Ker and Janet Home, Lady Samuelston, which is carried out by three instruments under the hands of two ecclesiastical notaries, a presbyter and clerk of the diocese of St Andrews, by which this feu is reunited with the superiority of Samuelston, in the person of Janet Home, Lady Samuelston.

From these instruments it is evident that James Ker had his usual dwellinghouse at Samuelston, and Sir John Knox also resided there in 1543, otherwise it would not have been necessary for the town-clerk of Haddington to have made the notarial intimation to Knox's pupil, William Brounefield, at that village. In 1540 and 1542, on the two occasions when Sir J. Knox acted for or as a joint referee with James Ker at Haddington, he may have been a resident at Samuelston as well as James Ker.

The name of the Reformer's mother was Sinclair, and if the above inference is correct, Marion Sinclair was the mother of James Ker, and as one of the witnesses to the contract of 29th October 1497, in favour of Alexander Lord Home and Nicolas Ker, was named Wm. Sinclair of Northrig—all of these may have been members of the same family. The name is not unusual in the Records of Haddington, but the apparent intimacy between Sir John Knox and James Ker leads me to think that

they were connected, and that the former may have taken refuge in this secluded village, with his mother's relatives, for some years previous to his joining the ranks of the Reformers.

These conjectures may be established or disproved, by a more careful examination of the ancient titles and papers of the adjoining properties; and other documents in which Knox's name may occur, may possibly be discovered in the charter-rooms of Tynninghame, Yester, or The Hirsell.

MONDAY, 15th February 1858.

COSMO INNES, Esq., Vice-President, in the Chair.

The following Gentlemen were elected Fellows of the Society:—

R. M. SMITH, Esq., Merchant, Leith.

JAMES STARKE, Esq., Advocate, late one of the Judges of the Supreme Court of Ceylon.

Mr Chalmers of Aldbar exhibited various portions of a necklace of jet or cannel coal, found in a stone cist at Pitkenney. Mr Jervise's communication (see p. 78) gives an account of its discovery.

The Donations laid on the table included the following:—

Portions of Human Bones found in a Stone Cist at Lundin, near Largo, Fifeshire. By Mrs DUNDAS DURHAM of Largo.

A Hammer-shaped mass of hard Clay, dug up in the Orchard Park at Montblairy. By ALEXANDER MORISON, Esq. of Bognie. This hammer has a perforation through one extremity (see annexed drawing); it measures $5\frac{1}{2}$ inches in length, $3\frac{1}{2}$ inches in thickness across its perforated extremity, and four inches in depth across its side. Another, also formed of clay, was found in the same field: they were described in a previous communication to the Society. (See pages 347 and 368, vol. ii. of "Proceed-



Fig 1

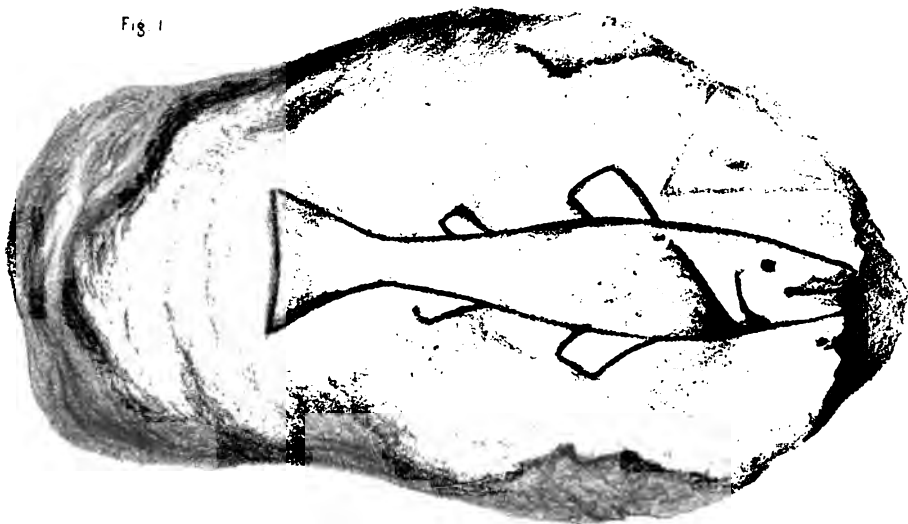
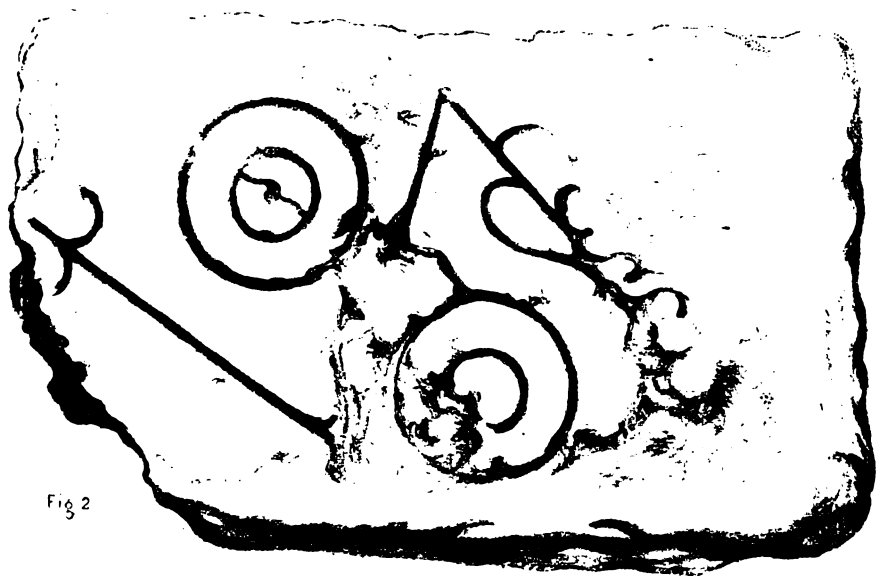


Fig 2



SCULPTURED STONES FOUND AT DINNACAIR NEAR S. OSNEHAVEN
FORFARSHIRE

ings.") No relics exactly similar in character to these hammers have, so far as we are aware, been previously observed.

The "Gaud," or Iron Rod, Chain, and Fetter-Locks, to which convicts under sentence of death were in use to be fastened in the Old Tolbooth and Prison of Edinburgh. By the EDINBURGH COUNTY PRISON BOARD.

Smithsonian Contributions to Knowledge, Vol. IX. 4to. By the SMITHSONIAN INSTITUTION, Washington, U.S.A., 1857.

Transactions of the Architectural Institute of Scotland, Vol. V., Part I., 1855-6. By the INSTITUTE.

A Satirical Medal in copper of the time of George II. By ANDREW RICHARDSON, Esq., Gatehouse-of-Fleet. *Obverse*, legend, "THE GENEROUS DUKE OF ARGYLE;" *Exergue*, "NO PENTIONER." Argyle, arrayed in his ducal robes, is seen standing leaning with his left arm on a column, on which rests his coronet; behind him a military trophy. *Reverse*, legend, "MAKE ROOM FOR SIR ROBERT;" *Exergue*, "NO EXCISE." Walpole is seen with a rope round his neck, dragged by the devil into (hell) the mouth of a monster.—This medal was probably struck in 1740 or 1741. Argyle "surrendered all his places" in 1740, and the motion for the dismissal of Walpole was made in 1741.

An Iron Oil Lamp, or Crusie, with hook for suspension. By Mr WM. BOYD, New Scone.

The following Communications were then read:—

I.

NOTICE OF SCULPTURED STONES FOUND AT "DINNACAIR," A ROCK IN THE SEA, NEAR STONEHAVEN. BY ALEXANDER THOMSON, Esq. of BANCHORY, ABERDEENSHIRE.

In plate xli. of the "Sculptured Stones of Scotland," two "fragments at Stonehaven" are engraved; and in the letterpress description it is mentioned "that they were found on the top of a rock named Dinnacair, about a mile and a-half south of Stonehaven, where they had formed part of a wall, and the two fragments are stated to be in the possession of Mr Ross," the intelligent manager of the gas work. I felt desirous of ascertaining whether any more fragments could be discovered, and any additional in-

formation regarding them be procured. I began by purchasing the two in Mr Ross's possession, and learning from him all he could tell about them. In 1832, he and two or three companions set out on a frolic along the coast to the south of Stonehaven. They climbed up to the top of Din-na-cair, an undertaking of considerable difficulty, and even danger, except to an experienced cragsman, at least in its present state. Then they found a low wall along part of the edge, and amused themselves throwing the stones over into the sea below. One of these, No. 1 of the drawings, he removed to Stonehaven next day, and has had it in his possession ever since. Many years afterwards, when sculptured stones began to be talked of, Mr Ross remembered that some of the others he had thus assisted in throwing into the sea had figures engraved on them. He went to look for them, and recovered the stone having the figure of a fish and triangle engraven upon it (No. 2 of drawings, see plate xli). It was completely covered with sea-weed; but when it was removed, it was found in tolerable preservation, at least sufficiently distinct to be drawn and engraved.

On hearing this detail, I thought it possible that other fragments might still be recovered, and I requested Mr James Christian, writer, Stonehaven, to send men to the spot, on the occasion of a low ebb tide, to search for them. They did so on two occasions, and found two small stones, of which drawings are herewith produced (Nos. 3 and 4). On getting possession of the four stones, and comparing them with each other, the first thing which struck me, much to my surprise, was to find that, instead of being four fragments of one stone, as I had taken for granted, the four were all different stones.

No. 1. is a grey flag of the old red sandstone.

No. 2. is of the lower beds of the old red sandstone, very dark coloured, and not very compact, closely resembling that which is now quarried for building purposes, near Stonehaven, at the Red Craig.

No. 3. is conglomerate of the old red, full of small rounded pebbles.

No. 4. is also conglomerate, but with very few pebbles.

It is self-evident that these four were originally separate stones, and never were portions of one mass.

No. 1, from its sharp edges, looks as if it were the fragment of a larger mass.

No. 2 looks as if it had been somewhat shaped and dressed when it was sculptured.

Nos. 3 and 4 look as if they had been rounded boulders when cut, and not altered; but this appearance may have been produced by twenty years tear and wear in the sea.

This having excited my curiosity, I paid a visit to Dinnacair, accompanied by Mr Tindal, procurator-fiscal for the county of Kincardine, on the 16th July last, when the tide was very low. It is situated at the bottom of a small bay, about a mile and a-half south of Stonehaven, and about half way between Stonehaven and Dunnottar Castle. It was of course my intention to get to the top of it and search there as well as at the foot, but I was much disappointed to find that, to me at least, it was wholly inaccessible.

Dinnacair is an isolated pinnacle of old red conglomerate, about 100 to 120 feet in height, 200 feet long, and 30 to 40 feet wide, as measured by the eye. The sides are generally perpendicular; at some parts overhanging, at others with a little slope, so that a very active man with a good head and firm hands may reach the top. One youth did so last year, but he required the aid of several others before he could get down again; in fact, I believe, very nearly lost his life.

This seemed a very singular place for the erection of the sculptured stones. I soon, however, satisfied myself, that at no very distant period it formed a part of the mainland. All round the picturesque little bay are perpendicular projecting *dykes* running out, some to a greater, some to a less distance from the land towards or into the sea. Immediately behind Dinnacair stands one of these, about 100 feet distant, and, on the spot it is impossible to doubt that, a few centuries ago, it and the pinnacle were united. Dinnacair itself has several masses of rather soft red sandstone, rising perpendicularly up through it. One of these has been washed out, and left a large block separate from the principal pinnacle on the land side. Another, similar, has been so far washed out as to make an irregular arch, through which one can easily walk. And I noticed another, which, to all appearance, will in a few years form another passage. The roofs of them will in time fall in, and, ere long, Dinnacair itself will probably disappear.

The bay opens full to the north-east, looking along the coast from

Stonehaven to Aberdeen, and the sea, in a storm from that quarter rolls in with enormous force—nothing to check its progress across the Northern Ocean—and perhaps made more destructive by being broken upon the projecting headlands of the Kincardineshire coast. The dykes of hard conglomerate run out a long way into the sea. Near the shore, most of them are now covered at high water; but from the top of the cliff they are seen gradually disappearing under the deep water.

On the whole, I was satisfied, that when the sculptured stones were erected, what is now a detached pinnacle formed part of the mainland, and probably for centuries after. Doubtless every winter changes its outline, and one season it may be much more accessible than another. I was told that, some years ago, an enterprising fisherman raised crops on the flat summit.

Before I visited the spot, I was perplexed by the diversity of the material of the four stones; but, on the spot, it was evident that they might all be found without difficulty within a few yards on the sea-shore, or even on the top of the rock. These details, however, belong more to the geology than to the archæology of the locality.

Along with this are produced drawings of the several stones, carefully executed by Messrs Keith and Gibb of Aberdeen.

No. 1 is a singular pattern, of which no account has yet been given, and which, indeed, seems to be unique, except that what is called the spectacle figure, occurs in the middle of it. Notwithstanding its irregularity, it is evidently done after a deliberate design, and doubtless has a meaning if it could only be *found* out.

No. 2 (see Plate VIII., fig. 1) represents a fish, which occurs on many of these monuments, and above it is a triangle, nearly equilateral, with an oval dot in the middle. The outline of the fish is well given. It corresponds tolerably with Yarrell's figure of the salmon. The tail is correctly formed, and the dorsal and ventral fins correctly placed, both relatively to each other and in proportion to the length of the fish. The opening of the gill-covers is in its proper place from the extremity of the snout. The salmon is found in all the rivers and along the coasts of the district.

No. 3. The sculpture on this stone represents an equilateral triangle

with a crescent on the apex, but not quite in equilibrio; there is more of the crescent to the right of the triangle than to the left.

No. 4 presents two rude circles, at a short distance from each other, with a dot in the centre of each. The larger is rather an oval than a circle. These four stones have been built, for preservation, into the garden wall at Banchory House.

I fully intend, on the first convenient occasion, to make another and a further search at Dinnacair.

No. 5 is a very small, but yet an interesting fragment. It was sent to me by Mr Smith, postmaster, Old Aberdeen, in consequence of the discussion of the subject which took place at the Spalding Club in June last. It was found by him as one of the building, or rather *packing*, stones of an old clay-built wall taken down by him a few years ago. It is only four and a half inches high by four inches on two sides, and nearly five inches on the other two. It is rudely sculptured on all the four sides, and I have no doubt is the upper part of a small obelisk.

It will be noticed that all the figures cease within a certain distance of what I suppose to be the top, and only the upper part of each remains. It would be in vain to speculate on what the figures, when entire, may have represented.

The most important matter in connexion with this little relic is the proof which it gives that these remains may occur in any old wall. No place could be more unlikely than the wall of an old cow-house, built together in the rudest manner. It is also a proof of the value of the volume of "Sculptured Stones," which drew my attention to these remains, and it may be hoped that it is the earnest of many more similar discoveries hereafter.

In the printed notice of plate xli., it is stated that there were other fragments at Dinnacair, which have disappeared. "One of them is supposed to form the hearthstone of James Brown, fisherman, Stonehaven."

After various unsuccessful attempts to discover and obtain this stone, Mr Christian has at last succeeded, and I have produced drawings of it by Keith and Gibb along with the others. In the meantime, Mr Christian's letter contains a sketch, which shows it to have the spectacle figure crossed by the sceptre. (See Plate VIII., fig. 2.)

The letter itself contains the following particulars.

Letter from Mr James Christian to Mr Thomson.

“STONEHAVEN, 6th February 1858.

“MY DEAR SIR,— . . . This is the stone which was built into James Brown's house. It turns out that his son's wife knew the place, but nobody thought of asking her. It came from Dinnacair about the year 1819, and has been used since that time merely as a building stone. I suppose it had been brought with other stones by James Brown, when he was building his house. There used to be gulls' nests on the top of the rock when I was a boy, and I remember several accidents happening in harrying them, and that will explain the knowledge of there being building stones on the top.

“The stone you got from the gas-work was taken down by the gas-manager in 1832. It was only one day in the water. The two that you got last were thrown down in 1832, and brought here last year, on your employment to search. The other one, that had little or no sea-weed on it, was also thrown down in 1832, and brought here four or five years ago, when Andrew Gibb was making a drawing of the other.

“There is no very distinct recollection of the appearance of the wall. It was regularly built, or at least an intentional building, and that appears to be all that is certain.

“The top of the rock is not a bit less accessible now than twenty years ago. But I would not like to try up. However, Andrew Brown, tempted by the half sovereign, says he will be up before long. If he had been twenty years younger he would have had better speed. But his wife seems to be quite pleased, and I should not be surprised if she went up. I forgot to ask her what like the top was, but shall do so. I myself never was at the top, and that somewhat puzzles me, as we were seldom out of some danger or other.

“The cause of the gas-manager and his friends going up was this. An old man, Blair, the Cowie grave-digger, was constantly saying to them that if he were younger, he would be on the top; for almost every night he dreamed that there was a concealed cave, where a great quantity of gold was hidden. His constant repetition of this excited their curiosity, and made them climb up, and also dig through the guano and soil to the rock, when they discovered the dyke, but not the gold. Perhaps it is there still!

" I suspect this idea of the old man's must have arisen from some traditional habitation of the rock which he had heard of in his youth. But all these old people are now dead ; and, after all, fisher traditions are not of much value. . . . I am, &c.

" JAMES CHRISTIAN.

" ALEXANDER THOMSON, Esq. of Banchory."

Mr John Stuart remarked that Mr Thomson's observations had made it easier to understand the history of this singular rock, which, instead of being insulated as at present, had in former times formed the point of a projecting headland. In this state it had probably been fortified in the same way as Burghed in Moray, where a neck running out into the sea had been made into a British strength, and where sculptured slabs of about the same size as those at Dinnacair had been found in 1809. He gave several instances of sculptured rocks and slabs having been found in the neighbourhood of British forts, both in England and Scotland, and also remarked that sculptured stones of a similar type had been recently found in a " Pict's House" in Orkney, in some sort of connection with sepulchral deposits; which last also frequently occurred near British forts, and rendered it probable that all these sculptured stones had a sepulchral meaning. The name of the rock, which probably was formed from the words " Dunnet," and " Kair," or " Keir," favoured the notion of its having originally been a fortified position.

Mr Joseph Robertson pointed out the resemblance which the rock of Dinnacair bore to the Craig of Downie, near the village of The Cove, in Kincardineshire, and to the rock on which stands the Chapel of St Skeoch or St Skae, near the mansion-house of Dunninald, in Forfarshire, and suggested that Dinnacair might, like these, have been chosen as the site of some early hermit's cell, with its chapel and burying-ground.

It may be added, the stone referred to by Mr Thomson as No. 1 having been engraved in the "Sculptured Stones of Scotland" (plate xli. fig. 1), reference is made to that collection for it. The figures on No. 5 are curious, but of a different type from the others, and may be consulted in the drawings in the Society's possession, kindly furnished by Mr Thomson. The accompanying Plate (VIII.) gives specimens of some of the mysterious symbols which occur on the Standing Stones and Crosses on the north-east coast of Scotland.

II.

THE LAW OF TREASURE TROVE—HOW IT CAN BE BEST ADAPTED
TO ACCOMPLISH USEFUL RESULTS. By A. HENRY RHIND, Esq.,
HON. MEM. S.A. Scot.

In this paper Mr Rhind commenced by a description of the method now followed in asserting the rights of the Crown to relics found in Scotland; from which it appeared that the claim extended to every ancient relic, from a bone pin to a gold torque, and was enforced through the Procurators-Fiscal of the various counties by the Queen's and Lord Treasurer's Remembrancer. Mr Rhind proceeded to show how, under this system, the finders of relics were tempted to conceal and dispose of them; and stated that a very small proportion of those found every year were ever preserved for any useful purpose. He gave the result of inquiries made on the spot, and subsequently gathered from Mr Worsaae by letter, of the working of the system pursued in Denmark, which has led to a national store of antiquities such as few other countries can boast of. This interesting paper concluded with some practical suggestions, with the view of securing the more regular transmission to Exchequer of all relics, and of obviating the temptation to destruction which now exists, by allowing to the finder the full bullion value of all objects of the precious metals.

A committee was nominated with the view of reporting on Mr Rhind's suggestions, in the hope that some practical improvement on the present system might be adopted.¹

III.

NOTICE OF CISTS RECENTLY DISCOVERED ON THE SEA-SHORE AT
LUNDY, IN FIFE. COMMUNICATED BY MRS DUNDAS DURHAM OF
LARGO.

The stone coffins or cists were found by the workmen engaged in a quarry on the Lundin estate, the property of the Standard Insurance

¹ The above communication has since been published under the same title in a separate form. Edinburgh: Thomas Constable & Co., 1858. 8vo, pp. 32.

Company: it is close to the sea, and about a quarter of a mile west from Largo Station. They were buried in a loose sandy soil, which covers the sandstone rock of the quarry. The workmen state that many such have been found in the Lundin Links: thirteen since the opening of this quarry three years ago, besides two others while digging the foundations of Largo Station. One of the workmen found another several years since, on the low sandy point called Shooter's Point, which bounds Largo Bay on the east. This coffin was discovered in consequence of the wind having carried away the shifting sand in which it was buried. The recent discoveries consist of four coffins; two within the last fortnight, by the workman who had already been a witness to the finding of those at the Station.

The last two were found a few feet from each other, one at a depth of three feet, the other at a depth of about six feet. Probably they were originally at the same distance below the surface, as the loose shifting sand has been drifted into a hillock above the latter. This is shown by the black line of decayed vegetation which is distinctly seen on the side of the quarry, marking the ancient surface of the Links. Both coffins were three feet below this line. The coffins are not sarcophagi, but rather rude vaults built of roughly-hewn slabs put together without mortar, two or three stones to a side. These slabs were about three inches in thickness, and are lying among other stones at the quarry. The skeletons were perfect, said the workmen—the teeth large, white, and firmly set. One of the skeletons was very large, and the head had been cloven by a wound; none of the other bones were broken. This wound must have been inflicted before burial, as the workmen asserted the coffin to have been in perfect preservation, and the lid not touching the skull. The size of the brow seems to have attracted the attention of the finders. It is impossible to obtain possession of a single bone, as they have all been carried off by different people; but inquiries will be made at once, and the result communicated without delay. (Some fragments subsequently recovered were presented to the museum of the Society.) The quarrymen say they are certain of finding more remains, and refer at once to the strong local tradition of the ancient battle as accounting for the number of coffins which they have found.

IV.

NOTICE OF A STONE COFFIN WHICH CONTAINED AN URN AND JET ORNAMENTS, DISCOVERED NEAR PITKENNEDY, PARISH OF ABERLEMNO, FORFARSHIRE. BY A. JERVISE, Esq., COR. MEM. S.A. SCOT., BRECHIN.

In the month of July 1857, while workmen were taking gravel from a hillock in a wood upon the estate of Pitkenney, belonging to Mr Chalmers of Aldbar, they accidentally came upon a stone coffin. It was near the middle of the knoll, about two feet below the surface, and the stones which composed the coffin were of the gray slate kind, common to the locality, with the exception of one piece, which was a red sandstone. The single stone which covered the top measures about two feet by three feet in size, and is about three inches thick; the sides and ends were of lesser stones, from eighteen inches to two feet high; and the gravel formed the bottom. No remains of bones were discovered, and a clay urn was in the east end of the coffin; but unfortunately it was broken to pieces upon the spot by a herd boy striking it with a stick.

It was chiefly in the east end of the coffin, near the urn, that the jet beads and ornaments were found, which are now exhibited, and it was only by the accidental discovery of some of these in October last that the fact of relics being found at Pitkenney became known to Mr Chalmers. He promptly inquired into the matter, and, on recovering the ornaments, kindly rewarded the labourers.

The beads (now shown) are oblong in form, and 104 in number, and, so far as known, with the exception of one or two, are all that were found. Each of these are pierced laterally, and the four pieces, of a square shape, are also pierced through in the same way, but each with four holes. The two end pieces, of a somewhat triangular shape, are likewise pierced obliquely by the same number of holes, and in these the thread upon which the beads were strung had doubtless been meant to terminate. The four square and two triangular end pieces are variegated on one side by a dotted ornament, resembling a lace pattern. A smaller triangular piece is plain, and had probably been one of the earrings; but its fellow (if such it ever had) has not been found.

Perhaps these articles point out the grave of some female of distinction; and the close resemblance of the jet ornaments now exhibited to those which were found in a barrow near Assynt, in Ross-shire, is very striking (see drawing of these ornaments, page 47), only that the spots of those, unlike the ones now shown, are said to have been studded with gold.¹

The hillock near Pitkenney, in which the coffin and ornaments were found, is quite natural, situated on the north-west side, and within the old boundary of Montreathmont Muir. In 1826, when a new road was being made betwixt Brechin and Dundee, nearly twenty urns and other traces of ancient sepulture were found in the tract of the present turnpike, which is only about eighty yards to the west of the knoll in which these ornaments were discovered. Very few of these last-named remains were in coffins; they were from fourteen to eighteen inches below the surface, and all were found within a range of from eighteen to twenty yards.

The lands of Pitkenney were at one time a portion of the old royal hunting forest of Montreathmont, throughout the whole of which traces of ancient sepulture are often found; but the name of Pitkenney itself, so far as known, is comparatively modern, and not met with until the seventeenth century.

The church of Aberlemno, in which parish the lands of Pitkenney are situated, is little more than a mile north-west of the spot where the remains were found; and in no district with which I am acquainted has there been found a greater number of stone coffins and other traces of ancient burials than in this parish. There, also, are the well-known sculptured stone monuments. But whether these traces could have had any connection with the battle which is said to have been fought at Aberlemno in A. D. 697, in which "fell Conquer MacEcha MacMaldwin, and Aod, the tall king of Dalriaid,"² it is now impossible to say.

¹ *Archæol. Scotica*, vol. iii. pl. v. pp. 49-50. 1824.

² *Johnstone's Extracts from the Annals of Ulster*, p. 59. Copenhagen 1786. 4to.

V.

NOTICE OF A COFFIN CUT OUT OF THE SOLID ROCK, CONTAINING AN URN, &c., DISCOVERED AT FERNE, FORFARSHIRE. By A. JERVISE, Esq., Cor. MEM. S.A. SCOT., BRECHIN.

Red sandstone rock, of rather a soft kind, abounds so much in the neighbourhood of the church and manse of Ferne, that the bottom of the common highway adjoining is mostly formed of the bare stone. It was in 1851, while foundations were being dug for new offices at the manse, that an ancient grave was discovered, cut out of the solid rock, and carefully covered with flag-stones.

The grave was about six feet long, and, at first sight, the skeleton seemed pretty entire. The head lay to the north-west, and the feet to the south-east. At the feet lay a small earthenware vessel, about the size of a common teacup, of a bluish colour, and about half filled with clammy stuff resembling candle-grease. The vessel appeared to have been rolled up in a piece of cloth, remains of which were around it. A brass pin was found near the breast. The pin was about three inches long, with a slight curve or bend upon it, and had a diamond-shaped head of the same metal. Both articles lay some time about the manse, but ultimately disappeared. The kirk was dedicated to St Ninian.

MONDAY, 8th March 1858.

SIR ALEXANDER CAMPBELL of Barcaldine, Bart., in the Chair.

The Donations presented included the following:—

Iron Thumbscrews or "Thumbikins," with Padlock for keeping them shut, Screw-Key, and large Links of Iron Chain, attached;

A Richly Cut and Ornamented Cabinet Key, stamped with a crown and the letters—C [crown] B 2.

A small Drinking-Horn, with curious rude emblems—the thistle, rose, animals, &c.—engraved on it, and the letters

J · A · 1699
I · R E M M E
B N

By WILLIAM W. HAY NEWTON, Esq., F.S.A. Scot.

Genealogical Table of the Dalriadic Kings, and of the principal Highland Families descended from them. Compiled by William Reeves, D.D. A copy printed on Vellum; and

A Genealogical Table of the early Abbots of Hy. Constructed by William Reeves, D.D. By the AUTHOR.

Transactions of the Bombay Geographical Society (new issue), from March 1856 to March 1857. 8vo. Vol. XIII. Bombay. By the SOCIETY.

History of Wisconsin. Compiled by direction of the Legislature of the State, by William R. Smith. Madison, Wisconsin, 1854. 8vo. Vols. I. and III.;

Second Annual Report of the State Historical Society of Wisconsin, Vol. II. 1855; and

Transactions of the Wisconsin State Agricultural Society, 2 vols. 8vo, 1852–1853, and other Publications connected with the History of Wisconsin. By the WISCONSIN STATE AGRICULTURAL SOCIETY.

The following Communications were read:—

I.

NOTES OF SOME CURIOSITIES OF OLD SCOTTISH TENURES AND INVESTITURES. BY COSMO INNES, Esq., F.S.A. Scot.

Some cases of disputed seisin which were argued lately in our Court led me to look a little into the history of symbolical delivery of heritages and of symbols generally.

Long before the feudalising of land had produced some methods of publishing its transference—such as resignation and delivery in the Court of the overlord, and the much later inventions of seisin by public notaries

VOL. III. PART I.

—before even written grants had been introduced—shall I say before the introduction of writing?—heritable property was possessed and transmitted, bought and sold, and given in gift.

To mark and call attention to its transference was of course very necessary for the security of the parties; and as the transference could not be by handing over of the subject itself, and as writing was not used, or used only for sacred purposes, the tradition must be by symbols.

The reason of the thing is indeed so plain that we are saved guessing or hunting for authorities. When a man bought a sack of corn or a suit of armour, or a horse or a cow, he at once removed his new acquisition, and all the world (or that part who cared) became aware that he had done so openly, and of course honestly. But when the subject transferred consisted of an estate in land, castles, and towns, rights of forest and fishing, the purchaser could not take up his purchase and carry it away. That the transaction might not rest on the bare assertion of party, something was wanting to give it publicity, to call the attention of the neighbours to the fact, the time and manner of transference, and, so far as possible, to preserve the memory of a change of property which was followed by no outward change of the subject.

I suppose the earliest instance of taking *corporal* possession—for in this instance it can hardly be called *symbolical*—is preserved in the legend of St Oran. You know that Saint Columba, when he had got a grant and begun his settlement in Iona, expressed his desire that the island should be set apart and secured—that the roots of his family should strike in the soil; and he said to his followers, “It is permitted to you that some one of you go under the earth of this island to consecrate.” Then Oran arose quickly, and thus spake, “If you accept me, I am ready for that.” Oran then went to heaven, and his body was buried in the cemetery, which has ever since borne his name, and is still known as the *Relig Oran*. I know that this incident is otherwise interpreted, but I find in it simply an early case of seisin given by real and corporal possession of the soil. But I will not stay to argue upon legendary matter, but pass on to a recorded case.

We have the date of our case from Wyntown, who records that in the year 820 Hungus, the King of Picts, in honour of his great victory over Athelstane,

“ In his devotioune,
 Ekyd the dotatioune
 Of St Andrewis kirk in fe,
 With landis in regality.”

The greater register of St Andrews, again, gives the manner of the endowment, and informs us how Hungus, the great king of Picts, gave to the Church of St Andrew as its *parochia* or territory many lands described and bounded, though now, alas! forgotten, but altogether, apparently, constituting the territory of Kilrimonth, with waters, meadows, fields, pastures, moors, and woods, in perpetual alms. Whereupon the Bishop sung an hallelujah, that God might protect and guard to him for ever the land so given; and in memorial of the gift, and of the privilege with which it was accompanied, the king, Hungus, cut a turf and offered it upon the altar of St Andrews in presence of the nobility of the Picts, his subjects; and the narration further records, that this was done before these witnesses, Thalarg, son of Ythernbuthib, and other Picts of very hard name, all stated to be of the royal race—*ex regali prosapia*.

Again, when the kingdom of the Picts had passed away in that unintelligible manner so lightly mentioned by our chroniclers, and when St Andrews was ruined and reduced to poverty, when there was no priest to serve at the altar, and no mass said save on the rare occasions when some king or bishop came there, when the Culdees celebrated their office in their manner in a mere corner of the church, King Alexander I. (whose reign, you know, is in the first quarter of the twelfth century) renewed the gifts and offerings of the old Pictish king, and, in particular, bestowed the much-valued territory called the *cursus apri*; and his brother David (who is now our king, writes the recorder) concurred in the gift. Then, in memory of the gift, the king commanded his servants to lead to the altar his royal Arabian horse, with his own bridle and saddle, a shield and lance of silver, and covered with a great and precious pall, and with them to give the Church investiture of the lands, liberties, and privileges, he then bestowed. He also gave Turkish arms of various kinds, which, with his shield and saddle, are to this date (says the recorder) preserved in the church of St Andrews, and are frequently shown to people coming thither from all quarters, lest the memory of the king's benefits should in any way be lost.”

Even the splendid memorials of investiture dedicated by Alexander are not without many parallels in England and abroad; but of course, as a turf of the land was equally effectual, it was in more common use; and the French antiquaries assure us that the treasuries of their greater churches were filled with these turfs of investiture, square turfs and round turfs, black, brown, and red, varying with the soil. The foreign antiquaries, who are our guides and masters in such inquiries, tell us that next after a turf of the land, the most common memorial or symbol of investiture was a bough or branch, indicating a grant of wood or forest land; and from that symbol they deduce the use of the staff or baton, which came among us to be almost the peculiar and exclusive symbol of resignations made in the hands of the superior. I am not quite prepared to admit such an origin of this symbol. Take one early instance. In the middle of the tenth century, Edgar, King of England,¹ conferred a gift on a church in this manner. He offered on the altar of the church his own rod of office or sceptre (*lituum proprium*). It was of ivory, beautifully wrought, and adorned with gold ornaments; and after he had presented this memorial or symbol of investiture, the king broke the staff in two, that it might not be taken away, and might not serve for reconveying the land he granted. Somewhat later (1291), we find among the furniture of the royal treasury of Scotland a silver cup, three ivory horns, and *the staff* with which Eustace de Vescy seized Alexander, King of Scots, in the earldom of Northumberland, when besieging Norham.

But in early times, anything personal, anything clearly connected with the donor, was used in memory of him and of his gift. Whatever came first to hand—*ad manum* is the phrase—was put in evidence; and nothing more frequently than a knife—that *cultellus* or whittle which was the constant companion of our Saxon forefathers, as the *skein dhu* is of the modern Celts. There are two of these preserved at Durham among the rich collection of charters there.² In the middle of the twelfth century, Sir Stephen de Bulwer acknowledged the right of the priory of Holy Island to the tithes of Lowick. People were now able to write, and a memorandum of the acknowledgment was written on a scrap of vellum. Signing and subscription were hardly yet introduced, and sealing not

¹ Malmesbury, E, 959-75.

² Raine, p. 77, Appx. 135.

established, or at least not universal; for, instead of seal, there is attached to the writings, *in testimonium*, Bulwer's knife—the very knife, as Mr Raine observes, with which he carved his food; and upon the substantial and still glossy horn haft, in a coeval hand, is carved a brief abstract of the transaction which it was required to seal and certify. The blade has suffered by time and rust.

In like manner, a convention between the Prior and Convent of Durham and Robert of Saint Martins, dated in 1148, is testified on the part of the layman by a whittle with a black haft of glossy horn, of three inches long, appended thereto.

At a still earlier time, before written instruments were known, or at least common, the gift was recorded (if I may use the word) by the mere offering and preserving a knife, a horn, a cup, a bow, an arrow, a sword, a glove, a girdle, a spur, or other personal furniture of the donor.

Sometimes the gift was inscribed on the symbol or memorial, and many instances of instruments so inscribed were preserved in the Continental churches before the Revolution. Some are still found in England. In some cases the knife was broken, for the same reason which induced King Edgar to break his ivory rod.

A curious memorial was a tag of leather or skin, upon which the donor tied a knot, *in testimonium*. Sometimes the knot was tied upon the tag of a deed as we now put a seal on the tag of a charter.

I must not trespass on your time with English and foreign examples of these curious and I think interesting *memorials*. You will find them in great variety collected in Ducange, under the word "Investitura," and a good set of English examples in a communication by Sir H. Ellis, in the "Archæologia."¹ Let me pass at once to the Scottish instance of investiture with a knife.

The charter of King Alexander II. to Alan and Margaret de Lani,² was copied by Mr Riddell of Friar's Carse (well known as the friend of Burns, and of his friend Francis Grose the antiquary) in 1791. It was then in the possession of the Buchanans of Arnprior. It grants to them the lands of Lany, as formerly held "in vertue of a small sword which King Culenus of old gave symbolically to Gillespie Moir, their predecessor, for

¹ Archæologia, vol. xvii. p. 311.

² Leny.

his singular service." The small sword, which was then also in the possession of the Arnprior family, is described as made of silver, and a drawing of it by Mr Grose is given in the "Archæologia."¹

I grieve to say both charter and symbol have disappeared, and we must take them on the description of two gentlemen, not sufficiently critical, though quite incapable of wilfully deceiving. I think it possible that some doubts of the authenticity of the charter might be removed, if we could examine the original. In any such inquiry, of course, the authenticity of the charter is quite a separate question from the truth of its narrative. The story of King Culenus, who, Mr Riddell assures us, succeeded to the throne about the year 965, may have been an accepted myth in the time of Alexander II. as well as now.

When writing and written charters had been long in use, grants of importance to the Church were sometimes delivered with a solemnity that seems to anticipate the publication of seisins.

Thus Duncan, Earl of Fife, in the year 1332,² granted the patronage of Kincardine-O'Neal to the Bishop of Aberdeen in pure and perpetual alms, and having affixed his seal to the charter, he with his own hand offered it on the altar of the Cathedral in perpetual memory of the gift, and in sign of possession transferred from him and his heirs to the Cathedral church.

Hitherto I cannot find that in the very various memorials of investiture there is much of *symbolization*, or much affinity between the thing granted and the memorial (except indeed in the first and most common, the turf). But towards the end of the fourteenth century, the law as well as the custom of investiture underwent a notable change, and evidence came to be required by probative writ of the transference of possession. The change may with sufficient accuracy be fixed at the end of the fourteenth century. At first, but for a short period only, the fashion was for the lord to direct his bailiff to give the vassal heritable state and seisin, and in sign thereof to affix his seal on the second tag of the precept. Another manner was for the bailiff to certify the fact of giving possession by a separate writ³ under his seal. But the instances of this last manner are rare, and both plans soon gave way before the notarial instrument, which we find quite

¹ Ibid. vol. xi. p. 46.

² Regist. Aberdon. p. 65.

³ Melros. p. 487; Morton, p. 157.

formal and well established before the middle of the fifteenth century, in the shape which it has borne ever since.

Along with the fixing of the legal form of conveyancing, the symbols for common kinds of property became almost equally uniform. Earth and stone for lands, a penny money for rents, clap and happer for mill, the house-key for houses, hardly vary.

In the more incorporeal subjects of property, however, the symbol naturally was more fluctuating. Early in the fifteenth century, the master of the schools of the burgh of Aberdeen was instituted in his office by the Chancellor of the Diocese, who gave him his bonnet (probably a doctor's bonnet) in sign of induction.¹ At the beginning of the next century, the same officer (now dependent on the magistrates) received institution from the provost of the burgh, who presented him with a rosary of beads for prayers.

The same burgh, whose ancient records are a mine of information to the antiquary, furnishes us with another investiture peculiar to burgh and burgal subjects. The seisin is called *per In-toll et Ut-toll*, and is found in old burgal titles of Glasgow and elsewhere. But in the records of Aberdeen we have it explained as that mode of entry where the outgoing proprietor receives a penny—*denarium de Ut-toll*, and the successor pays a penny *denarium de In-toll*.

II.

HISTORICAL NOTICES OF THE FAMILY OF KING JAMES THE FIRST OF SCOTLAND, CHIEFLY FROM INFORMATION COMMUNICATED BY JOHN RIDDELL, Esq., ADVOCATE. BY DAVID LAING, Esq., F.S.A. SCOT.

In attempting to clear up some obscure points connected with the alliance of the Hepburns, Earls of Bothwell, one subject of inquiry related to the filiation of Jane Douglas, wife of Patrick, first Earl of Bothwell, as the daughter of James, first Earl of Morton. I took occa-

¹ Spald. Misc. v., App. to Preface, p. 70, note.

sion to submit this matter to John Riddell, Esq., advocate, a Fellow of this Society, and allowed to be our great authority in all matters of peerage-law and genealogy; and it affords me much pleasure in expressing my obligations for the kindness which I have experienced, when applying from time to time for a solution of like difficulties. Mr Riddell, in his reply, acknowledged he could not solve the question at issue by legal evidence; but he was led to enter upon the discussion of a collateral subject of not less interest, the names and marriages of the daughters of our first King James. I should have greatly preferred had he himself put the notes he sent me into the form of a regular communication to the Society; but while he declined doing so, he gave me full power to make what use of them I might think proper for this purpose.

Mr Riddell says, "The mention of *illustris domine Johanne*, the mother of Johanne and Elizabeth (the wife and daughters respectively of James, first Earl of Morten), as *FILIE TERCIE excellentissimi ac metuendissimi principis Jacobi Primi bone memorie quondam Regis Scotorum illustrissimi*, in the 'Registrum Honoris de Morton' (vol. ii. pp. 238-9), is valuable, and I think might have elicited from the editor a *pointed* notice, instead of a bare one in the Preface. It is not often that the comparative seniority of a daughter, even in the case of our first families, is so specified; and it here serves in part to fix the seniority, and correct a glaring error in the accounts hitherto given of James the First's daughters. The Princess Johanna, Jean, or Janet, was hence clearly the wife of James, first Earl of Morton, instead of being, according to Wood's Douglas (Peerage, vol. i. p. 50), married *first* to James, third Earl of Angus, without issue; *secondly*, in 1447, to George, second Earl of Huntly. The first alliance, indeed, it would be difficult to prove, and the second is a most palpable fable, it being legally fixed by authentic deeds I have seen, both in the Gordon charter-chest and in Guichenon's elaborate History of Savoy, that this Earl of Huntly was married to quite a different daughter, the Princess Annabella, clearly a younger one, after being sought and declined as a match by the Count of Savoy, who however gave her a sum of money, and paid her expenses back. She seems to have been curiously bartered about; for Wood, not contented with the above error, with as much reason further marries Annabella, to the prejudice and indignation of Johanna had she known it, to the

identical James, Earl of Morton, husband of the latter, by whom, he adds, she had issue! (see *ut supra*, p. 51.)" [In reference to this charge, I may observe, that even in contemporary statements, such as the "Chronicle of James the Second," preserved in Asloan's Manuscript, and in a MS. Genealogy dated in the year 1484, quoted by Pinkerton (History, vol. i. p. 142), various discrepancies occur, and therefore we need be less surprised that the inaccuracies of Dr Abercromby (Martial Atchievements of the Scots Nation, 1711), of George Crawford (History of the Stewarts, 1710), and of Duncan Stewart (Royal Family of Scotland, &c., 1739), should have been repeated in the Peerages of Sir Robert Douglas and Mr Wood, as well as in later works.]

JAMES THE FIRST, KING OF SCOTLAND, before his return from England to his native country, from a captivity of eighteen years, married Jane, daughter of John Beaufort, Earl of Somerset, the son of John of Gaunt, Duke of Beaufort, fourth son of Edward III., King of England. This was in February 1424. At the time when the King, the most accomplished of our monarchs, was barbarously murdered at Perth, on the 21st February 1436-7, in the forty-fourth year of his age, his family consisted of a son and six daughters. The eldest son, Alexander, having died young, James, who succeeded to the throne, was born in October 1430. The widowed Queen, Jane Beaufort, survived till the 15th of July 1449, having married for her second husband, in 1439, Sir James Stewart, usually called the Black Knight of Lorne, by whom she had three sons, John, Earl of Athole, who died in 1512; James, Earl of Buchan (1469-1500); and Andrew, Bishop of Murray (1482-1501).

KING JAMES THE SECOND, at the time of his accession to the throne, was in the seventh year of his age. In 1449 a treaty of marriage was concluded betwixt him and Mary, daughter of Arnold, Duke of Gueldres, and niece of Philip, Duke of Burgundy. The youthful princess in the same year was conducted to Scotland by the Lord de la Vere, who was chosen for this purpose because, as the historian Matthieu de Coucy states, he was powerful in marine and well acquainted with the passage by sea, besides being allied to the King of Scotland, his son having married the sister of the said King. The King, it is well known, was killed by the bursting of a cannon at the siege of Roxburgh Castle on the 3d of August 1460. His Queen, the founder of Trinity College,

Edinburgh, died on the 16th of November 1463. Their descendants do not require to be enumerated.

The daughters of King James the First may now be mentioned in the probable order of seniority.

1. MARGARET, the eldest daughter, was contracted in marriage with Louis, Dauphin of France, in 1430, afterwards known as Louis XI. In the view of completing the marriage, two French envoys having arrived in Scotland, in the year 1436 the Princess was sent to France, with a fleet consisting of three large ships¹ and six barges, under the command of William St Clair, Earl of Orkney, Lord Admiral of Scotland, accompanied with a large retinue of persons of distinction and ladies of rank. They sailed from Dumbarton, and having landed at Rochelle, then proceeded to Tours, where the marriage was to be celebrated. In "Les Monuments de la Monarchie Française," by Montfaucon, vol. iii. plate 38, and in Johnes's "Illustrations to Monstrelet's Chronicles," vol. v., plate 23, the arrival of the Dauphiness is represented from an illumination in "the Colbert MS." of Monstrelet. Some years ago I examined that MS., but owing to some wrong reference I failed to observe the illumination; but in the interesting collection of prints and drawings illustrating the history of France, known as the *Recueil de Gaignières*, vol. vi. in the "Bibliothèque Imperiale," it is there copied in fac-simile with this title, "Entrée de Madame la Dauphine Marguerite Stuart, femme de Louis, Dauphin de France, depuis le Roy Louis XI., à Tours en Juin 1436. Suivie de Madame de la Roche et de plusieurs autres Dames: les Sgrs. de Maillé et de Gamache estant à pied prirent sa haquenée des deux cotés à l'entrée de la Ville, et la conduisirent jusqu'au Chasteau, ou estant descendue, M^r de Vendosme et un Comte d'Escosse lui donnèrent la main, et la menèrent en haut." Pinkerton, in reference to the portrait engraved in Montfaucon, says, "The likeness may be verified by the plate next given from the same MS., and which presents a genuine portrait of Charles VII."

At this time the Dauphin being twelve and the Princess eleven years of age, and so both within age by the pontifical law, a dispensation was granted by Philip, Archbishop of Turonne or Tours as Diocesan, on the 13th of June, and the marriage took place on the 6th of July

¹ Forduni Scotichronicon, vol. ii. p. 485.

1436. This alliance proved unfortunate, partly from the malignant character of her husband (whose character is well delineated in "Quentin Durward"); and her death in August 1445, in her 22d year, without issue, was hastened by some slanderous reports. Monstrelet, or the author of the third book of his Chronicles, briefly notices her death, and that of her mother the Queen Dowager; she (the Dauphiness) dying at Châlons, in Champagne, to the great sorrow of all who knew her, for she was a beautiful and good lady (*et fut grand dommage de la mort, car elle estoit belle et bonne dame*).¹ In the same chapter he adds, "About the same time two daughters of the King of Scotland arrived in France, expecting to find their sister the Dauphiness alive, for she had desired them to come to her, that she might marry them. On their landing in Flanders they first learned of the death of the Queen of Scotland their mother (15th July 1445), and also how their sister the Dauphiness had deceased at Châlons, for which they were exceedingly distressed (*dont elles furent moult desolées*). But the French monarch (Charles VII.) received them with parental affection; he ordered them to be waited on by the servants of the late Dauphiness, and to have the same establishment, at his expense, until other arrangements should be made, or they should be married."² He even proposed to obtain a dispensation for marrying the eldest of them to the Dauphin.

The Princess Margaret was not only a patroness of men of letters, but was herself proficient in French poetry; and it is mentioned in the depositions concerning the cause of death, that she would sit up all night writing rondeaux and ballads.³ The story of the Dauphiness and Alain Chartier, the French poet, is well known. On passing through the gallery of the palace, and finding him asleep, she stooped down and kissed him; observing to her ladies in attendance, who had made some remark on the impropriety of the proceeding, that she did not kiss the man, but the mouth which had uttered so many fine things. This kiss, says Menage, who recites the incident, will immortalize her.

In the Fairfax MS. of Fordun's "Scotichronicon," with the continuation usually but most erroneously attributed to Bishop Elphingston, there

¹ Chroniques, &c., tome iii. p. 2, Paris 1572, folio; Johnes's translation, vol. iii. p. 389. ² *Ib.* p. 3 and p. 390. ³ Du Cloe, Hist. de Louis XI., vol. iii.

is preserved part of a poem in Scottish verse, from a French epitaph placed upon her tomb, entitled *Lamentatio Domini Dalphini Franciæ pro morte Uxoris suæ, dictæ Margarietæ*, and translated, it is said, at the command of her brother King James the Second. The transcriber however says, as this complaint "was but a fained thing," he had copied only a portion of it; and indeed it is sufficiently prolix and dull. This portion of the Fairfax MS., preserved in the Bodleian Library, was printed for the Maitland Club, edited by the Rev. Joseph Stevenson, under the title of "The Life and Death of King James the First of Scotland." 1837. 4to.

The same continuator, who appears to have been one of the household of the Dauphiness, and to have accompanied her in the voyage to France, expresses his own lamentations for the fate of such an amiable and accomplished Princess, cut off in the flower of her age. "Sed heu, proh dolor! quod me oporteat scribere quod dolenter refero de ejus morte . . . Nam ego, qui scribo hæc, vidi eam omni die vivam, cum Rege Franciæ et Regina ludentem, et per novem annos (1436-1445) sic continuantem." He adds, that within the short course of eight days he had seen her in health, and then dead and embalmed, and her leaden coffin placed in a tomb at the corner of the high altar of the Cathedral Church of Châlons, until, as the King said, it should be removed and placed along with the kings and queens of France in the Abbey of St Denis. Paradin, in 1561, states, that her body remained in the great church of Châlons until the reign of Louis XI., when it was brought to the Abbey of St Laon de Thouars in Poitou, where it lies.¹

2. ISABELLA was the second daughter.—In the year 1441, an embassy arrived from Bretagne or Brittany to propose a marriage between Francis, Count de Montford, son and heir of John, Duke of Bretagne, and Isabella, sister to the King. The arrangements were finally concluded; Yoland of Anjou, the Count's first wife, having died in 1440, and their only son had predeceased her. On the return of this embassy, as related by Argentre, in his "History of Brittany," and by later writers, the Duke asking the opinion of the envoys of the lady, they answered, that the young Princess had beauty, health, and an elegant person, and one likely enough to have children, but that she spoke little, apparently

¹ Alliances Genealogiques des Rois et Princes de Gaule, p. 111.; Lions, 1561, folio.

from great simplicity. The Duke replied, "My friends, return to Scotland and bring her hither: she is just such a person as I wish for my son. Knowledge or cleverness does a woman more hurt than good; upon my soul, I shall have no other. By the body of St Nicholas, I esteem a woman wise enough when she can make a distinction between her husband's shirt and his doublet." The Princess Isabella, accompanied with a number of lords and ladies of Scotland, landed at the Chateau d'Aurai, on the 30th of October 1442, and after the marriage ceremony the whole Court proceeded to Rennes, where they were received with great state, the festivities lasting for eight days. Her husband, upon the death of his father who uttered the preceding ungallant speech, had succeeded in the month of August to the duchy, by the style of Francis I. She appears to have been a person of good sense and discretion. Upon the death of her sister Margaret, Dauphiness of France, in 1445, she wrote a French song, which has been printed from a beautifully illuminated Prayer-book, or volume of Hours, "*Livre de Prieres d'Isabeau d'Escoffe*," preserved in the Imperial Library at Paris. This volume also contains her own portrait in miniature and that of her husband. Both are copied in the "*Recueil de Gaignières*," vol. vi., and likewise two others from a painted glass window in the chapel of our Lady *De bon Secours aux Cordeliers de Nantes*. In Lobineau's "*Histoire de Bretagne*" (tome i. p. 619) is an engraving of her portrait, which Pinkerton has copied in his "*Iconographia Scotica*." In 1450, the Duchess Isabella was left a widow, with two daughters, who, failing her brother James the Second and his issue, were the nearest heirs to the throne of Scotland. Overtures were made for a second marriage with the Prince of Navarre, but the scheme was abandoned in consequence of the disapproval of Charles VII. of France. Margaret, the eldest of the two daughters, married her cousin Francis, second of the name, Duke of Bretagne, but died without issue in 1469. Marie, the second daughter, married John, Viscount de Bohan. From him, as Mr Riddell in his MS. notes says, "many high and princely families are descended, some of whom quarter the royal arms of Scotland." Mr Riddell also, by references to Anselme's great work,¹ "*Histoire Généalogique et Chronologique de la Maison*

¹ Paris, 1726-33, 9 vol. folio.

Royale de France," and to Dom Hyacinthe Morice's, "Memoires pour servir de preuves a l'Histoire de Bretagne,"¹ points out that Thomas Spens, Bishop of Galloway and Keeper of the Privy Seal, and Thomas de Cranston de eodem, were sent as special ambassadors in 1452, to ascertain the claims and rights of the Duchess Isabella and her daughters. The deeds are long and interesting, and there is likewise the King's formal letter on the subject, dated 4th January 1452. A letter addressed by her to Charles VII. is here printed, at p. 99. The Duchess Isabella survived three Dukes of Brittany in succession to her husband, and died at an advanced age, in the year 1494.

3. JOHANNA or JANET, as now ascertained by the terms of the Morton Charter, was the third daughter. In the year 1445, as already stated, she and her sister Eleonora were in France; and that they remained there for two years appears from a MS. now in the British Museum, entitled "Compte des Despenses de Jeanne et Alienor, soeurs de Marguerite d'Escosse, premiere femme de Louis XI., Anno 1447, 20 leaves large 4to. This title must have been subsequently added, as the Dauphin's succession to the throne of France was not till 1460. This Jeanne or Johanna having returned to Scotland, was afterwards married to James Douglas of Dalkeith, created Earl of Morton by King James the Second, 14th March 1457-8. A royal charter was granted to James, Earl of Morton, and Johanna sister of the King, of the lands of Easter and Wester Balbartane, 13th May 1459. Their issue were John, second Earl of Morton, and two daughters—Margaret, married to Sir Patrick Hepburn of Hailes, created Earl of Bothwell in 1480-1; and Janet, to Thomas, Lord Erskine. The Lady Johanna must have died before the year 1490, the date of the marriage-contract of a daughter of the Earl of Huntly.

4. ELEONORA or ALIENOR may be considered to have been the fourth daughter. She probably remained in France after her sister Johanna, as already stated, had returned to Scotland in 1447. In that year Eleonora of Scotland accompanied the Queen of France in a pilgrimage to St Michel. In the following year she was contracted in marriage with Sigismund, Archduke of Austria, and the ceremony probably took place in 1449. Charles the Seventh of France, who evinced a lively interest in

¹ Paris, 1742-56, 5 vol. folio.

the fate of these young ladies, addressed a letter to the Archduke Sigismund expressing his satisfaction at the proposed alliance. A copy of this letter is given in the Appendix (*infra*, p. 98).

This lady, like her two eldest sisters, inherited their father's love of literature. Her husband not being remarkable for learning, and ignorant of the French language, but fond of romances and works of fiction, the name of the Archduchess is connected with the popular work entitled "The History of the King's Son of Galicia, named Pontus, and the beautiful Sydonia; which history by the high-born lady, Lady Heleonora, born Queen from Scotland, Archduchess of Austria, was from the French tongue into Dutch (German) transferred."

("Das buch vnd lobliche Histori von dem edelen Kunigs Sun auss Galicia genant Pontus, auch von der schenen Sydonia kunigen auss Pritania. Welche histori gar lustig vnd gar kurtzweylich tzu heren ist.—Wöliche hystori die durchlechtig und hochgeborne fraw fraw Heleonora geborne kuniginne auss Schottenlande Ertzhertzogin zu Osterreich loblich von Frantzosisger zungen in Teutsch getransferieret und gemacht hat, &c.") The French original passed through several editions between (about) 1480 and 1550.¹ A MS. copy of the German translation, preserved in the library of Gotha, bears the date 1465; but it seems also to have obtained an extensive circulation in a printed form. The earliest edition described by Hain, printed at Augsburg in 1485, I have not seen; but books of this class are now of the greatest rarity, and even in the Imperial Library at Vienna (that most extensive and precious collection of books printed during the fifteenth century), where all the editions of such a work might have naturally been expected to be preserved, upon inquiry a few years ago, I could discover only the later editions of 1539 and 1548. At the sale of Dr Kloss's library, I was fortunate enough to procure an edition printed at Augsburg 1491, folio, unknown to Hain, who has described a subsequent edition, also printed at Augsburg in 1498. There are subsequent impressions at Strasburg of the dates 1509, 4to, and 1539, folio; Frankfort, 1548, folio; and at Hamburg, *in Sassen sprache*, 1601, and 1687, 8vo.² It is likewise included among old

¹ See Brunet's *Manuel du Libraire*, last edition, vol. iii. p. 812.

² Hain, *Repertorium Bibliographicum*, vol. iv. p. 145-6; Ebert's *Allgemeines Bibliographisches Lexikon*, vol. ii. p. 502; Weber's *Metrical Romances*, vol. iii. p. 361

German prose romances, in Büsching's and Hagen's "Buch der Liebe," Berlin, 1809, 8vo. &c.

The Archduchess Eleonora having died without issue during her husband's life, he had, in 1480, for his second wife, Catherine, daughter of Albert of Saxony. In Coxe's "History of the House of Austria," he is called the poorest prince of his time, and it is added, that he left only a numerous illegitimate offspring.

5. MARY, I suppose, was the fifth daughter. Mr Riddell is of opinion that she was the sixth or youngest daughter; but having been married several years before her sister Annabella, we may be warranted in reckoning her as senior. On the marriage of King James the Second with Mary of Gueldres, in June 1449, she was escorted on her voyage to Scotland, as already stated, by the Lord de Vere or Campvere, whose son is expressly named as brother-in-law to the King. This was Wolfred van Borselen, afterwards Lord de Campvere in Zealand and Earl of Buchan in Scotland, or, as Oliver de la Marche calls him, "Seigneur de Vere, un mout puissant et notable chevalier Zelandois." The Princess Mary having died without issue before 1468, her husband's connexion with this country ceased, and the Earldom of Buchan did not continue in the family, although the title was not dropped at the time; but it was conferred, in 1469, on James Stewart, the King's uncle, as already mentioned at p. 89.

In regard to her husband, Mr Riddell says, "Wolfred married as a second wife, Charlotte of Bourbon, daughter of Louis, Count of Bourbon-Montpensier, third son of John I., Duke of Bourbon.¹ Of this marriage there was an only daughter and heiress, Anna van Borselen, who, under the name of Anne, Princess of Campvere, is greatly celebrated by Erasmus for her beauty, generosity, and other fine accomplishments. She must likewise have been a learned lady, for some of his Latin epistles are addressed to her. In conformity with this partly, Anselme, in his noted French genealogical work (vol. i. p. 314), states that Charlotte de Bourbon, youngest daughter of Louis de Bourbon, Count of Montpensier and Clermont, was afterwards married by contract, 17th June 1468, to Wol-

¹ "Actually head of the royal house of Bourbon, afterwards Kings of France; but here there is an error in some degree, for Charlotte was not daughter of Duke John, but of Louis de Bourbon, Count of Montpensier and Clermont, as Anselme truly transmits. Louis, however, was a *cadet* of the illustrious house of Bourbon."

fred de Borselen, Seigneur de la Vere en Holland, Comte de Grandpré en Champagne et de Boucan en Escosse," Marshal of France; and that he died in 1487 and left two daughters, the eldest of whom he explicitly styles "Anne de Borselle dame de la Vere (same as Campvere) fille ainée de Wolfart de Borselle, Seigneur de la Vere, Comte de Grandpré en Champagne et de Boucan en Escosse, Marechal de France," Knight of the Golden Fleece, and of Charlotte de Bourbon-Montpensier (*Ibid.* vol. i. p. 255, 1315); which Anne, as he states and is well known, married in 1478, 1st, Philip of Burgundy, Lord of Bemer in Flanders de la Vere, Chamberlain of Maximilian, King of the Romans, Knight of the Golden Fleece; and afterwards, 2dly, Louis, Viscomte de Montford; but the fact of this Anne de Borselle, the issue only of Wolfart de Borselle, Count of Buchan, and by his *last* wife Charlotte de Bourbon, having succeeded him in his Netherland estates, further confirms the fact of his having no surviving issue at least, or representatives, by his *first* one, the Princess of Scotland."

6. ANNABELLA was apparently the sixth and youngest daughter. She was contracted in marriage with Louis of Savoy, then eight years of age, at Stirling, on the 14th December 1444. In the letter of Charles VII. of France in 1448, the Comte of Savoy and the Duke of Bretagne are named as already married (or betrothed) to two of the sisters of his daughter-in-law. In the year 1455 the young Princess was conducted into Savoy for the accomplishment of the marriage; but from some unexplained reason the French king interfered, and prevented this alliance taking place. To settle this matter, Thomas, Bishop of Gallo-way, and the Chancellor of Savoy were appointed commissioners, and they consented to the dissolution of the marriage, in the presence of Charles VII., on the 3d of March 1455—Louis, Duke of Savoy, agreeing to pay 25,000 crowns of gold for the *dommages et intérêts de l'epouse*, and for the expense of her conduct back to Scotland.¹ This arrangement was approved of by James the Second, by his letters patent, here subjoined (*infra*, p. 100), dated at Perth the 7th of May 1456. She became, in March 1459–60, the second wife of George, second Earl of Huntly; and by her he had four sons and six daughters. But notwith-

¹ Guichenon, Histoire Geneal. de la Royale Maison de Savoie, tome ii. p. 3, edit. Turin 1778, folio.

standing this alliance, her ill fate pursued her, she being legally divorced from her husband by a sentence pronounced in the year 1471; which proceeded upon the ground of consanguinity with his first wife, Elizabeth, Countess of Murray, the two ladies being within the third and fourth degrees. The documents proving this were examined by Mr Riddell many years ago in the Gordon Charter-chest at Gordon Castle;¹ and he gave a detailed account of them in his "Tracts, Legal and Historical," 1835, pp. 81, &c. They have since been described or printed among the "Gordon Papers" in the Miscellany of the Spalding Club,² edited by John Stuart, Esq., secretary.

APPENDIX.

No. 1.

EPISTOLA CAROLI FRANCO. REGIS SIGISMUNDO DUCI AUSTRIÆ: *Gratum se habere testatur Matrimonium cum filia Regis Scotorum*, 1448. Ex MS. D. d'Herouval.

CAROLUS, &c. Illustri Principi Sigismundo Duci Austriæ carissimo filio, ac dilectissimo Consanguineo nostro salutem, zeliq̄ue filialis dilectionem. Illustri Princeps, filique carissime, directos jamdiu ad nostrum presentiam caros ac nobis dilectos Ludovicum Beuse Militem, Præceptorem Comitatus de Tyreul,³ et Haveze Pachel Consiliarios ac Ambaxiatores vestros advenisse benigne, litterasque per ipsos vestri ex parte nobis presentatas, læto animo suscepimus, eosque ad plenum super credentia earundem tractatum matrimonii inter vos, carissime Fili, ac illustrem sororem consanguineamque nostram ALIENOR filiam serenissimorum quondam Regis, necnon sororem Regis præsentis Scotorum, nostrorum carissimorum fratrum, tangente, placidis auribus audivimus. Qua in re postquamplures, præsentī in materia dilationes, tum quia consensus dicti carissimi fratris nostri Scotorum Regis erat necessarius, ad cujus præsentiam quosdam nobis fidos destinavimus, qui (prout nobis nuntiaverunt)

¹ Charter to George, Lord Gordon, son of Alexander, Earl of Huntly, and Annabella his spouse, sister-german of the King, of 200 marks of the lands of Oboyne, 10th March 1459-60 (Reg. Mag. Sig. lib. v. No. 91).

² Vol. iv. pp. xxviii.-xxxi., 128-181.

³ *Vulgo*, Tirol.

rem gratam acceptamque habuit : tum etiam id carissimis consanguineis nostris Britanniae et Sabaudiae Ducibus, quibus sorores ejusdem carissimae nostrae Alienor junctae sunt, notificavimus : quod laudaverunt, et huic operi ob ferventem animum quem ad vestram personam gerimus, ejus successus tanquam pro filio proprio prospere optantes, tantam adhiberi diligentiam fecimus, quod sponsalia per verba de futuro inter vos et praefatum quam carissimam Consanguineam nostram, sub certis conditionibus et modificationibus contracta fuere. Verum quia intra quatuor mensium spatium vestram ratihabitionem, secundum ea quae agitata sunt, ad consummationem hujus matrimonii mittere tenemini, vestris Ambaxiatoribus utilius visum fuit impraesentiarum praefatum Haveze Pachel vestram ad personam fore transmittendum, per quem latius super omnibus poteritis informari, quam multo longior scriptura contineret. Datum in Monte-aureo prope Laverdini.

(Veterum aliquot Scriptorum, qui in Galliae Bibliothecis, maxime Benedictorum latuerant, Spicilegium. Tomus Septimus—prodeunt—opera et studio Domni Lucae Dacherii, p. 252, Parisiis, 1666, 4to.)

No. 2.

LETTRE DE LA DUCHESSE YSABEAU AU ROY DE FRANCE, 1453.

Mon très-redoubté Seigneur—Je me recommans à vostre bonne grace tant et si très-humblement que plus puis. Et vous plaise sçavoir, mon très-redoubté Seigneur, que j'ai receu vos lettres qu'il vous a pleu m'escrire, et oy ce que Maistre Guy Vernart Archidiacre de Tours, vostre Conseiller m'a dit de par vous. De quoy et de la bonne visitation honorable qui de par vous m'a esté faicte de tout mon cueur très-humblement vous remercie. Mon très-redoubté Seigneur, je me merueille des rappers que on vous doit avoir fait de moy, ainsi que vostre dit Conseiller m'a dit : car veritablement ce sont choses controuvées. Je vous certifie que puis le trespas de Monseigneur, à qui Dieu pardoint, beau-frère de Bretagne m'a si honorablement et favorablement traictée en tout mon estat et autres mes affaires, que j'ay cause de m'en louer à vous, à Monseigneur mon frère le Roy d'Escosse, et à tous mes autres Seigneurs, parens et amis, ne jamais m'a esté faict chose dont je me doye douloir, quelque

c 2



rapport qu'on vous ait fait au contraire. A quoy je vous supply très-humblement qu'il vous plaise n'ajouter foy. Et quant l'on m'eust fait chose que bien à point je le vous eusse fait sçavoir. Mais Dieu mercy, et la vraye amour qui continuellement a esté et est entre mon dit beau frère de Bretagne et moy, je n'ay eu cause de ce faire, vous suppliant, mon très-redoubté Seigneur, que quant votre plaisir sera de expedier l'Evesque de Galoy, qu'il vous plaise de vostre grace escrire et certifier ces choses à mon dit Seigneur et frère d'Escoce, et l'avertir de soy acquitter vers moy du dot de mon mariage, en quoy il m'est tenu, dont je n'eu jamais rien : car vostre rescription m'y sera très-honorable et proufitable. Et vous plaise tousjours m'avoir et tenir en vos bonne grace et souvenance. Et me mandez et commandez tousjours vos bons plaisirs pour les accomplir et y obeir. Mon très-redoubté Seigneur, je pry Dieu qu'il vous doint très-bonne vie et longue. Escript à Rennes ce 14 jour d'Avril. (*Et au bas la souscription est*) Vostre très-humble et obeissante niessce la Duchesse de Bretagne, (*et ainsi signé*)

YSABEAU.

(*La superscription est*) A mon très-redoubté Seigneur Monseigneur la Roy. Chamb. des Comptes de Paris. (Morice, Memoires pour servir de Preuves à l'Histoire de Bretagne, tome ii., col. 1629.)

No. 3.

LETRES DE JACQUES ROI D'ESCOSSE, *par lesquelles il consent à la Resolution des Promesses du Mariage d'Anne-Belle sa Soeur, et de Louis de Savoie, Comte de Geneve, 1456. (Tirés de la Chambre des Comptes de Savoie.)*

JACOBUS Dei Gratia Rex Scotorum, universis et singulis ad quorum notitiam præsentis Literæ pervenerint, Salutem. Sciatis nos intellexisse pleneque concepisse effectus, conventiones et concordias initas et factas in Oppido Gannasii die vigesima tertia mensis Martii, anno Domini millesimo quadringentesimo quinquagesimo quinto, secundum Regni nostri computationem inter Reverendum in Christo patrem Thomam Episcopum Candidæ Casæ, Consiliarium, et Anbassiatorem nostrum procuratoremque

ad hoc specialiter deputatum, et Egregium Virum Dominum Jacobum de Comitibus de Valpergua Cancellarium, ac Procuratorem *Illustrissimi Principis Ludovici Ducis Sabaudie*, ad hoc etiam specialiter deputatum super receptione et reductione Inclitæ Sororis nostræ Germanæ Annæbellæ ad Regnum nostrum, necnon de consensu partium infra scriptarum, ad dissolvendum et acquittandum omnes conventiones, contractus et appunctuamenta super matrimonio contrahendo inter præfatam nostram Inclytam Germanam Anna-bellam et Ludovicum secundogenitum prædicti Illustrissimi Ducis Sabaudie Comitem Gebennarum, alias habita, stipulata aut compromissa, ac etiam super acquittatione summæ viginti quinque millium scutorum auri, pro damnis, expensis et interesse et statu dictæ sororis nostræ, manutenendo nobis et dictæ nostræ sorori per dictum Illustrissimum Ducem Sabaudie concessæ, prout in Instrumentis publicis desuper confectis latius continetur. Quas quidem conventionem et concordiam, per prædictos Procuratores et procuratorio nomine factas, secundum vim, formam et continentiam earumdem laudamus, approbamus, ratificamus et confirmamus. Datum sub magno sigillo nostro apud Perth. Septimo die mensis Maii, anno Domini millesimo quadringentesimo quinquagesimo sexto, et regni nostri vicesimo.

(Guichenon, Histoire Genealogique de la Royale Maison de Savoie: Preuves. Tome iv. p. 386.)

III.

NOTICE OF BRONZE RELICS, &c., FOUND IN THE ISLE OF SKYE.

By JOHN ALEX. SMITH, M.D., F.S.A. Scot.

In the months of October and November last I visited the Isle of Skye; and at Armadale Castle, the Right Honourable Lord Macdonald kindly showed me various bronze relics in his possession, of which I made rough sketches; these I now lay before the Society.

The first I shall notice is a group of weapons belonging to a very early period, consisting of a Bronze Sword, two Bronze Spear-heads, and a long, narrow, pointed Pin of Bronze. They were found, some five or six years ago, by a man while cutting peats, about four miles across the island from Armadale Castle, and about half a mile from

the sea-coast, on the north side of the Point of Sleat, between the farm of Gillean, and Achnacloich. The Bronze Leaf-shaped Sword is beautifully formed; it measures $22\frac{1}{2}$ inches in length by $1\frac{3}{4}$ inch at its greatest breadth of blade, and 2 inches across the upper part of the handle; there is a perforation through the middle of the handle, with two shallow depressions above and one below, on each side, by means of which the outer handle of wood or bone had been attached. It is of the usual type of those found in various parts of the country, but of rather more than ordinary elegance in its shape and finish, and considerably resembles in its details two specimens in the Museum, which were found, during the construction of the Queen's Drive in 1846, on the southern slope of Arthur Seat.

The two Bronze Spear-heads, one of which only is shown in the drawing, are almost exactly alike, measuring $7\frac{3}{8}$ inches in length and $1\frac{1}{2}$



inch across the widest part of the cusp. The socket in which the shaft had been fixed forms about half the length of the spear-head; it is 1 inch in diameter, and also tapers gradually along the middle of the blade to the point of the spear. The socket is perforated by a hole on each side to admit the nails for fixing the spear-head to the shaft. [Spear-heads, similar in character to those described, have been found in various parts of the country. Some, in the Museum, form part of the interesting collection of bronze weapons, leaf-shaped swords, &c., generally more or less injured by fire, which were discovered in a bed of shell marl at the bottom of Duddingston Loch in 1780. Indeed, the spear-heads found there seem to have been principally of this type. Another spear-head in the Museum, of similar type, but smaller in size, was found, with a cinerary urn and several bronze armlets, in trenching a field near the

old castle of Kinneff, Forfarshire.] With these weapons was found a long, narrow, rounded, tapering instrument, or Pin of Bronze, measuring $10\frac{1}{2}$ inches in length by $\frac{1}{4}$ of an inch in breadth across its upper part or neck, above which it expands into a cup-shaped cavity or head about $\frac{1}{2}$ an inch in depth and $\frac{7}{8}$ of an inch in diameter, and in the bottom of this cup a small point projects upwards about $\frac{1}{8}$ of an inch (see woodcut, in which, for the sake of convenience, these weapons are figured of different scales). It is not easy to conceive the use of the long-pointed weapon, unless we suppose it to have been a hair-pin, or a long pin for fastening together the loose robe or dress, or merely the tongue of a fibula or brooch, as the cup may have been the socket for containing an ornamental head of stone or amber: it would appear, however, from its length and sharpness, to be rather a dangerous ornament for ordinary wear. I have not observed any similar pointed weapon of bronze described. These relics are made of the yellowish-coloured bronze, and were found lying all together, along with several pieces of oaken boards about $1\frac{1}{2}$ inch thick, and of nearly the same length as the sword, and were supposed to be portions of a strong box within which the weapons had been placed; or perhaps simply a protecting bundle of boards that had been carefully wrapped round them; and from the shortness of the oaken package, there had of course been no handles or shafts fixed in the spear-heads. The weapons do not appear to have been much used, as far as one can judge; and from their style and finish, it becomes a question, whether these very ancient weapons could have been of native island manufacture, or belonged to some trader, who had found his way at a very early period to these wild western coasts of Scotland. No other remains of any kind were found beside them in the peat bog.

The other bronze relic I have to notice, although still ancient, belongs to a very much later date than those I have just described. It is a very elegantly-formed Bronze Spur, chased and jewelled (see figure). The shanks are about four inches in length along the side, and curved to fit the ankle, terminating in a double loop at each extremity for fastening it on the foot. The neck is $1\frac{1}{2}$ inch in length, and terminates in a prick or four-sided and sharp-pointed extremity or head, measuring about 1 inch in length. The spur is chased over with a pattern of interlacing ribbons,

enclosing quatrefoils, and has three oval-shaped sockets for gems projecting from each shank ; on the one side three of these sockets are filled



with transparent gems, or perhaps coloured glass ; on the other shank only one socket retains the stone, which is of a pale blue colour. There is also a socket on the stem or neck, which is now empty, and two side by side on the upper part of the tapering or slightly concave and sharp-pointed head ; only one of these gems now remains, and is of a green colour. The spur shows traces of having once been gilded. One of the shanks is partially bent, apparently by some instrument, which has left three deep indentations on the outside, and cracked the centre gem ; as if it had been forcibly torn from the foot.

The spur was found about thirty years ago, when the loch at Monkstadt was drained. Monkstadt is in the north of Skye, in the parish of Kilmuir. It is the property of Lord Macdonald, and on what was once an island, formerly surrounded by the waters of the loch, there are still to be seen the remains of ecclesiastical buildings of great antiquity, to which Dr Reeves, in his lately published edition of Adamnan's Life of St Columba refers, as probably belonging to the times of St Columba, or that of his immediate successors. The spur is apparently Norman, and belongs probably to the eleventh or twelfth century ; it closely resembles one figured at page 104 of Fairholt's "Costume in England," which is described as having been of the kind formerly used at tournaments.

Lord Macdonald also informed me that several chessmen, carved in ivory, were found in this loch at Monkstadt during the process of draining, and are now in the possession of Lord Londesborough.

[A chess-piece, carved from the tusk, it is believed, of a walrus or sea-horse, was presented to the Museum of the Society by a former Lord

Macdonald in 1782, and was described as being the handle of a Highland dirk, for which purpose it had probably been used. (Two figures of it are here given.) It represents two helmed knights, seated back to back,



in what appears intended for plate armour, armed with drawn sword in right hand, and shield on left arm, charged apparently with armorial bearings; and interlacing bands, terminating in foliage, fill up the space betwixt and around the knights. It is of the age probably of the twelfth century]. These relics, which I have described, with others of a similar character found in the Lewis and elsewhere, seem to suggest a degree of refinement and art which we might not at first expect to find at that early period in the Western Islands.

One or two minor antiquities may also be noticed :

Lady Macdonald kindly informed me, that in the latter part of October last there was brought to her what seemed to be the top of a barrel, and a portion of red deer's hide which had been wrapped round it; the barrel was filled with what was supposed to be tallow. It was discovered in a moss, where a man was digging peats, towards the Point of Sleat. At the time this occurred Lady Macdonald was particularly engaged, and regretted she had not desired the barrel to be brought for her in-

spection. In all probability the barrel was similar to those which have been found in the bogs of Ireland, filled with bog-butter, as it has been called, one of which is represented in the first part of the Catalogue of the Museum of the Royal Irish Academy, Dublin. I am not aware of any notice of similar barrels having previously been found in Scotland.

I also made a sketch (see figure) of a personal relic, of considerable interest, a Snuff-horn or Mull, mounted in silver, with an agate set in the lid, and a band of silver round the upper part of the horn; it is of the slender form of those formerly used by ladies. The horn was the property of the celebrated Flora Macdonald, and was presented to the Lady Macdonald by Mr Macdonald, Monkstadt, parish of Kilmuir (already referred to), one of his Lordship's tenants in the north of Skye. Mr Macdonald is a descendant of Flora Macdonald, and has in his possession the lady's small habit-shirt of fine linen, with large upright collar, which Prince Charles Edward wore when he made his well-known escape in female attire from South Uist to Skye.



MONDAY, 12th April 1858.

COSMO INNES, Esq., Vice-President, in the Chair.

The following Gentlemen were balloted for and elected Fellows of the Society:—

Sir JAMES MATHESON of the Lewis, Bart.

Rev. THOMAS BUCHANAN, D.D., Minister of Methven, Perthshire.

Charles S. Leslie, Esq., younger of Balquhain, exhibited a finely pre-

served piece of Spanish ecclesiastical embroidery of the sixteenth century, and a **Belgian mediæval ivory carving.**

Professor Aytoun, Sheriff of Orkney, exhibited specimens of the hoard of very interesting silver ornaments, brooches, torques, bracelets, as well as several Saxon and Cufic coins, &c., Treasure-Trove recently found near Sandwick, in Orkney, and now in his custody, previously to handing them over to the Exchequer. These reliques were much admired, and a strong wish expressed by the Members that they might soon find their way to the Museum of the Society, which is now the national repository of Scottish antiquities. Thanks were at the same time tendered to the Sheriff for his attention and kindness in exhibiting them to the Society.

The Donations laid on the table included the following:—

Three Farthings of John, King of England. By JOHN LINDSAY, Esq., Hon. M.S.A. Scot., Cork. Presented through George Sim, Esq., F.S.A. Scot.

Two of these farthings are of the mint of Downpatrick, and the other is of Carrickfergus.

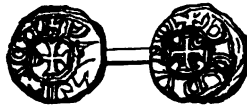


Fig. 1.

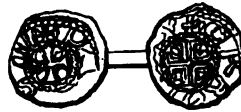


Fig. 2.

Those of Downpatrick present on the obverse a short cross within an inner circle, with "PATRICII" as legend: and on the reverse a similar cross in an inner circle, with legend "DE DVNO." (See woodcut, fig. 1.)

The farthing of Carrickfergus presents a similar obverse to those of Downpatrick, but differs on reverse, in having a short double cross within an inner circle, and "CRAGF" as legend. (See woodcut, fig. 2.)

No single coin being perfect, the reading can only be made out from a comparison of several specimens. The Society is indebted to William Frederick Miller, Esq., engraver, Hope Park, for the accompanying careful drawings of these rare coins.

The donation was accompanied by the following note from Mr Lindsay:—

MARYVILLE, BLACKROCK, CORK,
March 20, 1858.

MY DEAR SIR,—I know not whether you have heard of the discovery of the large hoard of silver coins found about two months since near Newry. I will therefore give you some account of them. They consist principally of common triangle pennies of John, and short cross English pennies of Henry III.; with a large number of farthings of a description hitherto unknown. These coins, which appear to have been struck at Downpatrick and Carrickfergus, were probably coins of John, and contemporary with the "Dom" halfpence and Mascle farthings, and coined either in the reign of Henry II. or Richard I.; and the hoard was probably deposited before the coinage of the long cross coins of Henry III. The following is a list of the coins, as drawn up by Dr Smith, who had the first pick of them, and got some very fine and rare varieties, and purposes giving a particular account of this hoard, with one or two plates:—

- 5 Pennies of William the Lion.
- 2 Halfpence "JOHANNES DOM."
- 1 Halfpenny "CAPUT JOHANNIS," unpublished.
- 10 Mascle Farthings.
- 289 Common Pennies of John "ROBERD ON DIVE."
- 1 Common Penny "JOHANNES ON DIVELI."
- 1 Do. do. blundered.
- 2 Halfpence "ROBERD."
- 1 Farthing "ROBERD."
- 534 English Short Cross Pennies of Henry III.
- 5 Halves of do.
- 238 "PATRICII;" reverse "DE DUNO."
- 26 Do. reverse "CRAGF"—"CRAGENF" on a few.

1115

The Patricks were mostly mutilated and defaced. Several of the Downpatricks were pretty good, but almost all the Carrickferguses were bad.

After Dr Smith had selected what he wanted they were sent down to Cork, and Mr Sainthill and I selected about 70 each. The discovery of the coin with "Caput Johannis" confirms Dr Smith's supposition, that the full-faced head on the "Dom" halfpence represented the head of John the Baptist. I enclose for your acceptance a few of the Patricks—viz., two with "Cragf," and six "De Duno;" and as these little farthings are a novelty, I thought specimens might be desirable for the Museums of the Society of Antiquaries of Scotland and the Advocates, and also enclose three coins for each, which I would thank you to present,—and remain, my dear Sir, yours sincerely,

JOHN LINDSAY.

GEORGE SIM, Esq.

From the circumstance of so many of the common Irish coins of John being in the hoard, there can scarcely be any doubt that Mr Lindsay is right in his attribution. This discovery of a kind of coins hitherto unknown throws new light upon the coinage of this king. It had long been the wonder of Numismatists that no *English* money of John had been discovered, but the matter has recently been cleared up by an extract from the Close Rolls of his reign, to which attention has been called by Richard Sainthill, Esq., in his interesting work, "Numismatic Crumbs." Mr Sainthill there gives the following translation of the extract in question:—" (Close Roll, 7 John, No. 26.) The King to his Barons, &c. (of the Exchequer).—Account with Robert de Veteri Ponte, for what he shall reasonably expend in the carriage of 400 *marks* of Irish money from Nottingham to Exeter, and in carrying our bows (or crossbows) from Nottingham to Norham.—Witness my hand at Marlborough, the 27th of May (A.D. 1205)."

Mr Sainthill, with reference to this extract, observes,¹ "In the absence of any English coins of King John, and with the positive evidence of this writ, that King John's Irish coinage was put into circulation from the Royal Treasury at Exeter, the natural inference would seem to follow, that King John's ostensible Irish coinage was in reality equally his English, and that a coinage bearing the impress of an Irish mint, be it

¹ Numismatic Crumbs, p. 119.

Dublin, Limerick, or Waterford, was coined in England and circulated in England."

It is now therefore presumed to be as vain to look for an *English* penny of John as for a *Roman* brass Otho.

Specimens of the Coins of Ceylon, of which three are of early native Sovereigns. By JAMES STARKE, Esq., F.S.A. Scot.

Mr Vaux of the British Museum attributes the coins of Ceylon to the sovereigns who reigned from A.D. 1050 to 1300. (See Numismatic Chronicle, vol. xvi. p. 121, where he gives a very interesting account of these coins, and other information regarding the Island of Ceylon.)

Our late lamented Curator of Coins, Dr Scott, however, states (Num. Chron., vol. xviii. p. 83), that after examining upwards of 200 of these curious coins, he was led to form an opinion as to their relative age and attribution somewhat different from that arrived at by Mr Vaux. He gives his reasons for differing from Mr Vaux, which seem to be well founded, and attributes them to sovereigns and usurpers who reigned between A.D. 1216 and 1314.

Pair of Steel-framed Barnacles and large Wooden Case. By Mr J. E. VERNON, Jeweller, Edinburgh.

Memoires de la Société Impériale d'Emulation d'Abbeville, 1852-57. 8vo, 1857. By the SOCIETY.

Antiquites Celtiques et Antédeluviennes.—Mémoire sur l'Industrie primitive et les Arts a leur origine. Par M. Boucher de Perthes. Paris, tome ii., 1857. By the AUTHOR.

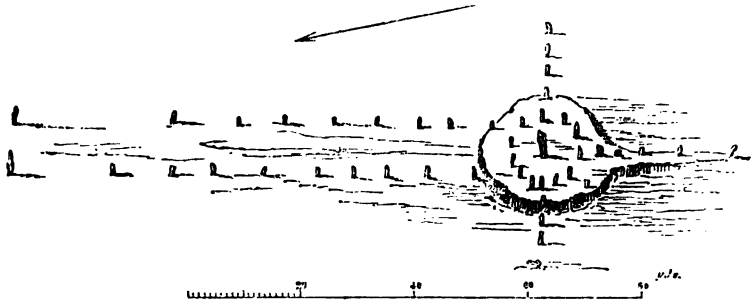
The following Communications were then read :—

I.

NOTICE OF THE STONE CIRCLE OF CALLERNISH IN THE LEWIS, AND OF A CHAMBER UNDER THE CIRCLE RECENTLY EXCAVATED. COMMUNICATED IN A LETTER TO MR INNES, BY SIR JAMES MATHESON, BART. BY COSMO INNES, Esq., F.S.A. Scot.

The following is the substance of a Communication from Sir James Matheson, Bart., of the Lews, on the subject of the removal of the peat

moss from the Druidical circle at Callernish. (For a general description of the circle itself, reference is made to the last number of the Proceedings of the Society, p. 380, where it is mentioned that the excavation now completed was in contemplation.) The work was executed under the immediate superintendence of Mr Donald Munro, Sir James Matheson's chamberlain in the island, who took every precaution necessary for noting any particulars that might be interesting in clearing away what was considered to be the gradual accumulation or growth of ages.



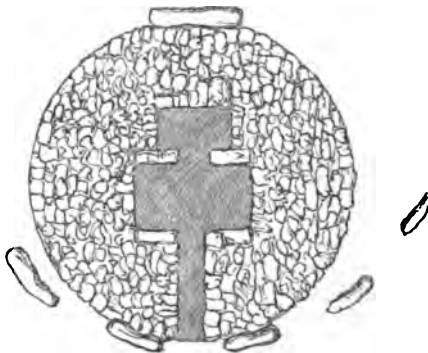
Stone Circle at Callernish.

The average depth of the moss, from the surface to a rough causewayed basement in which the circle stones were imbedded, was 5 feet, and the workmen had not proceeded far with their operations, when, in front of the large centre stone, and extending to the eastern wing, they came upon an erection which proved, as the work proceeded, to be the walls of a chambered building,¹ consisting of three compartments, the dimensions of the one nearest the centre of the circle being 4 feet 4 inches by 2 feet 1 inch; the next, which was connected with the former by a narrow opening, was larger, being 6 feet 9 inches by 4 feet 3 inches, from which there was a narrow passage 2 feet wide, extending the rest of the distance to the circumference of the circle. The larger chamber was found to have two stones on each side, forming jambs for the entrance to the smaller chamber; and in close proximity to these, there was found a separate stone 4 feet long by 12 inches, which fitted, and was supposed to be a lintel to the jambs referred to. These stones were rough and

¹ See woodcut, next page, for the ground plan.

unhewn, and the whole building, although otherwise regular, was composed of the rudest materials.

With regard to the contents of these chambers Sir James Matheson says:—"I enclose some minute fragments of what we suppose to be bones¹ found in the chamber, and a specimen of a black unctuous substance, in which these fragments were contained." Sir James adds, "It is remarkable that the sides of the small chamber are quite undisturbed—not a stone even of the uppermost tier removed from its place, which leads to the inference that it was at one time covered up by design, since, if it had been left uncovered till the moss grew naturally over it, it is to be supposed that some of the upper stones would have been displaced by the feet of cattle, or by any other of the numerous accidents that would have been likely to disturb them, yet I have not heard that the superincumbent substance over the chamber was in any respect different from the surrounding peat moss."



II.

REMARKS ON THE SAME STONE CIRCLE OF CALLERNISH. By LIEUT. J. W. L. THOMAS, R.N.

Lieutenant Thomas, in illustration of his remarks, exhibited various photographic and stereoscopic views of the stone circle, taken by him during his surveying explorations in the Lewis.

¹ Professor Anderson of Glasgow has since examined the bones, and pronounced them to be undoubtedly human, and seemingly to have been subjected to the action of fire. The unctuous substance he considered to be peaty and animal matter combined, but after so great a lapse of time he could not speak with certainty as to this.

III.

NOTICE OF A VOLUME OF THE "ACCOUNTS OF SIR WILLIAM BRUCE OF BALCASKIE, GENERAL SURVEYOR OF HIS MAJESTY'S WORKS (1674-1679)," FORMERLY PRESERVED IN THE CHARTER-ROOM AT KINROSS, AND LATELY PRESENTED TO HER MAJESTY'S GENERAL REGISTER HOUSE AT EDINBURGH, BY SIR GRAHAM GRAHAM MONTGOMERY, BART. OF STANHOPE, M.P. BY JOSEPH ROBERTSON, Esq., F.S.A. Scot.

The volume which I have to bring under the notice of the Society was long preserved at Kinross, the stately seat which was built for himself by Sir William Bruce, Surveyor-General of His Majesty's Works in Scotland, in the reign of King Charles II. It has now been restored to its place among the public records of Scotland by Sir Graham Graham Montgomery of Stanhope, Bart., M.P., into the hands of whose ancestor it is supposed to have passed along with the estate of Kinross.

It is an account, duly authenticated by the Lords of the Treasury, of the sums received and expended by Sir William Bruce in the construction and repair of the King's Palaces and Castles in Scotland, from January 1674 to March 1679. The reckoning is in Scots money—the value of which was then one-twelfth of sterling—and the amount which passed through the Surveyor-General's hands in the five years of the account was about L.160,000. About four-fifths of this sum were spent upon Holyrood. The other buildings for which outlay was made were the Palace and Castle of Stirling, the Castle of Edinburgh, and the island-fortress of the Bass. For this last work I find flagstones quarried at Dirleton; and both here and at Stirling the lime used was brought by sea from the well-known limekilns of Broomhall, on the north bank of the Frith of Forth, above Queensferry. One article of the Stirling expenditure I may venture to quote, as showing generally both the work done at that Palace and Castle, and the duties of the Surveyor-General:—
"1679, January 11. Item for the accomptants charges and expences in going to Stryveling Castle, first for making the mappes of the Castle to be sent to His Majestie, and for surveying the Park dykes, attending
VOL. III. PART I. H

and ordering these works, the most part of the Park dykes being made new, the Pallace most part new roof, floored, windowed with case, case-ments, and glass, and plaistered, which occasioned my being there eight or ten days together, for ten or twelve severall tymes with the wnder maisters." The charge for this trouble is L.600, which is in addition to the Surveyor-General's salary of L.3600 a-year. The salary of the Clerk of Works, I may add, was L.400 a-year. The storekeeper—who was also overseer at Holyrood—had the same allowance.

It was on Holyrood, as I have said, that four-fifths of the money accounted for were expended. The works, which made that Palace very much what it now is, were commenced in 1671, and had been so vigorously carried on, that in January 1674, when this volume begins, the mason-work was nearly completed. The chief things done from 1674 to 1679 were roofing, flooring, paving, plastering, wainscoting, glazing, painting, draining, enclosing, levelling the ground for the gardens, and bringing in spring-water from Arthur's Seat. For this last purpose lead pipes were laid to the Palace from St Anthony's Well and other places in the Park, and those stone vaults or cisterns were built, of which some still remain not much ruined. The drainage seems to have been an object of considerable care. Spouts from the roof were built into the walls; and large sums were spent on "the great syver," as it is called, which seems to have passed as well on the north side of the Palace as through St Anne's Yards. It was built of flag and wall stones dug from a quarry in the Park. Stones of better quality, such as lintels and soles of doors and windows, were from the quarry at South Queensferry. The choicest stones of all—such as were used in the cupola above the grand entrance—were quarried at Dalgetty in Fife, and brought by sea to Leith. This entrance seems to have been the chief piece of mason-work during the period of the account. Its four pillars were hewn from models made by a turner at the charge of 8s. each; and the royal arms, which appear both there and in the interior of the quadrangle, were cut from drawings made by Jacob De Wit, the Dutchman who in 1684-6 painted the Kings in the Picture Gallery. One other operation must be mentioned—the demolishing the capehouse, which, as we see in the drawing by James Gordon of Rothiemay about 1649, surmounted the old or north-western tower. This was removed, and a flat roof, or leaded platform, put in its

place. The tops of the turrets and turnpikes were at the same time crowned with gilt globes of copper, eight large and as many small, weighing in all seventy pounds, and costing L.105, the price of the copper being 30s. a-pound.

The mason, Robert Mylne, was a Scot; and so were the wrights, the smiths, the glaziers, the plumbers, and the painters at least of common work. But much of their material had to be sought elsewhere than in Scotland. Lead was brought from Newcastle. The glass was either English or French. White lead and linseed oil were imported from Holland. The "sex hundreth fyne large wanscott planks readie sawen, for lyeing severall of the roomes of the King's ovne appartment," were bought in Rotterdam, at a cost, including freight, of L.1217. They were put up by a Scottish carpenter, but the nicer wood-work had to be done by foreign hands. There is a payment of L.400 "to John Vansantvort, carver of timber, for cutting, carveing, and upputting of severall pieces of carved work upon severall of the chimney and doore pieces of His Majestie's appartment in the east quarter of the Pallace." The easier task of "turning of wanscott ballasters, standing and hanging knubs for the timber scaile stair in the middle of the north syde of the north quarter of the Palace" was performed by a turner in the Canongate.

The ceilings of Holyrood are admired by every one. I am sorry to tell you that they were not wrought by Scotsmen. The plasterers were two Englishmen, John Albert or Houlbert, and George Demsterfield. They had moulds cut by a Scottish wright. They sent to Pitlessie in Fife for their best lime—that which was used "for whytneing of the plaister work at the Pallace." In preparing their plaster, they employed two sorts of hair—black or common at 6s. 8d., and white at 30s. a-stone. Their charge for "plaistering the third roome in the third storie of the inner syde of the north quarter of the Pallace, measureing in all with the cornice seventy yards," was 72s. a-yard. When they worked during the winter they had fires "for dryeing of roomes that wer plaistered in the rooffe, and for keeping the frost air thairfrae."

Nine marble chimney-pieces were bought in London, by one of the Duke of Lauderdale's dependents, for L.2162. Other marbles were brought from Holland, along with the Dutch tiles, some of which still line the fireplaces.

The common painting was done by James Alexander and other Scotsmen. The Dutch De Wit was employed for the higher sorts. I transcribe the three passages which speak of his work:—

“1674, Feby 7th. Item payed to Jacob De Wett Dutch paynter L.98 12s. for two severall chimney-pieces paynted by him and for paynting in marble coullour ane chimney—L.98 12s.”

“1675, Julie 31. Item paid to Mr de Wet paynter L.120 Scots for ane piece of historie paynted and placed in the roofe of the Kings bed chamber in the 2d storie of the east quarter on the syde towards the Privie garden—L.120.”

“1677, April 6th. Item payed to Mr de Wet paynter L.36 Scots for drawing and extending at large his Majesties two coates of armes with supporters etc. belonging thairto to be a patern to the meason for cutting the saids coates of armes in stone, the one whereof stands since put wp upon the middle of the wpper part of the west fronteice of the east quarter of the Pallace, and the other over the top of the gate of the said Pallace—L.36.”

I regret that I have not had an opportunity, since this record came before me, of seeing whether De Wit's “history piece” and “chimney pieces” can now be identified at Holyrood.

The volume gives us a casual glimpse of what is now called the Chapel Royal—the noble church of the Abbey of Austin Canons, founded by St David. Only the nave survived, and that had been so neglected that it was found necessary “in the winter of 1673 to furnish iron glasbands for secureing and closing wp the windowes to keep out the stormie weather the tyme that my Lord Commissioner his Grace was heir.” For this purpose 130 feet of old glass were refitted, and 311 feet of new English glass were put in.

It may not be without interest to note some of the prices of labour, and materials. The wages of a ditcher, from December to February, were 6s. 8d.; and from February to April, 7s. a-day. An overseer of quarriers had L.4 a-week. The hire of a “sledder,” with his horse and “sled,” was 20s. a-day. The great sewer was built for L.11 the rood. The lime with which it was built cost 13s. 4d. the puncheon load, and the sand 4s. a-load. The “new dyke in the church yard which runnes from the church toward the high way that leads from the Water Gate

eastward" cost L.11 the rood—being the price of the great sewer. The price of English glass was 11s. 3d. the square foot; of French glass, L.25 the creill, and L.18 the chest. Great trees were sawn into joists for 10d. a square foot. Lead cost 28s. a-stone. The price of ochre for painting was 3s. a-pound; of umber, 4s. 6d. a-pound; of Indian red, 7s. 6d. a-pound. The freight of a barrel bulk from Holland to Leith was 28s.—“being,” it is added, “the time of the warres.”

These accounts, I have said, end in January 1679; and in the autumn of that year the Palace was occupied by the Duke of York, afterwards King James VII. If this ill-starred Prince inherited nearly all the faults and failings of our Stewarts, let us remember that he shared in the love and knowledge of art by which so many of them were distinguished. One of the finest walks in the Park of Holyrood still bears his name; and he it was who first suggested the new town of Edinburgh, with a bridge over the North Loch, nearly a hundred years before a stone of either structure was laid.

IV.

REMARKS ON THE ANCIENT BARRIER CALLED “THE CATRAIL,”
WITH PLANS. BY WILLIAM NORMAN KENNEDY, Esq., HAWICK.

The Catrail is the appellation of a ditch or fosse, with a mound on each side, formed of the earth excavated from the centre, extending from the neighbourhood of Galashiels southwards through the counties of Selkirk and Roxburgh, and is supposed to terminate at its opposite extremity on or near to Peelfell in Liddesdale, on the borders of Northumberland. It was first brought into notice by Gordon in the beginning of last century, and has since been frequently described by writers on antiquarian subjects; the account given by Chalmers, in his “Caledonia,” being that generally adopted.

Considerable diversity of opinion exists as to the derivation of the term, it being variously stated by different authors. Chalmers calls it “the dividing fence,” or “the partition of defence;” Jeffrey, “a war fence or partition—*Cat* signifying conflict or battle, and *Rhail* a fence;” others from *Cater* a camp, and *Rhail* a fence, a dividing fence among the camps; others, again, from *Cud* a ditch, and *Rhail* a fence, the ditch

fence or boundary; while another class call it "the Pictwork ditch," attributing the formation of it, and all other ancient artificial remains in the district through which it passes, to the Picts,—a race regarding whom very mythical traditions continue to float about and receive credence; but almost all writers concur in attributing its formation to the Britons, subsequent to the withdrawal of the Romans from this country.

From the time of Chalmers to the present, its dimensions and appearance have been described with considerable uniformity, and at the same time very inaccurately; while the way in which its use has been accounted for, especially by the most recent writers who treat of it, has a tendency to perpetuate those errors of description, and certainly reflects more credit on the imaginative ingenuity of the authors than on their discrimination. This can only be explained by supposing that these descriptions were given without any personal investigation of the work, which is still in many places sufficiently perfect to enable any one who sees it to judge of its original dimensions and probable use. The personal knowledge of Chalmers regarding the Catrail appears to have been very limited, as he seems to have employed the minister of Galashiels to survey it for his "Caledonia." There can be no doubt that the latter gentleman must often have been imposed upon while making inquiries at individuals resident in its neighbourhood, as it even yet continues to be imperfectly understood, and many isolated trenches running in a contrary direction are still pointed out as portions of that work, although unconnected with it; and as they are identical in appearance, his ignorance of the locality would prevent him detecting the unintentional mistake.

According to Chalmers, it originally consisted of a fosse or ditch 26 feet broad, with a rampart on each side, from 8 to 10 feet in height, formed of the earth thrown from the interior of the ditch. After minutely tracing its course, he adds, "There can hardly be a doubt whether the Catrail was once a dividing fence, between the Romanised Britons of the Cumbrian kingdom and their Saxon invaders on the east. It cannot, indeed, be fitly referred to any other historical period of the country which is dignified by the site of this interesting antiquity. The Britons and the Saxons were the only hostile people whose countries were separated by this warlike fence, which seems to have been

exactly calculated to overawe the encroaching spirit of the Saxon people." He also says that "Gordon absurdly supposes it to have been a *limes* or boundary which the Caledonians established after their peace with the Emperor Severus. He ought to have recollected that this work is in the country of the Romanised Britons of Valentia, and lies far from the land of the Maeatae and Caledonians. Maitland, with equal absurdity, has converted the Catrail into a Roman road. If he had only examined it, he would have seen that it is as different from a Roman road as a crooked is from a straight line, or as a concave work is from a convex. The able and disquisitive Whitaker was the first who applied the Catrail to its real purpose by referring it to its proper period."

Mr Jeffrey, in his "History and Antiquities of Roxburghshire," now in course of publication, gives the dimensions of the Catrail as being "26 feet wide, with a rampart on each side 7 feet thick and 10 feet high. This gigantic undertaking was carried through by the Ottadini and Gadeni people after the Romans left, to protect themselves and possessions from the Saxons who were advancing upon them from the north and east. It would also serve as a screen, under cover of which the tribes could pass from one place to another without being seen by the enemy. In the same way, their flocks and herds might be conveyed without being observed. These war-fences were constructed about 446, during the struggle which succeeded the landing of the Saxons between the Forth and Tweed, and the immensity of the work proves the desperate nature of the struggle. The Catrail does not go straight, but bends round any serious obstacle, or stops at a moss or naturally strong place, and resumes its way on the other side."

Mr Wilson, in his "Annals of Hawick" (1850), reiterates the statement of its dimensions as given by Chalmers; adding, "It is said that at equal distances appearances indicate the sites of separate towers, thus giving to the work the character of a regular fortification."

There are few if any of the works of art of early times in the country about which so much has been written to so little purpose, and regarding which so many inapplicable suppositions have been hazarded. Whatever its object may have been, it never was a continuous work, although it has always been treated as such, and regarded as a defensive barrier, which its occasional existence goes far to disprove. The opinion is fast

gaining ground, that it was a mere territorial boundary, and that it was made only where no natural boundary existed, such as cleuchs and water-courses, which it is invariably found to take when these occur in the line of its route. This view of its original use derives additional force from the fact that it is still in some places the only boundary between adjacent proprietors. Its dimensions, where most perfect, are at bottom of ditch from 4 to 5 feet wide, from inner edge of mounds at top 12 feet, with a depth from the bottom of ditch to the top of mounds of 4 to 5 feet.

That it never was intended as a protection or defence is apparent from its want of continuity, and from the mounds being the same on both sides, which would render them as much an obstacle in defence as in attack. Its shallowness precludes the idea being entertained that it was intended or could be made available as a screen, under cover of which men and cattle could travel unobserved; and it is still further condemned by the fact that a person standing on the heights on either side of the work commands a view of its course within and without for long distances. No traces on its margin or vicinity are visible as attestations of any desperate struggle between hostile races, though numerous British encampments are to be found in its immediate neighbourhood with some tumular mounds still intact.

There is no foundation whatever for Mr Wilson's statement on oral authority, that appearances of towers are to be found at regular distances along the trench. In its immediate vicinity, but running in an opposite direction, several isolated ditches of a similar form are to be found; but the purpose for which they were intended is not apparent. They vary from four to six hundred yards in length, and their general appearance indicates that they belong to the same era as the Catrail.

The course of the Catrail through the county of Roxburgh is from Hoscoatshiel to Robertslinn, and is illustrated by a sketch-map presented to the Society. From Hoscoatshiel to where it falls into Hoscoat-burn, it is very perfect, the distance being about a mile and a half. For a considerable part of the distance here, the ditch is wider and the mound on the left side higher than in any other place shown. From the circumstance of a drove-road still in use running alongside of it, it is believed that it has been tampered with in order to form the mound on the left

side into a modern fence for the drove-road, and hence the difference in appearance. This has been done by throwing up the soil from the interior of the ditch, which has had the effect of widening it considerably. At Hoscoat-burn it follows the streamlet as a natural distinctive boundary to its junction with the Borthwick, descends the latter to the point where Muselee-burn enters on the opposite side, then ascends it to near its source, where the artificial work again commences and continues till Teindside-burn becomes available, then descends it to the Teviot, which it follows till Northhouse-burn enters on the opposite side, ascends it to Old Northhouse, where the artificial work again appears, and crosses the hill to Doecleuch, where it stops, descends that burn to Allan-water, follows it to where Dod-burn enters on the opposite side, ascends it to Whitehillbrae, where the work again makes its appearance, and continues visible till it disappears in Robertslinn-burn, on the confines of Liddesdale, and is again found further south.

It will be seen that a regular alternation of natural and artificial boundary lines occurs throughout the whole course of the work, which combined render it perfect and continuous. Preceding writers have erred from having regarded it as wholly an artificial line, and accounted for its disappearance and reappearance by attributing its destruction to the ravages of time and the obliteration consequent on tillage. If they had only exercised their own judgment after a personal inspection, neither they nor their readers would have been perplexed or mystified to such an extent as they have been.

The only rational conclusion which can be arrived at by an investigation of its remains, as at present to be seen, is that it must have been an innocent, peaceable boundary line, though when or by whom formed no evidence can be produced to show. So far as known, no relics have ever been discovered in connection with it, which might point out its authors and the age in which they flourished.

WEDNESDAY, 12th May 1858.

The Honourable LORD NEAVES, Vice-President, in the Chair.

The following Gentleman was balloted for and elected a Fellow of the Society :—

ROBERT PATERSON, M.D., Leith.

The following Donations presented to the Museum and Library were laid on the table :—

A rude Comb formed of Bone, spreading out at its extremity into eight distinct teeth, and with a perforation through its opposite and narrower extremity; a Knife and Pin of Bone; Fragment of a Pin of Bone; Fragment of Bone, resembling the Lid of a Small Box.—Found in a Circular Building in Uist. (See Communication, page 124.)

A small Oval Brooch of Bronze Wire. Found in Uist.

From C. GORDON, Esq., by Sir HENRY DRYDEN, Bart.

Circular Brooch of Copper, taken from the Breast of a Human Skeleton found in the Foundation of the Old Church, Dundee, 1841.

Two Silver Seals, a Brass one, and a three-sided Seal of Steel, displaying antique heads and armorial bearings.

Iron Head of a Halbert, found in a Field near Stockport, Lancashire.

By J. C. ROGER, F.S.A. Scot.

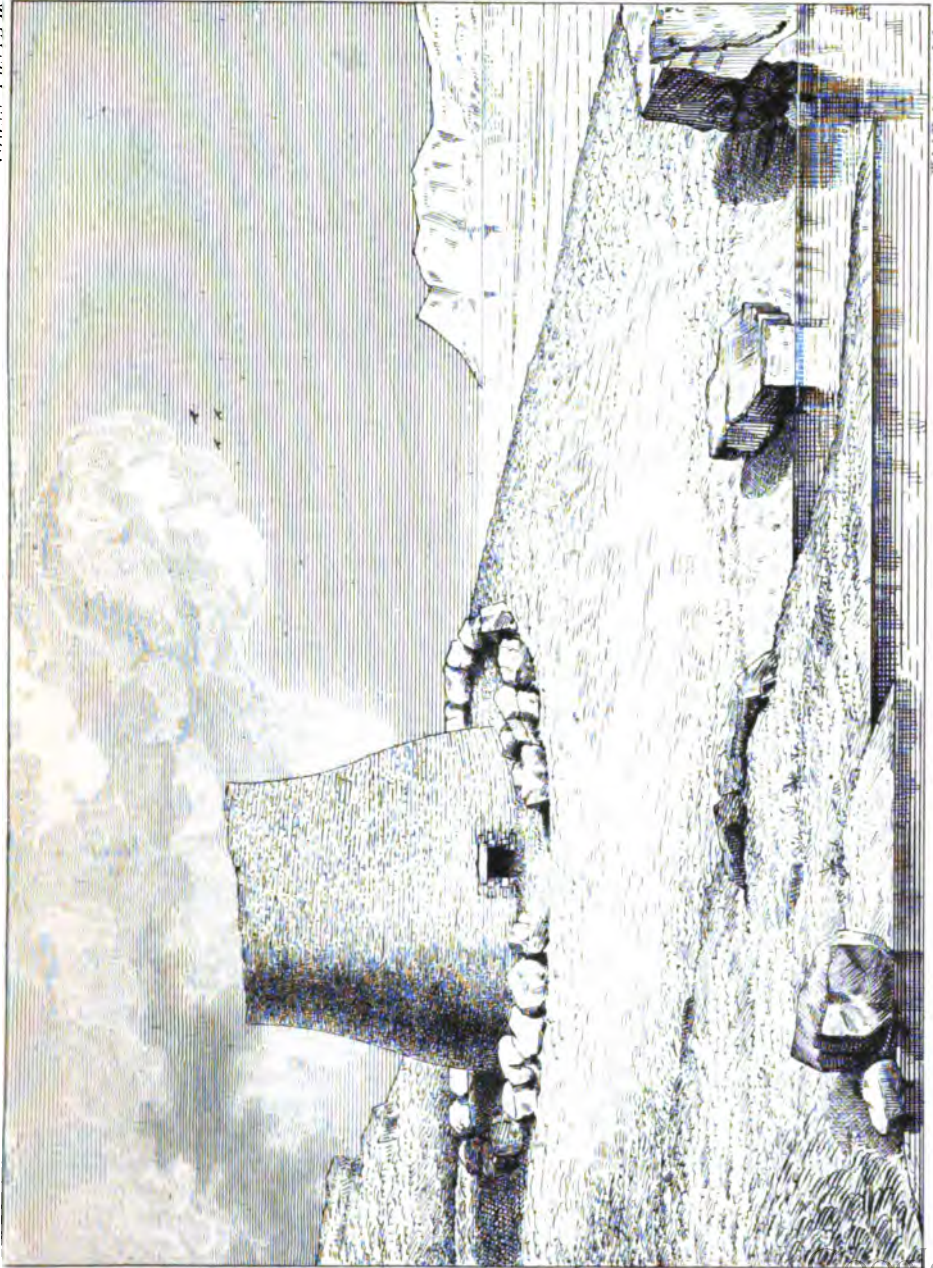
Memorials of Dundrennan Abbey in Galloway. 4to. Exeter, 1857.

By the Rev. Æneas Barkly Hutchison, B.D., St James's, Keyham, Devonport. From the AUTHOR.

Bulletin Archæologique de l'Association Bretonne. 4 vols. 8vo, and Parts 1 and 2 of Vol. V. Rennes, 1849–54. By the ASSOCIATION.

Sketch of the History and Antiquities of the Mearns. 12mo, pp. 24. Montrose, 1858. By Andrew Jervise, Esq., Cor. Mem. S.A. Scot. From the AUTHOR.

Description des Tombeaux de Bel-Air, pres Chesaux sur Lausanne. 4to, pp. 18. Lausanne, 1841.—Habitations Lacustres de la Suisse.



W. & A. Johnston Lithg.

VIEW OF MOUSA

Drawings of the Society of Antiquaries of Scotland.

12mo, pp. 24. Bel-Air, 1857.—Ossements et Antiquites du lac de Moosseedorf dans le Canton de Berne. 8vo, pp. 14. Genève, 1857. By M. FRÉDÉRIC TRYON, Lausanne, the Author.

A Concise Account of Ancient Documents relating to the Honor, Forest, and Borough of Clun, in Shropshire; with copies of some of them, and Observations on the Custom of Amoby^r formerly existing there. Read to the Meeting of the Archæological Institute at Shrewsbury in August 1855. Privately printed, 1858. 4to, pp. 25. From the Author, THOMAS SALT, Esq., Shrewsbury.

The following Communications were read:—

I.

NOTICE OF THE BURG OF MOUSA IN SHETLAND. BY SIR HENRY DRYDEN, BART. COMMUNICATED BY JOHN STUART, Esq., SEC. S.A. SCOT.

Mr Stuart read a communication to him from Sir Henry Dryden, Bart., on the present state of the Burg or Round Tower of Mousa, in Shetland.

In the northern parts of Scotland and adjacent islands, there are numerous specimens, mostly in a state of partial ruin, of structures called "Burgs," and which may be termed circular towers with chambers and galleries in the walls.

Of these, the burg on the little island of Mousa, one of the Shetland group, is in every way the most interesting (a sketch of it, from a drawing by Sir Henry Dryden, is given in Plate IX.) It is also as yet the most entire. According to Sir Henry Dryden, Mousa consists of a circular wall, 13 feet 6 inches thick at the base, with a series of chambers and stairs in the thickness of the wall, and 41 feet in height.

Unfortunately its present condition is far from satisfactory; and, according to the recent report of a practical architect, it is likely to go

¹ Mr Salt's design in the latter part of his paper is to show that AMOBYR (Welsh, "Am" for, and "Gwoybr" a fee or recompense), was a fee or reward paid to the lord for defending the honour of his tenant's daughter before her marriage, and not a compensation for not violating it, at her marriage. *Vide* Enquiry into the Origin of the Mercheta Mulierum, by J. Anderson, Esq., F.S.A. Scot.; Archæol. Scot., vol. iii. p. 56.

rapidly into ruin, unless its decay be arrested by timely and judicious repairs.

Some months ago Sir Henry Dryden called public attention to these circumstances ; and a desire has thus been awakened to have the necessary repairs executed in the course of the ensuing season.

Mousa is a monument of the art of the early inhabitants of Scotland, and must always be interesting to those who are engaged in inquiries into their social condition. It is therefore manifestly desirable that it should be preserved in as complete a state as possible, for examination and comparison hereafter. Both the proprietor and Sir Henry agree to contribute, and the latter now invited the Fellows of the Society and others interested to join with them. A Committee was proposed, and accordingly appointed, with the view of raising the necessary funds and getting the repairs executed.

II.

AN ACCOUNT OF A CIRCULAR BUILDING AND OTHER ANCIENT REMAINS DISCOVERED IN SOUTH UIST. BY SIR HENRY DRYDEN, BART.

The following account of a discovery of ancient remains in South Uist is a very imperfect one, but, under the circumstances, it is not probable that a better one will be obtained. The island is nearly at the south end of the group of the Hebrides, and is the property of Colonel Gordon of Cluny, and in 1855 his son Mr C. Gordon (since deceased) was residing there. I took down the account of the discovery from a description by Mr C. Gordon when he was in Edinburgh in 1856. Some of the remains were brought over by him at that time, and given to the Museum of the Society of Antiquaries of Scotland.

Near the west shore, and nearly level with the sea, was a mound of sand, &c. (see woodcut, fig. 1.) In 1855 Mr C. Gordon opened it, and found the remains of a circular building (see plan in the woodcut fig. 2) about 12 feet diameter in the interior, composed of rough walls about 5 feet thick. There were two entrances, one about 4 feet square, and the other about 2 feet 6 inches square, up to one of which was a

paved path. The circular wall, about 8 feet in height, remained; and parts of the roof remained, projecting inwards a little. The roof was

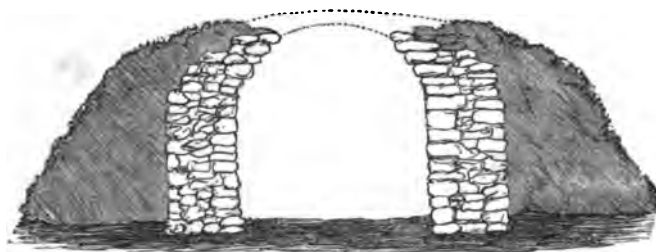


Fig. 1. Section of Building.

formed of stones laid horizontally, each projecting inwards a little more than the one below it, as shown in section.

In the thickness of the walls were recesses (4?), each about 4 feet square, all covered in with roofs formed as described above. On the floor of the main chamber was found a copper needle (formed of wire, with an eye or opening through it near one extremity)—a quantity of deer's horns—a human thigh-bone—thirty or forty vertebræ of whales, flattened and marked with cuts—a bone article, flat at each end and round in the middle, 8 or 9 inches long (lost)—a sort of knife or lancet made of thin bone, probably the brow antler pared thin and carved—another bone article, apparently a lid of a small box—a comb—six black stone dishes, all about $2\frac{1}{2}$ inches thick, and varying from 1 foot 8 inches to 10 inches long. The small brooch, which is now, with the other remains, in the Museum of the Society, was found in the island, but not in this building.

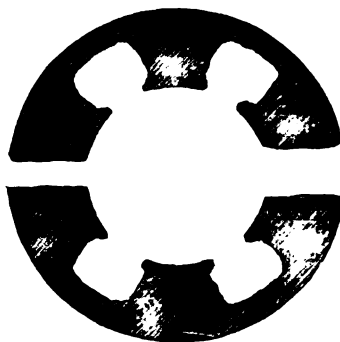


Fig. 2. Ground Plan.

I have before stated that I wrote down this account from a verbal description by Mr C. Gordon, and therefore I cannot with confidence com-

pare it with other remains; but, if correctly described, it is an interesting link between the forts or "burgs" and the so-called "Picts' houses" found in Orkney and Shetland. The burgs (generally pronounced brochs) or forts in these islands are buildings consisting of a wall from 8 feet to 25 feet in thickness, enclosing an unroofed circular area varying from 14 to 38 feet in diameter, with *one* entrance, rectangular in the head. The enclosing wall of Mousa Tower, which is the most perfect, is 41 feet high. (See Wilson's "Prehistoric Annals," p. 420.) But probably many were not so high. In the thickness of the walls are chambers generally isolated, and roofed by gradually bringing inward stones laid horizontally, till a large stone would reach across. The chambers at Mousa and at one or two other forts are continuous, and covered by large stones without the measuring process. The interior area of the brochs was not roofed, and could not have been, as they had no timber to roof with, or to make a framework to construct a stone roof on, and the area was too large to cover, as the chambers are covered.

The "Picts' houses" are more or less sunk in the ground, and consist of several roofed chambers like those first mentioned in the brochs, in one block without the central area, and are irregular in shape and relative disposition, with one entrance. (See Wilson, p. 84.) This South Uist building is of small area, and the walls thin compared with the forts above mentioned. It resembles them in being circular, and in having chambers *in* the walls. On the other hand, it differs from them in having two entrances, and in the very material point of having had a roof to the central area. This would lead us to suppose that it had never been above 15 feet high.

It differs from the Picts' houses in being circular, in being above ground, in having small chambers placed round a central one, and in having two entrances.

Search in printed documents and inquiry from antiquaries should be made, whether any similar buildings have been discovered.

Of the remains found and presented to the Museum of the Society, the comb and pin resemble many others found in Picts' houses and brochs. The knife is peculiar. The vertebræ mentioned were probably for some game; and somewhat similar articles have been found elsewhere. Deer's horns are almost always found in those ancient buildings.

Stone dishes like these have been found near Sand Lodge in Shetland, and were probably used at a much later date than the date of this building.

III.

NOTICE OF BEEHIVE HOUSES IN HARRIS AND LEWIS; WITH TRADITIONS OF THE "EACH-UISGE," OR WATER-HORSE, CONNECTED THEREWITH. BY COMMANDER F. W. L. THOMAS, R.N. (PART I.)

The student of Irish antiquities is aware, that under the name of beehive houses, cloghauns, oratories, &c., the ancient habitations of the Irish people exist in considerable numbers and in good preservation; I do not learn that this class of dwellings is now inhabited in any part of Ireland, but in Lewis and Harris we have buildings identical in form and size, where they are the summer abodes of the people at the present day, so that we witness in the Long Island the expiring modes and habits of the Celtic race as they have been practised for two thousand years.

I was stationed last summer on the borders of the Forest of Harris,—a mountainous region bare of trees, but with abundance of excellent pasture, which is now wholly abandoned to sheep and deer. Along all the shores, the ruins of the cottages and the deep furrows of the "feannag"—most inappropriately called "lazy-beds," as the inventor of that term would find, if he had to carry the seaware that serves for manure on his back from the shore up the steep and rugged brae—are seen, and the green sward still springs where the cattle have pastured and the foot of man has trod: a rude and tortuous dike, following the coast at the distance of perhaps a quarter of a mile, enclosed what was the farm from the moor or hill. Loch Meabhag is a narrow creek running five-sixths of a mile into the land; it is still green upon both shores from the labours of a former peasantry, but a solitary gamekeeper's lodge is now the only sign of human life. I was informed that on the moor, about half a mile from the head of this loch, there was a circular house, roofed entirely with stone and without a bit of wood in its construction.

On visiting the place indicated, I found two beehive-houses; one of them (Plate X., fig. 1) is quite complete and entire, but the walls of the other (fig. 2) alone remain; they are but a few yards apart, and are situated most romantically under the shelter of a land-cliff, and, as is always the case, in the neighbourhood of good pasture. The ground is here as rugged as usual, the (so-called) boulder clay is scraped up into a thousand little hills, and huge transported blocks of gneiss are scattered far and near. These "bothan," as they are called in Lewis, are from a short distance hardly to be distinguished from the granite blocks around, and in fact I was unsuccessful in finding them on my first search. I lay before the Society plans and drawings of these interesting objects: No. 1 is entire—it is 18 feet in diameter on the outside, and 9 feet in height; the ground-plan (fig. 3) is an irregular circle; the walls at the base are 5 or 6 feet thick, the thickness being filled in with a jumble of stones and turf. Above the height of 3 feet the stones are in a single course, and approximate in a conical or beehive form to the apex, where the top is covered by a single stone (fig. 4). The doorway is rudely square, 3 feet high and 2 broad: an amorphous slab of gneiss, such as a man could easily lift, served for a door. The interior chamber is sub-circular in plan, 8 feet in the longest, and 7 feet in the shortest diameters. In section the chamber is sub-conical, rising almost perpendicularly for 3 feet, then quickly closing into the centre, where it is 6 feet in height. The whole is built of rough untrimmed blocks of gneiss, the debris of the glacial period. A very little above the floor are four recesses or rude cupboards, from a foot to a foot and a half square.

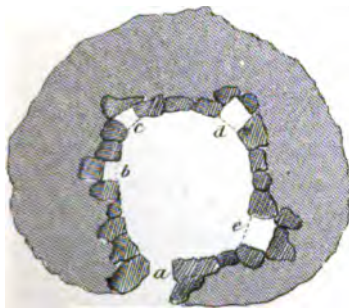
No. 2 is about four yards from No. 1, and the roof has fallen in, but the walls are still 5 feet in height (fig. 5). It differs from No. 1, first, that the walls of the chamber begin to close in from the base-line; and secondly, in having a prolongation (fig. 6), probably a sleeping-place, on one side. The chamber of No. 2 is circular in plan (fig. 6), and 6 feet in diameter. On the west side is a cell $4\frac{1}{2}$ feet long, from $1\frac{1}{2}$ to 2 feet broad, and 2 feet 4 inches in height: an elevation of this cell is shown on the drawing marked *b*. The sides of the cell are formed by placed stones, and the roof by single stones laid across. The end or head of the cell is the rough face of a large (naturally placed) transported block of gneiss. It might be doubted whether anything so



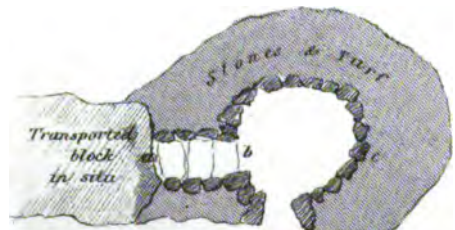
BEEHIVE HOUSES (BOTHAN) MEANHAG, FOREST OF HARRIS



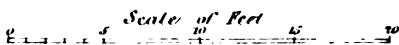
Fig. 3, 4, 5, 6



Plan and Elevation of A



Plan and Elevation of B



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W & A Johnston, Edinburgh



BOTH, LOCH AN ATH RUADH

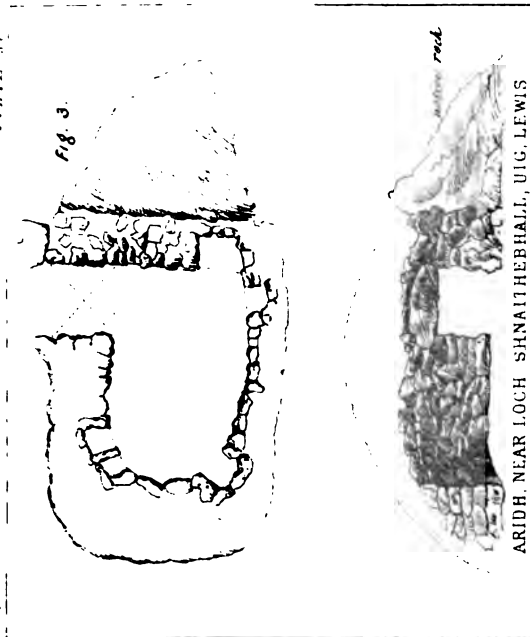


Fig. 3.

ARIDH, NEAR LOCH SHNALTUEBHALL, UIG LEWIS

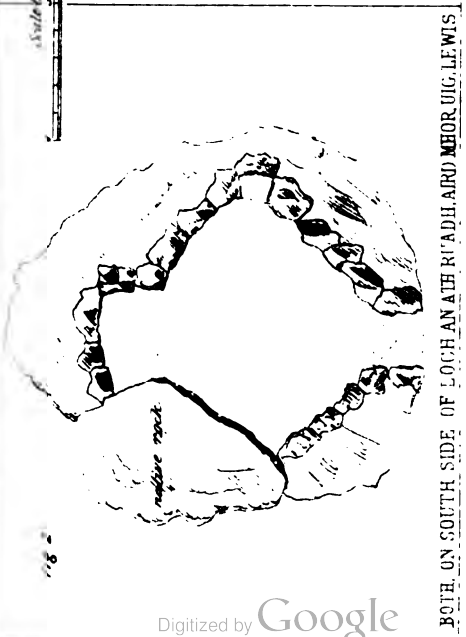


Fig. 2.

native rock

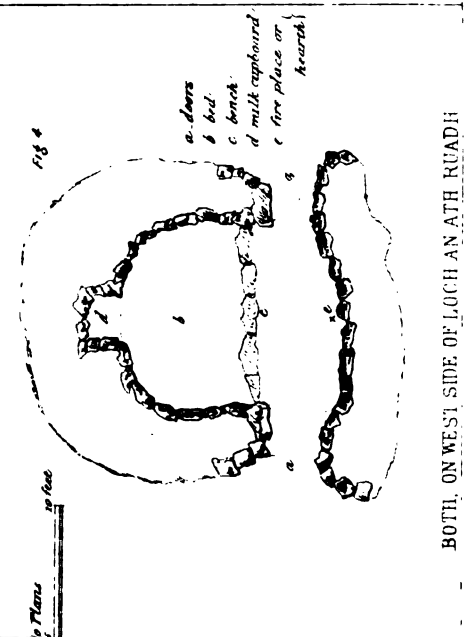


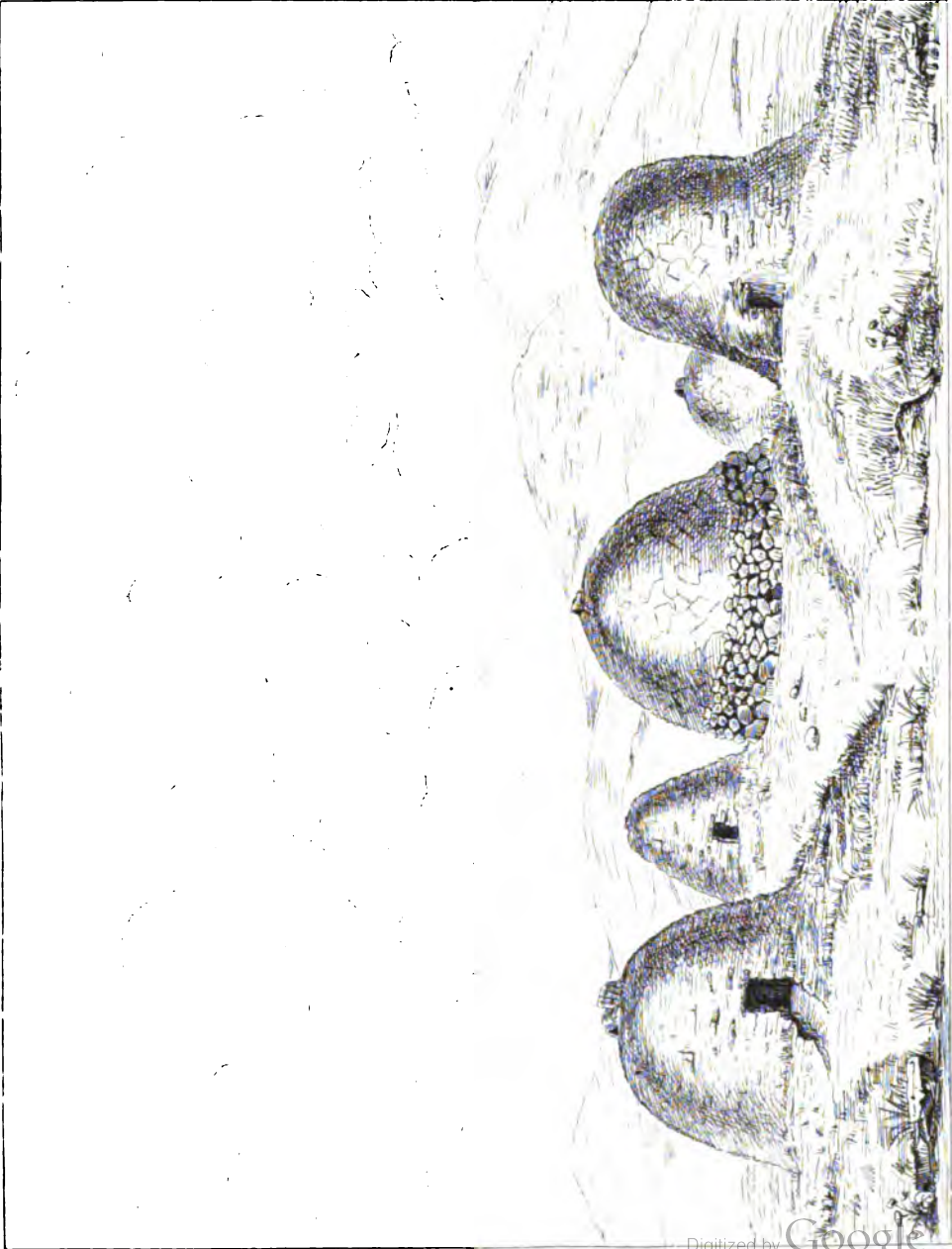
Fig. 4

- a. doors
- b. bed
- c. bench
- d. milk apparatus
- e. fire place or hearth

Scale in Feet

BOTH, ON SOUTH SIDE, OF LOCH AN ATH RUADH, NEAR UIG LEWIS

BOTH, ON WEST SIDE, OF LOCH AN ATH RUADH



1884. John MacEwan.

FIDIRH IOCHDRACH

*By Lewis Robbles
inhabited 1850*

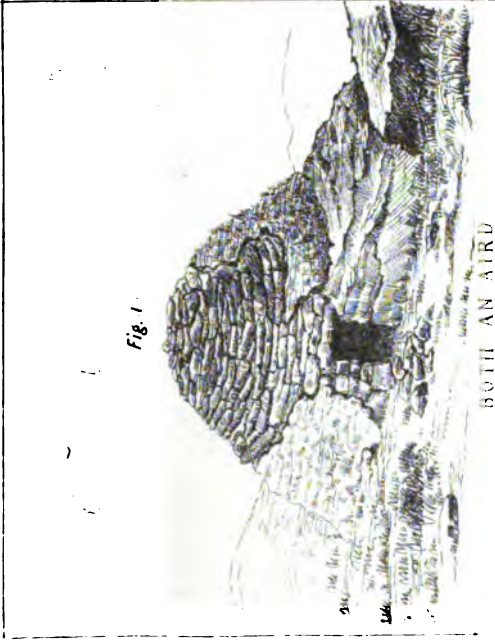


Fig. 1.

BOTH AN AIRD

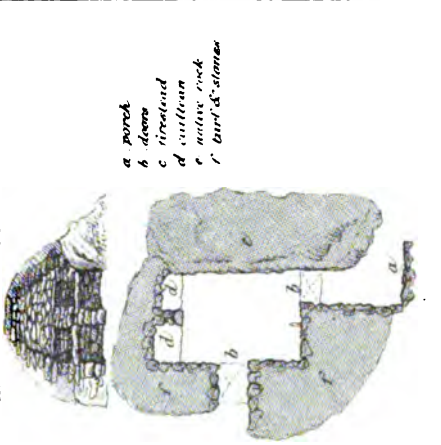


Fig. 2.

- a porch
- b doors
- c fireplace
- d curtain
- e native rock
- f bird's-nest

Plan & Elevation of
BOTH AN AIRD

near Loch na Caillich, Argyll-shire, Lewis

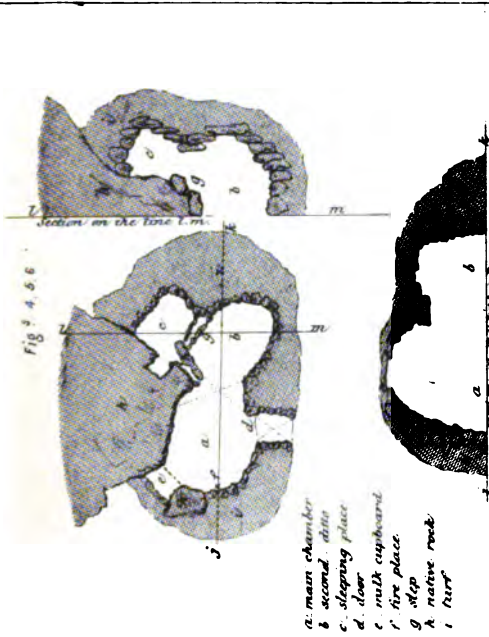


Fig. 3.

Section on the line T-T

- a main chamber
- b second ditto
- c sleeping place
- d door
- e milk cupboard
- f fire place
- g step
- h native rock
- i door

BOTH AN AIRD

near Loch na Caillich, Argyll-shire, Lewis

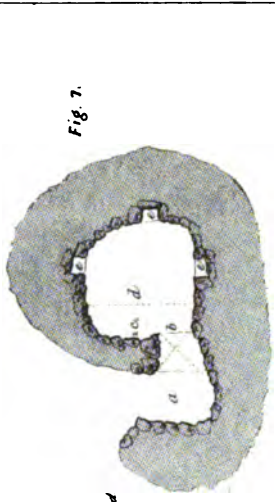


Fig. 4.

- a porch
- b door
- c fireplace
- d bench
- e milk cupboard

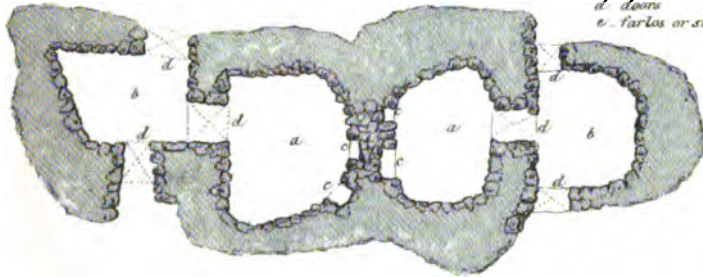
Scale to Plans
0 10 20 30 40 feet

EASTMOST, BOTH URA
Arg. Lewis.

Fig. 1



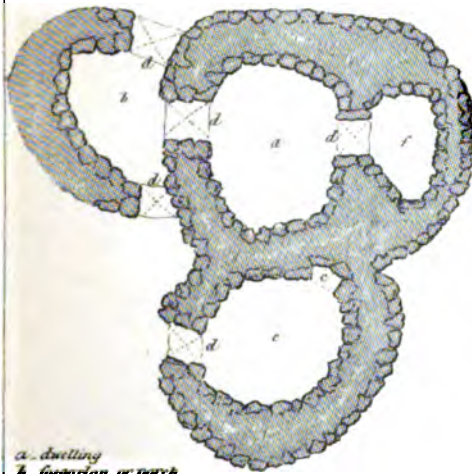
Fig. 2



- a. dwellings
- b. fagartan or porch
- c. cuttlean or milk cupboard
- d. doors
- e. farlas or smoke hole

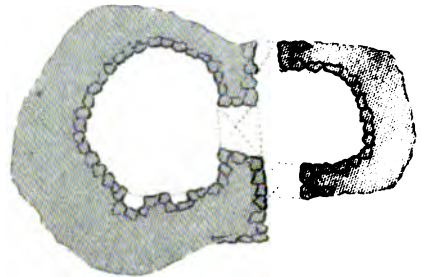
PLAN AND ELEVATION OF A BOTH
at Gearraidh Aird Mhan, Uig, Lewis

Fig. 3.



- a. dwelling
- b. fagartan or porch
- c. cuttlean or milk press
- d. doors
- e. dairy
- f. churn room

Fig. 4



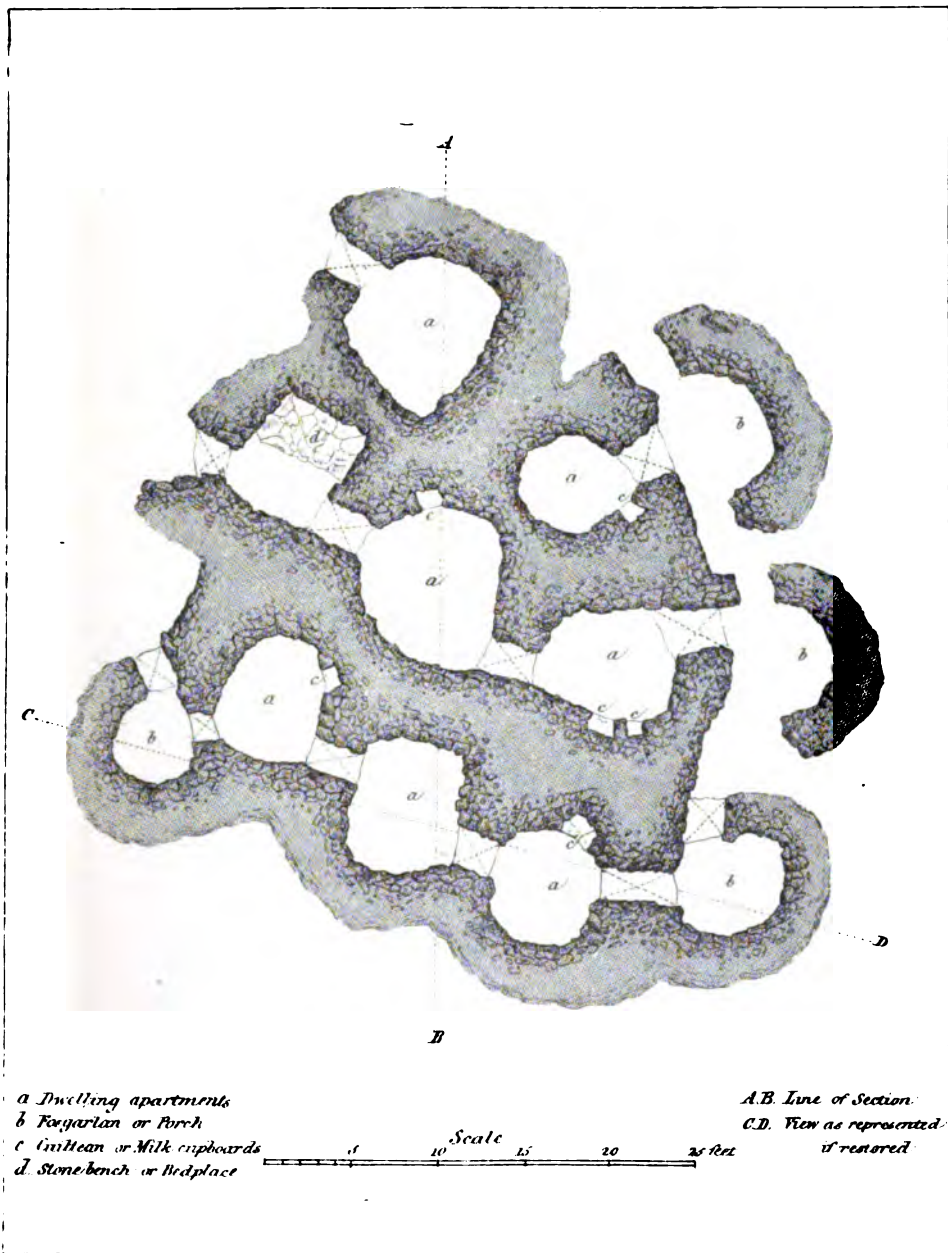
Scale to Plans



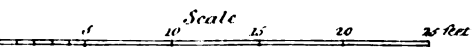
BOTH
Gearraidh Aird Mhan, Uig, Lewis

BOTH
Gearraidh Aird Mhan, Uig, Lewis

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- a Dwelling apartments
- b Fooyarlan or Porch
- c Militean or Milk cupboards
- d Stone bench or Bedplace

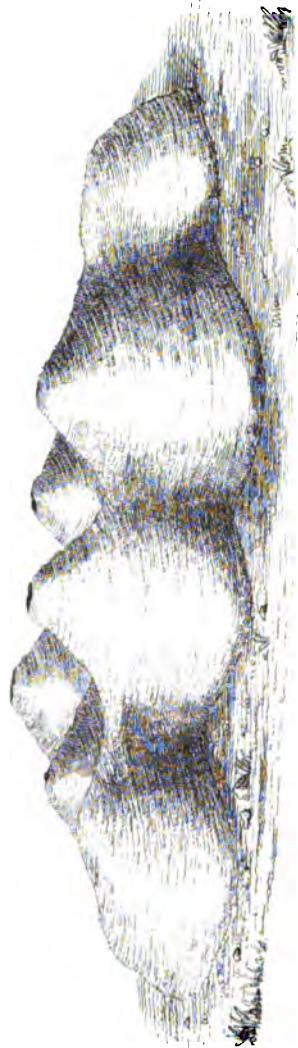


A.B. Line of Section
C.D. View as represented
if restored

Groundplan of
 NÓTHAN GEARRAIDH NA H' AIRDE MÓINE.
 The Roth or Shieling of the Garry of Aird Mhor, Uig, Lewis, Hebrides



Section A B.



Plan of Line C D restored

rude could be a bed-place, yet the man is supposed to be still alive who first saw the light in one or other of these bothan,¹ his mother being the wife of the tenant of Meabhag. Besides, the following information, which I had from an eye-witness, throws considerable light on the domestic arrangements and dormitorial requirements of the last race of modern Highlanders, and, as I believe, of the ancient Picts and Scots. The district of Barvas in Lewis is, by the Lewis people themselves, considered to be inhabited by a race distinct from those in the rest of the island—that is, they are dark, short, square, ugly, large-bellied, and with much cunning under a foolish exterior; they are said to be more backward than the rest, so that the “Taobh s’iar” (Taobh n’iar), “west side,” which does not include Uig, is proverbially connected with dirt and slovenliness. In this part of Lewis alone remains the custom of leaving a hole in the thickness of the wall for a dormitory: it is flagged of course, about 3 feet broad, and a foot and a half high, and long or deep enough for a man to lie in. Into this strange hole, the person who would sleep gets in “feet foremost,” sometimes by the help of a rope from above, his head lying at the mouth of the hole; the hole or dormitory may be 4 or 5 feet from the floor. I presume this custom must have a very remote origin, and it enables us to form an idea of one of the domestic arrangements that took place in the most ancient stone dwellings in our island.

I did not find any more bothan in the vicinity of Loch Meabhag, but three miles to the westward, near a lake from whence runs Avon Suidh, is the ruin of a both, remarkable for a combination of the circular or beehive house with the oblong square or ordinary form.

The square part of the dwelling contained a chamber $9\frac{1}{2} \times 5\frac{3}{4}$ feet with small cupboards on three sides; it was roofed with timber; the walls are from 5 to 8 feet in thickness and very rudely built. To one side of this square a circular and stone-roofed building has been attached, and it contains a sleeping-place like that described in No. 2. A doorway but 12 inches wide allows communication with the square chamber. It is difficult to conceive a ruder dwelling, yet it must have been inhabited to a late period, for the remains of the thatch and rafters are still there.

¹ Both, *pl.* Bothan.

I learn from my assistant, Mr Morrison, himself a native of Lewis, that in summer the people, usually women, leave their permanent cottages by the shore, and come with their cattle to grassy spots, called in Gaelic *gearraidhean*,¹ in Norse *setters*. These are usually beside a burn at the bottom of some glen or valley, and here they remain making butter and cheese from July till August, during which time they dwell in these circular stone-roofed houses, called *boths*, *bothan*, or in timber-roofed ones, called *airidh*, *airidhean*. The *boths* are considered so much superior to the *airidhs*, that to this day the tenants (in Bernera) cast lots for them. The *boths* are seldom larger than ten feet in diameter, and are covered entirely on the outside with green turf, except at the top, where a stone is placed or removed at pleasure. A row of stones covered with turf is placed across the middle of the booth, for a bench or seat, and on one side is the fire, on the other the sleeping-place. There are commonly two doors at opposite sides, by which a better draught is caused for the smoke; for when the door on the windward side is closed, the draught enters from the leeward one, and passes up through the hole in the roof.² Two women usually occupy one of these *boths*, and their time is employed in looking after the cattle, and in making butter and cheese; for which purpose, besides the hut that serves for a dwelling, there is most generally another in which the milk utensils, milk, butter, &c., is kept; there is also some small place for sheltering the calves and lambs. By removing the cattle to the hills in summer, the grass around the farm is saved for winter use.

Many romantic stories are connected with the custom of living in these summer shielings: On one occasion a handsome young man came to a young woman who was dwelling in one of these *bothans*, and, complaining of being very tired, asked and obtained permission to lay his head in the lassie's lap, pillows not being abundant in these summer quarters. But the girl began to observe that the hair of her guest was different to what she had been used to, and on seeing sand and gravel among his hair, she became convinced that he was an *Each-uisge* or water-horse, and in great alarm she cut out the piece of her dress on which his head was

¹ *Gearraidh*, pronounced "Garry."

² A man, on standing upright, can often put his head out of the hole (*farlos*) and look around.

resting, and gently laid him on the floor. She then started home as fast as possible, where the hole in her gown attested the truth of her story.

At another time a lassie was boiling water for the purpose of cleaning her milk-pails, when a proper young man made his appearance, and requested to be allowed to remain for the night, as he was very tired. This might be considered an extravagant request in the south, but customs differ, so he stayed. But the girl began to suspect him to be an Each-uisge, if I understand correctly, from the peculiarity of the hair on his breast. In the meantime the young man no doubt tried to be agreeable, and asked the lassie's name, but she gave a feigned name, and called herself "Mi fein," equivalent in English to "myself." Becoming more suspicious that her lover was uncanny, she watched her opportunity, and threw the kettle of scalding water over him; on which he rushed howling from the both towards the neighbouring lake, from whence a large and fierce water-horse came out and inquired of her son what was the matter, and who had hurt him. But the young Each-uisge could only answer "Mi fein," "Mi fein," that is, "myself," "myself," which led the mother to suppose it was himself that had done it, and thus the girl escaped the wrath and vengeance of the great Each-uisge.

Not always, however, are the lone dwellers of the heath as fortunate; for the Each-uisge came to two girls, and as usual to stay the night, in the likeness of an old woman, and the girls jeered and made fun of the old crone, but in the night one of the girls awoke, and saw the Each-uisge in the act of killing her partner; the survivor ran for her life, and although the Each-uisge had again transformed himself into a water-horse, and gave chase, the girl succeeded in reaching her home alive.

From these stories we learn that the Each-uisge is of an amatory disposition, and, though vindictive, is not regularly malicious; and that his human sweethearts are by no means inclined to favour his pretensions when aware of his real character, but, on the contrary, they desert on the first occasion. I have as yet only succeeded in recovering the chorus of a Gaelic song, which seems to be pathetic enough. It would appear from the song that an Each-uisge had taken to wife one of the daughters of men, but she, as usual out of suspicion of his not being what he pretended, had not only gone home, but left him to look after the baby. In these melancholy circumstances, the poor Each-uisge is represented as trying

to still the child, and promising it all manner of good things—a salmon¹ among other things—if it will only be quiet; and at the end of each verse he exclaims,

Eisd a bhobain! eisd a bhobain!
A Mhor! a Mhor! till ri d' machan;

which means

Hush, baby! hush, baby!
O Marian, Marian, return to thy son.

Another verse is

A Mhor! a Mhor! till ri d' machan,
'S e gun teine, gun tuar, ri bruaich lochain;

that is,

O Marian, Marian, return to thy young son,
And he without fire, without nurture, by the bank of a small lake.

Twenty-four years ago I wrote down a song of the same character, from the dictation of an old Shetland lady. In this case, however, the young mother is lamenting that she knows neither the name nor nation of the father of her bairn. A gruesome person then appears and proclaims himself that individual. It is the song that is printed at p. 89 of the Proceedings of the Society for 1851; I need not refer to it farther.

The venerable Archdeacon of Moray, John Bellenden, appears to have had an intimate knowledge of the Each-uisge, and under the name of *Trow* he describes him with the accuracy of an eye-witness. "He was covered all over with seaweed, and had the likeness of a young horse in every respect."²

From a collation of these stories, I am inclined to believe that the walrus is typified by the Each-uisge, and that the unfrequent appearance of this animal upon our shores is the origin of these romantic traditions.

¹ The salmon is promised to the lady, and not to the babe, in the following words:—

"A Mhor! a Mhor! till ri d' machan
S' gheibh thu goidean bric o' n' lochan
O' Loch Nidir, s' o' Loch Naidir
S' o' chean Loch Eit nam bradan:

i. e., Marian, return to thy son, and thou shalt get a string (or withe) of trouts from the lakes; from Loch Nidir, and from Loch Naidir, and from Loch Eit of the Salmon.

² Barry's History of Orkney.

To return to beehive-houses—I cannot learn that any of these are now built, and the general opinion is that they are very ancient. Martin, in his account of Skye, mentions them as “Tigh nan Druineach,” or Druids’ houses: As he was a native of Skye, it is to be supposed, if they had been in use by the people at that time, that he would have known it.

I consider the relation between the boths and the Picts’ houses of the Orkneys (and elsewhere) to be evident,—the same method of forming the arch, the low and narrow doors and passages, the enormous thickness of the walls, when compared with the interior accommodation, exist in both. When a both is covered by green turf it becomes a chambered tumulus, and when buried by drifting sand it is a subterranean Picts’ house. A comparison of the drawings in vol. xxxiv. of the *Archæologia* with those now before the Society will render this evident. But the Picts’ houses of the Orkneys were made a thousand years ago; and at that early period the aristocracy, whose wealth was in cattle, would shift to summer quarters and have dwellings in proportion to their power. Hence I regard the comparatively large Picts’ houses of the Orkneys as the pastoral residence of the Pictish lord or “ti’ arna,” fitted to contain his numerous family and dependents. Such an one exists on the Holm of Papa Westray, which, according to the Highland method of stowage, would certainly contain a whole clan. When writing the description of it, I had not made acquaintance with a people who would close the door to keep in the smoke, or that nested in holes in a wall like sand-martins. I have therefore only stated the idea of its being the temporary habitation of a nomade people as a reasonable supposition; but I have no longer any doubt, and, on the contrary, regard the Picts’ house on the Holm of Papa as a princely dwelling.

But the both of the Long Island is only the lodging of the common man or “Tuathanach,” and is consequently of small dimensions and not remarkable for comfort. If the modern Highland proprietor or large farmer should ever be induced to lead a pastoral life, and adopt a Pictish architecture in his residence, we might again see a tumulus of twenty feet in height, with its long low passage leading into a large hall with beehive cells on both sides; but at present those who form the chivalry of the country have a preference for “stone and lime.”

In conclusion, I have only to remark how a fading custom or a fairy

legend, aided by an inductive reason, may become a torch to brighten up the regions of the misty past: a dreadful story of the "Odhur-chu,"¹ may tell us of a time when the now forgotten wolf lurked in his murky den; or the tale of an amatory "Each-uisge" may conjure back the heavy whale-horse basking on his surf-beaten rock; or the nomade custom of a Hebridean peasant may help to throw a flickering halo on the manners of our forefathers, where the steady light afforded by written documents is altogether wanting.

DESCRIPTION OF BEEHIVE HOUSES IN UIG, LEWIS, AND OF A
 PICT'S HOUSE AND CROMLECH, &c., HARRIS. BY COMMANDER F. W.
 L. THOMAS, R.N. (PART II.)

[The following communication, being a continuation of the author's preceding paper, was read at a subsequent meeting of the Society, but it was thought advisable, for the sake of connection, to deviate from the usual practice of arrangement, and introduce it in this place.]

In a paper read before this Society in the spring of last year, it was mentioned that stone-roofed or beehive houses had been found in the Forest of Harris. They were in a ruinous condition, and had been deserted for many years; but I had been informed that in some parts of Lewis these singular structures were still used for dwellings in summer, and I then stated, that if any additional information was acquired in the course of the ensuing season, it should be communicated to the Society. In fulfilment of this promise, I lay before the Society plans and drawings of a great variety of these dwellings; and having visited about forty different examples, I proceed to describe their usual position and normal form, and then the variations that occur in their plan, until at last we shall find a great resemblance to the Picts' houses of the Orkneys, in which country it must be remembered the Gaelic element of population has never been introduced.

I wish I had been able to have given the topographical area of these

¹Dun Dog.

beehive houses in Scotland, but my inquiries have only led to negative results. I have been informed that they do not exist in Ross-shire, in Skye, nor in Mull; from which I do not infer that they have never existed there, but that the people do not now use such dwellings, and the ruins of them have been overlooked. I entertain no doubt that some perfect specimens existed in Skye a century and a half ago, but they had already become archaic, and a love of the marvellous had converted them into abodes of Druids.¹ The stone-roofed houses are naturally not to be met with where enough timber was standing to form the roof of a house, and we may safely predict that not a branch of sufficient size to support a turf roof grew at or near those places where the stone-roofed dwellings are found. From all I can learn, then, these dwellings only now exist in St Kilda, Borrera, the Flannan Isles, the parish of Uig in Lewis, and a few in Harris.² A copy of a drawing of the one in St Kilda, by Mr Macdonald, the minister of Harris, is upon the table, and our zealous and active antiquary, Mr Mure, can tell us all about this "House of the Heroine" (or female warrior). The house on Borrera is well described in Macaulay's History of St Kilda, and I have named the Flannan Isles on the authority of Mr Mure.

But it is in Uig alone that the beehive houses are the present dwellings (in summer) of the people; even here I do not believe that there are twenty now inhabited, and in a very few years they will have ceased to be used altogether. But the ruins exist in great numbers, commonly by the side of some stream where the grass grows luxuriantly in summer,³ often at the foot of a land-cliff where the huge fallen blocks have been adopted to form one side of the house, and occasionally at the mouth of a glen by the sea-shore. Wherever placed, all the natives agree that no one knows who built them, and that they were not made by the fathers nor grandfathers of persons now living.⁴

¹ Martin, *West Isles*, p. 154.

² The communication by Sir H. Dryden (page 124) shows that these bee-hive houses had also existed in South Uist.—ED.

³ A garry (Gearraidh, Gael.)

⁴ This remark must be qualified, for it is asserted that one was built by a person who is still alive, and there is another at Garry na hine that has a chimney in it, which must at any rate be comparatively modern; but the general (almost universal) answer is, that no one knows who built them.

The normal, and, I presume, the most modern form of a beehive house, of which the plan drawn on Plate XI., fig. 4, may be considered the type, is an irregular circle, six or seven feet in diameter, the walls rising perpendicularly for three feet; each successive course of stone then overlaps or projects beyond the one below it, and thus the roof gradually closes in and takes a beehive form. It is evident that in this style of architecture the size of the rooms is limited by the nature of the stone; and although a tolerably safe roof may be made in this manner with rough moor-stones to cover an area of six feet, it would have a most uncomfortable and suspicious appearance if extended over twice those dimensions. Even in the Orkneys, where there is abundance of flagstone, although there are chambers there 45 feet long, the breadth was only 5 feet. A hole, called the Farlos,¹ is left in the apex of the roof for the escape of the smoke, and is closed with a turf or flat stone as requisite. There are two doors (*a, a,*) 2½ feet high, and 2 feet broad, and they are placed so that a line joining them cuts off on one side about two-thirds of the enclosed area. The two doors are a decided improvement, for that one upon the side on which the wind blows—that is, the weather door—is closed with a stone or turf, while the lee one is left open, and a gentle draught carries the smoke serenely above the head of the inhabitant and through the Farlos. From door to door a row of flat stones, a few inches in height, forms the “Being,”² bench or seat, and behind this the area is filled up with hay or rushes for a bed. I had a native estimate of its capacity, and found it calculated to hold three people. In front of the bench, and midway between the two doors, is the fire—of peat of course, and not much needed except for cooking. Above the fire, a longish stone draws in and out of the wall for the purpose of hanging a pot on, and in nearly every ruin did we find this primitive instrument in its place, shoved back into the wall. There are usually two or four square holes in the wall to serve for cupboards or presses.³ The furniture will vary with the wealth of the occupant—a blanket, an iron pot, a basin, a spoon, and a bag of meal, would imply a well-to-do establishment, with one or two jars, tins or kegs, to hold milk and carry it to the farm. In the good old times no other article of furniture or domestic economy might have been found than

¹ Farleus, a skylight. (Gael.)

² Being (Gael.), pronounced “Baink.”

³ Cuil (Gael.), a nook, a niche; *pl.* Cuiltean.

some pans and jars made from his native clay by the extremely independent individual who fattened upon sweet and sour milk, with an occasional relish of limpets and buckies.

On the outside of these houses, the chinks of the stones are stuffed with grass and moss, and over all is a thick layer of turf, which grows into one mass, and, besides being perfectly wind and water tight, gives great stability to the roof.

I lay before the Society a very careful drawing (Plate XII.), done by my assistant Mr Sharbau, of one of the few inhabited groups of these beehive houses. At first sight it may be taken for a picture of a Hot-tentot village, rather than a hamlet in the British Isles. It was a dark and cheerless day in August, when the wet was splashing from the moor at every step, that we made an expedition to this place. On the road we had been resting in one of these archaic homes; seated upon the bench before the little fire, and out of the cold wind, I can answer that I found it very comfortable. To a tired man, or to a very stout one, the size of the door is no doubt an inconvenience. Passing on to the Bushy Lake, we strolled up the burn of Fidigidh, the excellent Ordnance map being our guide, till we came to the object of our search. About twenty of these dwellings were scattered along the banks of the burn in about half a mile; groups of cows, with their attendants, were spread around; remnants of baskets, of what we should disdainfully call weeds, were frequent, while the baskets that contained them were carefully placed on the roofs of the huts, to prevent them being eaten by the cattle; for, be it known, a cow of the Outer Hebrides is by no means the long-enduring animal that the well-fed brute of more southern lands has become. Although so small in body, they are supposed by their possessors to have an indomitable spirit, and they are constantly hobbled before the process of milking commences; and even then, vain are the efforts of the dairymaid, unless her vaccine friend is kept in good humour and amused. Accordingly, although at this season there is an abundance of excellent grass upon the hills, the maid must bring from the farm, often eight weary miles away, creels of grass and weeds pulled from the growing corn and potatoes. Without this, or a still greater treat, the backbones of fish that are split for salting, the cow refuses to yield her milk. We selected a good position for sketching, and very soon a boy—probably the only one

in the settlement who could speak English—was sent to us with the offer of milk. His stock of English was not large, as he could only speak of the group of huts as the *city*. Shortly a damsel, full of health and intelligence, having what in the vernacular is called “made herself tidy,” brought us a bowl of milk, and seemed to think we should partake of it as freely as a youthful quadruped. The two sat down beside us, and with the politeness that is born with the Celtic race, did not look over the drawing till desired, when the note of admiration, “Gu siorruidh,” “Gu siorruidh,” and some good-natured pats on the back, were the reward of my companion.

I have now described what is the normal style and arrangements in these Bothan, as they are called in Lewis (in contradistinction to the Aridhean, which are timber-roofed and oblong in plan); I have now to notice the principal variations in their figure and dimensions.

In Bothan Aird—of which there is a plan and perspective drawing (Plate XIII., figs. 1, 2, and 3),—one side is formed by native rock; the plan is square, with doors at alternate sides; and before one of them, a short passage at right angles breaks off the force of the wind.

In the rest of the plans there is but one door, and I am inclined to think that the second is comparatively a modern and degenerate invention for the purpose of getting rid of the smoke; where there is but one door, the fire is very close to it.

In Plates XI., XII., and XIII., we have the simplest forms, that of a common beehive; in fig. 7, Plate XIII., the prolongation of one of the side walls in a horse-shoe form makes a “fosgarlan”¹ or porch, and shelters the inner door.

In Plate XIV., figs. 2, 3, and 5, the porch is entered by two doors, and is almost as large as the main dwelling, thus presenting the appearance of a double house.

In Plate XIV., figs. 1 and 2, representing the plan of a ruin at Gearraidh na h-Airde Moire,² there is a single arrangement, which, when perfect, would have presented the appearance of four domes in line.

In Plate XIII., figs. 4, 5, and 6, the differentiation (as the naturalists term it) is carried still further: we have, first, a main chamber; secondly,

¹ This word is pure Norse, and should be written *For-skali*.

² Garry of the Great Headland.

an inner chamber; and thirdly, by ascending two steps, we come into what might have been the nursery.

In Plate XIV., fig. 3, we have the highest state of luxury that we have yet seen,—there is the *fosgarlan*, the dwelling, a room for the churn and other treasures, and a dairy, all attached.

But by far the most singular of all these structures, and probably unique in the Long Island, is at Gearraidh na h-Airde Moire, on the shore of Loch Resort (Plates XV. and XVI.) I cannot describe it better than by bidding you suppose twelve individual beehive huts all built touching each other, with doors and passages from one to the other. The diameter of this gigantic booth is 46 feet, and is nearly circular in plan. The height of the doors and passages about $2\frac{1}{2}$ feet; and under the smokehole (*farlos*), in two of the chambers, the height was $6\frac{1}{2}$ feet. There are three distinct suites of chambers, perhaps the dwellings, originally, of three separate families.

The chambers are scarcely larger than any of the other *bothan*,¹ the size of the stones employed limiting the area they will safely cover. Two of the chambers were still roofed, but in a very ruinous condition, and both fell in just after my people, who had been digging into the floor of the chambers, had left. We found no other relics than the red ash which marks where a fire has been, and a great many shells of the edible mollusca are almost constantly scattered about these dwellings. A very accurate plan and section of this complex building accompanies this paper, and a restoration of the south side shows what was its appearance when it was complete and roofed with turf.

I am informed that, so late as 1823, this both was inhabited by four families, and that the now tenant of Aird-Bheag, an old man, lived in it when a boy for eight successive summers. This both and garry belonged to the tenants of the townland of Carnish.

A beehive house is in Lewis called *Both* (pronounced *bo*, pl. *bothan*),² an Irish and Gaelic word of which the meaning is very well expressed by the English "bothy," i. e. a temporary dwelling. The name is frequent in Ireland, and "Both-chonais, i. e. Conas booth, tent, or hut," is mentioned as early as A. D. 850, in the Annals of the Four Masters. In Icelandic, the same idea is expressed by *bud*.

¹ As the plans are all drawn to scale, I have not thought it necessary to give the measurements in the text.

² Welch, *Béd*, a dwelling.

From O'Flaherty's description of West Connaught, written in 1684, it appears that this style of dwelling had already become archaic; for he says, "They have cloghans, a kind of building of stones laid one upon another, which are brought to a roof without any manner of mortar to cement them,—some of which cabins will hold forty men on their floor,—so ancient that nobody knows how long ago any of them was made. Scarcity of wood and store of fit stones without peradventure found out the first invention" (p. 68).

So far this paper has been a simple description of facts, and I will now succinctly state the conclusions I have arrived at from their consideration. I conceive, then, these beehive-houses to be the Scottic or Irish type of the earliest domestic artificial dwelling, and to have been introduced into the Outer Hebrides after the conquest of these islands by the Northmen, at the end of the eighth century. It is probable that, as in the Orkneys, the Pictish inhabitants and Scottic priests were completely extirpated; in proof of this is the fact that scarcely an island or a farm of any importance in the Hebrides bears a Scottic name. A very few places have retained their Pictish names, but the great majority are Norse. In all Harris, two places alone indicate (by their names) the presence of a race anterior to the Northmen,—Luskentyre, Lis-ceann-tir, and Rath.

But, from the cession of these islands to Scotland in 1098, the Norse language would rapidly decline, and the people, by communication and intermarriage, become mixed up with, and at last not to be distinguished from, the Scots. How much of the old language is retained in the Gaelic vernacular I do not know, but I observe that a large proportion of topographical terms in present use—such as skerry, bo', ness, &c.—are Norse.

I have stated that I consider the beehive-houses to be a Scottic introduction, but in the Outer Hebrides are those remains which in the Orkneys are called Picts' houses, and which I believe to be anterior to the invasion of the Northmen. I have information of some in the south-west of Harris, but have had no opportunity of yet visiting them, But we discovered one at Nisibost in Harris, in the usual situation, and with the usual characteristics. The ruin was buried in sand except on one side, where, on being shown the stones that made the doorway, I

immediately surmised it to be a Pict's house. My people turned to with a will to excavate it, a work of great labour to any but a professed navigator; for from the floor of the ruin to the surface of the sandhill was in some places twelve feet deep. By reference to the plan, Plate XVII., fig. 2, it will be seen that a low doorway, apparently with a porch in front, opens into an irregular pear-shaped chamber, having on one side a beehive chamber. A short passage leads to another low doorway, and another beehive chamber. The walls were in some places still six feet high, and at the spot marked with a cross was found the upper stone of a quern of a hornblendic slaty rock, and so rotten as not to bear lifting without falling to pieces. We also found pieces of three different craggans, or pans of native pottery, and the bones of the ox, sheep, deer, seal, and dog.¹

A comparison of the plan of this ruin with those in the Orkneys, figured in the 34th vol. of the *Archæologia*, will show that both belong to the same era and people. I have little to add to what has been stated in that volume: there do not seem to be any traditions of the Picts in the Long Island; the name, as well as that of Cruithne, appears unknown. The Island of the Pigmies may indeed point towards them, for the Earl of Orkney's chaplain, writing about 1460, says, that the "Pepi" (Peti) were only a little exceeding pigmies in stature, and worked wonderfully in the construction of their cities, evening and morning, but in mid-day, being quite destitute of strength, they hid themselves through fear *in little houses under ground*.

This notion of the small stature of the Picts would have had more weight, did we not meet, at the same time, with their goodly castles, their gigantic monoliths, and monumental circles. Even the small size of their (temporary) dwellings will not seem to be so very inconvenient when it is known how many bipeds, quadrupeds, and multipeds, are still stowed away in a single black hut.

On the same point of land as the Pict's house I have been describing, stands a simple massive pillar, 11 feet high, sacred to the memory of some unknown saint or warrior. It never enters the minds of the

¹ These bones have undergone a critical investigation by my friend Dr M'Bain, with the result that no osteological difference appears to have taken place in the domestic animals of the Outer Hebrides for the last thousand years.

degenerate islanders that ordinary heads and hands could carry and upraise such stupendous blocks; so we hear that this stone is the Ord Barnach or Limpet Hammer, which a witch who was going to the shore for bait threw at some person with whom she was enraged.

Another Pictish monument is also near to the Pict's house at "Haugabost," a Norse compound, proving the existence of the haug or tomb when the stad was occupied for a farm. But this monument is a veritable cromlech: seven stones of about 4 feet in height stand on the circumference of a circle whose diameter is 8 feet: upon these upright stones originally rested a large cap-stone or flag, rudely covering the entire circle. The plan and drawing of my accomplished assistant, Mr Sharbau, who has prepared most of the plans¹ at present upon the table, will describe sufficiently its present appearance. In scraping away the sand for the purpose of measuring the height of the stones, we found the entire bones of a human skeleton all lying together in a heap. I carefully removed the skull, and it is now in the Antiquarian Museum. I account for finding the bones in this position, by supposing that some former excavator, after finishing his explorations, had with pious care covered up the exhumed human remains.² One thing is certain, that they were dry bones before their last interment, and that they were orderly placed.³

The imaginative temperament exists largely among the Hebrideans,

¹ These plans and drawings were much admired for the minute accuracy of their details, as well as for the artistic style of their execution.—Ed.

² "Captain Thomas seems to infer a previous excavator having been there from the arranged state of the bones. This, I believe, is not necessary. In some of the Derbyshire barrows the bones appear clearly to have been cleaned and arranged *primarily*; at all events that is Mr Bateman's conclusion. At times the skeleton alone is found, at times the skull in a separate spot."—(*Letter to Mr Stuart from Mr J. Barnard Davis.*)

³ The cromlech has been again explored this summer, and the lower jaw, which was the object of our search, was found with the other bones. Beneath the cap-stone, and at the centre of the circle, two sides of the original grave (kistvaen) were standing; I have little doubt that the other two sides were removed by former excavators (as they would not be able to lift away the capstone), when digging sideways towards the grave. The grave is at, or close to, the surface of the ground, and would be left quite exposed; for which reason the excavators have placed the bones in a hole at the side of the circle.

and there are still many bards among them : unfortunately their audience is but few, not only from the nature of the case, but from an insane pharisaism that pervades the whole country. If Ossian the Blind, of whom so much is said and so little known, were to make his appearance, harp in hand, he would now meet with a cold reception. However, the diligent inquirer may yet hear of the exploits and adventures of the Fingalians, &c., with far more point and interest than are displayed in Macpherson's inventions. Of the cromlech, for instance, that I have just been describing, it is said the Fingalians placed the stones in a circle to boil their kettle on. And a native bard, hearing the skull had been taken from the cromlech, composed a poem in which, impersonating the Pictish chief, he grieved that his long rest had been disturbed, and that had he been alive he would have made us show him more respect ; and even as it was, he would like to meet those who had thus robbed him alone in a dark night, when he thought he would still be able to do himself justice—I suppose by taking the head from his opponent.

Description of Plates.

Plate X.—Figs. 1 and 2. Beehive houses (bothan), Meabhag, Forest of Harris. Figs. 3, 4, 5, and 6, plans and elevations of ditto.

Plate XI.—Figs. 1 and 2. Perspective drawing and ground-plan of a both on the south side of Loch an Ath Ruaidh, Aird Mhor, Uig, Lewis. This bo' is entire, but ruinous ; and the outer casing of turf having nearly weathered away, the structure of the interior wall is visible.

Fig. 3. Aridh, near Loch Shnaithebbhall, Uig, Lewis ; approaching the rectangular form, and perhaps partly roofed with wood.

Fig. 4. Both on west side of Loch an Ath Ruaidh, having two doors, a ruin ; e, was the place of the fire ; c, the bench or seat ; d, when filled with hay, would be the bed.

Plate XII.—Fidigidh Iochdrach, Uig, Lewis. This view shows the appearance of the beehive-houses when inhabited and cased with turf.

Plate XIII.—Fig. 1. View of Both an Aird, northmost, near Loch na Cailleach, Aird Mhor, Uig, Lewis, entire but deserted. Figs. 2 and 3, elevation and plan of ditto. One side is formed by native rock ; in another are four milk-presses ; the firestead was between the two doors. The plan of this both is peculiar, the doors being at right angles to each other.

Figs. 4, 5, and 6. Plan and elevations of Both an Aird, southmost, near last. This bo' is still entire, and cased with turf. It stands at the steep

face of a small brae, and the back is formed by the side of the hill: there is first a main chamber, $6\frac{1}{2}$ feet high under the farlos; next a smaller chamber, flat-roofed, $4\frac{1}{2}$ feet high at the centre; next, a small irregular chamber, $8\frac{1}{2}$ feet high, entered by a step $2\frac{1}{2}$ feet above the level of the ground. In the main chamber, a gap between two naturally-placed rocks is filled in behind to form a cuiltean or cupboard; a spindle-shaped stone, drawing in and out of a chink in the wall, showed where had been the fire.

Fig. 7. Eastmost both, Ura, near Loch Thealasbhaidh, Uig, Lewis; a ruin, but the walls in some parts still 6 feet high; a porch, which was probably roofed, is formed by the extension of one of the side walls.

Plate XIV.—Figs. 1. and 2. Plan and elevation of a both, one of a group of three at the garry of Aird Mhor, close to the shore and near the mouth of Loch Resort, Uig, Lewis. This compound both has evidently been intended for two related families; at either end has been a roofed porch with two doors, leading into a main chamber, containing cupboards; but there is no interior communication between the dwellings.

Fig. 8. Both, near last. This both, which is now a ruin, has been one of the most complete yet noticed. A roofed porch was entered by two doors; this leads into a comparatively large main chamber, from whence is a small irregular store or churn-room, still entire; attached is another good sized both that served for a dairy.

Fig. 4. Both, near last.

Plate XV.—Ground-plan of a compound both, near last, on the shore of Loch Resort. This remarkable structure is the only specimen of its class that is known to exist.

Plate XVI.—Section of the above on the line AB—and restoration, ditto, on the line CD, showing its appearance when cased with turf.

Plate XVII.—Ground plan and elevation of both sides of a Pict's house at Nisibost Harris. This structure was buried in sand, but it is probable that originally the floor was not more than three or four feet below the surface.

.IV.

NOTE OF THE RECENT EXCAVATION OF A CAIRN ON THE HIGH LAW, AND OF OTHER ANTIQUITIES IN THE PARISH OF CRUDEN, ABERDEENSHIRE; BY THE REV. J. B. PRATT. WITH ADDITIONAL NOTES; BY JOHN STUART, Esq., Sec. S.A. Scot.

Major-General Moore, while recently on a visit at Slains Castle, superintended, with the able assistance of Mr Alex. Murray, Nethermill, the opening of a mound in the parish, which, at first sight, the General, hav-

ing had large experience in antiquarian researches, pronounced to be in all probability a sepulchral cairn. It is situated on the top of the High Law, a small hill near the southern boundary of the parish.

On removing the superincumbent earth, of some two feet in thickness, they came to the stones of the cairn. On removing these, to the depth of other nine or ten feet, they came to a large flat stone, under which was found a regularly-formed cist. The dimensions were 4 feet in length, 22 inches in width, and 2 feet in depth. It was entirely empty. There can be no doubt but that the cairn had been previously examined, and the contents of the cist abstracted. One evidence of this, in the opinion of General Moore, was the comparative looseness with which the stones of the cairn were piled up—a portion, during the progress of the excavation, actually falling in, and considerably retarding the operations.

The cist was formed of thin flagstones, set edgewise, specimens of which are still plentiful in the neighbouring parish of Slains. The direction of the grave was due north and south.

The High Law is calculated to be about 200 feet above the level of the sea, and, according to tradition, was formerly used for beacon-fires; its summit being visible from the lower range of the Grampians. The ground level of the hill formed the bottom of the grave; the superstructure being of a conical form, and rising to the height of twelve or fourteen feet. It had formerly been surrounded by an embankment or low stone fence, of which very little now remains.

The business of excavating¹ excited considerable interest, and the disappointment was proportionate on the grave being found untenanted.

The site of the old chapel dedicated to St Olaus, and erected soon after the battle of Cruden in 1006, is still traceable. It stood on a knoll on the south bank of the Water of Cruden, about 150 yards westward of "the New Bridge," and within fifty yards of the stream. So late as 1837, a portion of the east wall and the substructure of the other walls remained, when the whole was sacrilegiously used as material for making a new line of road in the neighbourhood. Considerable space around the church was consecrated as a burial-ground, and within a hundred yards westward of the spot a few stones still mark the site of a grave, which for centuries

¹ The investigation took place on Oct. 29, 1857.

was distinguished by a large blue marble slab, still to be seen in the parish churchyard. It bears the impress of brass plates, which have been abstracted. According to popular belief, the Crown Prince of Denmark was killed in the battle, and buried here.

On the 28th of October (1857) Major-General Moore superintended the opening of several graves. In several places, skulls and other human remains were found. In the centre of what had been the nave of the church, about four feet of sand was removed, when what is presumed to have been the floor of the chapel was discovered; it consisted of a mixture of clay and lime about four inches in thickness.

Two feet below this, and imbedded in sand, considerable quantities of human remains, consisting of thigh, arm, and collar bones, and of vertebrae, were discovered, all in a more or less decayed state. Among these, three skulls, lying side by side, each supported at the sides by stones of about the size of a man's head, were exposed to view. One of these was remarkable for its great size and thickness, measuring nearly seven inches across the crown, or transverse diameter of the skull. Another was equally remarkable for an opposite development. It was observed that the teeth adhering to a jawbone had no cavities, but were perfectly smooth and flat.

A portion of a lamp, of burnt clay, was also brought to light.

These relics are in the possession of Mr Alexander Murray, the Nethermill, Cruden.

Mr John Stuart stated, as an addition to Mr Pratt's communication, that the dedication of this church to St Olaus is thus spoken of by Boece, in the translation by Bellenden:—

“King Malcolme havand his realm in sicker peace, thocht nathing sa gud as to keip the promes maid to Danes; and thairfore he biggit ane kirk at Buchquhane dedicat in honour of Olavus patron of Norrway and Denmark to be ane memoriall that sindry noblis of Danis wer sumtyme buryit in the said kirk. In memory heirof, the landis that ar gevin to this kirk are callit yit Crowdan; quhilk signifies als meikle as the slauchter of Danis.”

The promise here referred to is said to have formed part of a treaty, and to have been, that the field of a battle between the Scots and Danes

at Cruden should be consecrated for a burial-ground, in which both the Danes and Scotch should be interred. Malcolm, the Scottish king, is said not only to have done this, but to have founded a church, which ultimately became the church of the parish of Cruden.

The circumstance of this dedication to a Norwegian saint suggests a subject for inquiry, viz., What was the result of the Scandinavian settlements in Scotland? and it is one which would repay the labour of such of our members as could work it out.

At first sight, it does not seem probable that the Scots should have chosen to dedicate their church to the patron saint of their cruel enemies, any more than that the Danes should have erected such crosses as that called "Sueno's Stone" near Forres, to commemorate their own defeat.

The popular date of the battle of Cruden is 1006; but Olave did not meet his fate on the field of Stichstadt till the year 1030, and Malcolm died in the year 1033. According to Torfaeus, innumerable churches were dedicated to Olave in all parts of Europe. He instances one in Constantinople, another in Spain, and that at Drontheim in Norway. A church at Exeter was dedicated to him, and one at St Ola in Orkney.

But if we may not accept the account which Boece gives of the dedication of the church at Cruden, there can be no doubt that the dedication was an old one. It is probable that St Olave was looked on more as one of the body of canonised martyrs than as king of Norway; and accordingly his memory as a martyr is preserved by a collect and legend in the Breviary of Aberdeen. In the month of March his fair is still held at Cruden, and is called "St Olaus' Fair."

By some, the influence of the Northmen in moulding Scottish policy into the shape in which we find it in our early history has been greatly magnified. According to Worsaae, no small portion of the present population of Scotland, both in the Lowlands and in the remotest coasts and isles of the Highlands, is undoubtedly descended from the Northmen, and particularly from the Norwegians. He thinks that both the Norwegians and Danes, wherever they established themselves, introduced their Scandinavian customs, and preserved in all circumstances the fundamental traits of their national character, and therefore that it is probable that the Norwegian settlers in Scotland must, in certain districts at least, have exercised a vast influence on the development

of the more modern life of the Scotch people, and on their national character.

The same writer has, however, abandoned all claims to the monuments in Scotland generally ascribed to the Northmen. The "Danish" stones or pillars he pronounces to be Celtic, and he gives up to the same race those stronger Duns in the North, which are also so frequently called Scandinavian. While, however, he admits that the whole eastern coast of Scotland, from the Cheviot Hills to the Moray Firth, is entirely destitute of characteristic and undoubted Scandinavian monuments, he adds, that it must be remembered that the actual Scandinavian immigrations into the Lowlands certainly took place after the Norman Conquest of England, or, at all events, at so late a period that the Northmen could not remould the Scotch names of places into Scandinavian forms. ("The Danes and Northmen," p. 217.)

I must confess to some scepticism as to any great permanent results having accrued from any of the Scandinavian invasions of the Lowlands of Scotland. The most important of these is that of Earl Thorfinn, who is said to have ruled from Fife northwards from the year 1034 to 1064; and the Sagas relate that he burnt every hamlet and farm, so that not a cot remained. Every man that they found they slew; "but the old men and women fled to the deserts and woods, and filled the country with lamentations." (Skene's "Highlanders," vol. i. 112.) This vapouring language of the Sagas must however, I think, be taken with great limitations; and it seems, on the whole, likely that the conqueror did little more than overrun the country with his horde of robber sailors, and overawe it for a considerable period. But such occupation could leave little seed of improvement. Rather on its withdrawal the natives would have receded in civilisation, from the attitude of resistance which military occupation of their country would provoke.

It is plain, at all events, that the institutions and language of the Northmen were not impressed on the lowland country of Scotland, as they were in districts where they were able to effect permanent settlements; and it can be shown that in Buchan, which is believed to have been the seat of early Teutonic influences, there existed, about the very time of the supposed battle of Cruden and the settlement of Thorfinn, a Celtic people, with Celtic officers and a Celtic polity.

I fear that we must deny the roving Northmen any great influence in forming the language or institutions of Scotland; but yet I think the history of the gradual introduction of a Teutonic language among a Celtic people is one which requires, and may yet receive, much valuable illustration.

Mr Pratt's paper having suggested the consideration of the nature of early Scandinavian influence, I think the quotation from Boece naturally leads to another subject, which I can merely refer to, but which might well engage the attention of some of the members—viz., What are the materials on which Boece founded his history? His stories of marvels in natural history, which he personally corroborates, predispose us to receive his general statements with great suspicion; and where his history is so minute in matters of a remote date, it may safely be passed over. But yet it seems possible that there existed in his day some written authorities which have not come down to our own time. In his account of these Danish battles there seems a mixture of fact with traditionary fable; and the light which the Sagas throw upon them tends to show that there is a confusion and misplacing of facts rather than falsification or invention. But a critical examination of his work, with a view to trace out his materials, would be a curious and not altogether a barren subject.

Mr John Stuart exhibited drawings made by Mr Tate of Alnwick, of figures sculptured on rocks near the site of two hill forts in Northumberland. He considered these figures bore a marked resemblance to some of those engraved in the "Sculptured Stones of Scotland," and in the last Part of the Society's Proceedings.

At the suggestion of Lord Neaves, a small committee was named for the purpose of collecting information respecting the history and structure of our Scottish language.

A vote of thanks was then given to the Office-bearers, and the Society adjourned to the commencement of the next Winter Session—30th November 1858 (St Andrew's Day).

PROCEEDINGS
OF THE
SOCIETY OF ANTIQUARIES OF SCOTLAND.

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SEVENTY-NINTH SESSION, 1858-59.  
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ANNIVERSARY MEETING, 30th November 1858.

THE HON. LORD NEAVES, Vice-President, in the Chair.

The Office-bearers of the Society for the Session were elected, as follows :—

Patron.

HER MAJESTY THE QUEEN.

President.

THE MOST HON. THE MARQUESS OF BREADALBANE, K.T.

Vice-Presidents.

COSMO INNES, Esq., Advocate.
The Hon. Lord NEAVES.
Professor J. Y. SIMPSON, M.D.

Councillors.

JAMES T. GIBSON CRAIG, Esq.
FRANCIS ABBOTT, Esq.
THOMAS THOMSON, Esq., W.S.

PROCEEDINGS OF THE SOCIETY OF

ARCHIBALD T. BOYLE, Esq.
 JOHN MACKINLAY, Esq.
 THOMAS STEVENSON, Esq., C.E.
 GEORGE SETON, Esq.
 ALEX. WHITE, Esq.
 JAMES DRUMMOND, Esq., R.S.A.

Secretaries.

JOHN STUART, Esq., General Register House.
 JOHN ALEXANDER SMITH, M.D.
 DAVID LAING, Esq. } *for Foreign Correspondence.*
 J. M. MITCHELL, Esq. }

Treasurer.

THOMAS B. JOHNSTON, Esq.

Curators of the Museum.

ROBERT FRAZER, Esq.
 BARRON GRAHAME, Esq.
 JAMES JOHNSTONE, Esq.

Librarian.

JOSEPH ROBERTSON, Esq.

Auditors.

ROBERT CHAMBERS, Esq.
 ALEX. CHRISTIE, Esq., A.R.S.A.

The following Gentlemen were balloted for and elected Members of the Society :—

GEORGE LOGAN, Esq., W.S.
 ROBERT ADAM, Esq.

Lord NEAVES then delivered the following

OPENING ADDRESS.

GENTLEMEN,—The study of Antiquities may be considered as important in two principal ways : 1. As a help to history as to those periods which exhibit historical records ; and 2, As a substitute for history as to those earlier periods of which no written memorials remain.

I. As to the Historic period the labours of the antiquary may be considered to possess a peculiar value, in consequence of the enlarged views which have latterly been taken of the objects of history. The historian does not now think it his chief duty to narrate merely the lives and actions of princes, the results of battles, or the events of political revolutions. He finds it a more pleasing and a more instructive task to present from time to time a picture of the social condition and mental character of the great body of the people. The progress of civilisation is the principal object which he seeks to illustrate; and in discharging this function, the study of antiquities is of paramount and indispensable importance. The implements used by a nation, whether for purposes of war or of peace, their household furniture, their bodily dress and ornaments, their customs at marriage and burial, their laws and usages in their dealings and transactions, in enforcing bargains or in repressing crimes, their diversities of rank and status, as noble, priestly, or plebeian, as bond or free, as rulers and subjects, lords and vassals: all these are not merely matters of the utmost interest as objects of curiosity, but they serve as valuable lights thrown upon the pathway of history, and essential elements for settling the doubts and clearing the obscurities with which it is attended. It is the antiquary who must supply this information. The rules of the division of labour and the laws of mind require that the study of these things, in order to be fully mastered, should be pursued independently, with a minuteness and detail, and with a special taste and enthusiasm, which the general inquirer cannot attain. It is in this way alone that accurate results can be reached, which the historian and philosopher find ready to their hand, and apply to their highest use. The researches of antiquaries in this department of their science have been eminently serviceable. The industrious examination and comparison of monuments and inscriptions, of coins and seals, tapestries and illuminations, charters, records, and private writings, have led to the discovery of peculiar traits of manners and customs, and to explanations of popular tendencies and public events, which have afforded the best illustrations of national character and progress.

II. The importance of antiquities is equally great in reference to the pre-historic period. But this branch of the science requires for its prosecution peculiar qualifications to guard and develop it. It is necessary to

know the customs and usages, the remains and traditions of many other nations, before we can draw safe inferences from what we meet with in our own country, and in this respect lies the great distinction between a scientific antiquary and a mere trifler in antiquities. Where the principles of the science have been acquired, and a sufficient review has been taken of the whole subject, it may be possible, from very slight indications, to reconstruct, with a fair approximation to accuracy, a bygone period of society, somewhat in the same way, though scarcely with the same perfection or completeness, as the skilled osteologist can present to us an entire specimen of an extinct animal from the examination of a toe or a tooth. But in these pursuits caution must ever go hand in hand with knowledge. The credulity of antiquarian zeal has long been a favourite, and to a great extent a legitimate, subject of ridicule. We are ever prone to believe that we see the things which we are eagerly in search of, and it requires strong checks to restrain this tendency. In painting and sculpture, in furniture and armour, there has always been a manufacture going on of modern antiques, which it requires great skill to detect; and in the department of discoveries, antiquaries have been too frequently ready dupes or self-deceivers. The Roman prætorium, with Aiken Drum's lang ladle, was doubtless drawn from the life by one who had probably been often imposed upon himself by the artifices of others, or by his own enthusiasm. And it is only a few years ago since certain learned antiquaries on the Rhine were led by some workmen to believe that a reversed rim of a bucket placed upon a skull exhibited the remains of a Frankish King wearing the iron crown of the Lower Empire! Those things will happen occasionally in the best regulated systems, and when they do occur we have only to laugh at them good-humouredly. But the seldomer they happen the better.

One of the most important subjects of antiquarian research is language, which is, indeed, the most certain and significant of all the signs of pre-historic events. An identity or close affinity between the languages of two nations, now situated at a distance from each other, is a conclusive proof that they were formerly the same, or near neighbours. The study of the language of the gipsies, and its comparison with the dialects of Hindostan, have left no doubt that that singular people emigrated from the great Eastern peninsula or its vicinity. And, on a larger scale,

there is proof—not so palpable indeed, yet, when fully brought out, equally plain and convincing—that all the great nations from India to the extreme West are closely affiliated together. The resemblances, it may be observed, are often very capricious. Thus, in comparing the Celtic and the Sanscrit languages, we find large classes of compound words beginning in Gaelic with the prefixes “do” and “so,” and in Sanscrit with the syllables “du” and “su,” and which indicate respectively the absence or presence, the abundance or deficiency, of the quality which the latter part of the word expresses; and yet this same characteristic is scarcely, or only partially, to be found in any of the other cognate languages which are interposed between the East and the far West. It is as if we saw some great primitive rock cropping out, as it sometimes does, at two remote extremities, and dipping out of sight or reach under the intermediate strata.

The science of comparative philology, which has been so much matured by recent inquirers, has latterly been engaged in the interesting and promising task of tracing the social condition of the Indo-Germanic nations at the commencement of their dispersion; and this it is attempting to do by collecting those names of arts and sciences, of substances and commodities, of personal and intellectual relations, which are found identical in all or most of the scattered forms of speech into which the great mother-tongue has been broken up, and which, it may therefore be inferred, had come into use before the successive swarms had left the parent hive. Remarks of a similar kind may, I think, be extended with advantage to our own country, and more particularly to our vernacular language, as compared with the sister Teutonic tongues. The names of places in Scotland, when examined with minuteness and care, seem to point at important information. Little as I know of Celtic, I cannot doubt that many of those names in the north-east of Scotland belong to a Celtic dialect materially different from what is now spoken in the Scottish Highlands; and in the same way I think valuable inferences might be drawn from some of our Teutonic names of places, which have now ceased to be intelligible even to ourselves, though still speaking a cognate language. In order, however, to conduct these inquiries with advantage, it is necessary, of course, to observe the greatest accuracy and discrimination; and here I would venture on two remarks:—*First*, That

the whole Teutonic languages are radically the same in their roots, formations, and inflections. *Second*, That while all are thus radically the same, the languages of the different tribes are distinguished by minor differences or disguises, which enable us to tell the one from the other—

Facies non omnibus una
Nec diversa tamen, qualem decet esse sororum.

These rules being kept in view, it is possible, I think, on the one hand to discover the prevailing character of any dialect, and at the same time to trace the existence in it of words which may have been imported from some other family of the race, and this circumstance may lead to inferences as to the sources from which the corresponding ideas, or the things that they represent, may have been derived. It might be too rash, from the diversity of the English word *tythe*, and the Scottish word *teind*, which are radically the same words, both meaning tenth, or *decima pars*, to infer that as the Scottish word has not been derived from an Anglo-Saxon source, but may be traced most probably to some of the low German dialects, the ecclesiastical tribute thus expressed has not come to us directly or purely from England, but has been derived or modified through some communication with countries on the other side of the German Ocean. But it would, I think, be interesting and useful to classify the peculiar Scottish expressions for different arts, usages, and articles of commerce, and to scrutinize each with the view of finding whether in any respect they differ from the general type of the language, and whether they bear special and distinctive marks of being derived from some of those continental countries which undoubtedly were very early the seats of prosperous commerce and advanced civilisation. The French origin of some names of arts or manufactures give obvious and unequivocal proof of their origin. It is well known, also, in a general way, that much of our phraseology was borrowed from the language of the Church, but the details of this process have never been well digested. Our laws and customs might thus, in like manner, be traced, in a great degree, to their native places of origin.

Nor could there well be a more interesting subject of discussion than the legal antiquities of Scotland, illustrated by all the lights which the last half century has furnished. To take an important example:—It is well known that a schism prevailed among lawyers as to the relative

precedence of the contracts of hire and sale, the most of them saying that sale went before hire, and a few that hire went before sale. It would, I believe, be curious to look into the state of this controversy in the fifteenth century, when we might find some special explanation of that invaluable measure in our Scottish Statute-book (the Act 1449) in favour of the "puir people that labouris the ground;" an Act that may be considered the Magna Charta of Scottish tenancy, and thereby one great source of Scottish intelligence and prosperity. In the fifteenth century, a security of tenure was thus given to agriculture which was wanting in most other countries, and which, I believe, was only created in France for the first time by the Code Napoleon. All this, I think, and a great deal more, seems to be legitimately embraced within the purposes of this Society; and we need not despair of seeing those purposes gradually accomplished in a manner at once honourable to the institution and auxiliary to the highest objects of history and social advancement.

The names of the Members of the Society deceased during the current year were reported from the Chair, as follows:—

<i>Members deceased.</i>	<i>Admitted</i>
ALEXANDER BLACK, Esq., Architect,	1849
JOHN YOUNG CAW, Esq., Manchester,	1851
HON. ROBERT HANDYSIDE, Lord HANDYSIDE, one of the Senators of the College of Justice,	1856
JAMES MAITLAND HOG, of Newliston, Esq.,	1841
JAMES HUNT, of Pittencrieff, Esq.,	1855
REV. JOHN JAFFRAY,	1849
JAMES JARDINE, Esq., C.E.,	1818
WILLIAM C. PATRICK, of Ladyland, Esq.,	1849
WILLIAM SIMSON, Esq., Banker,	1851
JOHN SLIGO, of Carmyle, Esq.,	1828
GABRIEL SURENNE, Esq.,	1825

Mr ROBERT CHAMBERS proposed a cordial vote of thanks to Lord Neaves for his able and suggestive address; which was seconded by Mr Cosmo INNES, and unanimously agreed to.

Mr JOHN STUART (Secretary) made a statement in reference to the affairs of the Society. The Museum, he said, had been visited by 19,125

individuals during the course of the past year, being 2096 more than the number of visitors during the previous year. As the Members were aware, they had now the near prospect of getting possession of their new Museum-rooms in the Royal Institution. The arrangements were now pretty nearly concluded, and they might expect that, in their new premises, the Society would acquire a more national character—that they would both obtain accessions to their number and gifts to their Museum. It would be the business of the members to do what they could to promote its interests. He trusted that a new era would soon open in the history of the Society, that many new Members would come forward, and that some of those many objects of antiquity which abounded in most of our Scottish houses, and were merely isolated curiosities while there, would find their way to the national collection, where they would be classified and arranged, and where they would serve to illustrate the national history. He trusted, also, that Members would contribute papers on subjects of interest, so that the arrangements of the Society might be matured as soon as possible.

Mr ROBERT CHAMBERS suggested that a communication be made to the Photographic Society, with the view of inducing the amateur photographers and others, now so thickly scattered over the country, to send to their Museum copies of any photographs they might make of subjects of archæological interest.

The Members and visitors afterwards adjourned to the Museum, where tea and coffee were served.

MONDAY, 13th December 1858.

ROBERT CHAMBERS, Esq., in the Chair.

Before proceeding with the ordinary business of the meeting, Mr Laing said, "The Society having since their last meeting been deprived of an old and most useful associate, by the death of Mr ROBERT FRAZER, he begged to propose—

“ That the Meeting record in their Minutes a notice of the loss which the Society has sustained by the unexpected death of Mr ROBERT FRAZER, one of their older members (having been elected in the year 1828), as expressive of their grateful feelings for his Honorary services, displayed in the zealous and unremitting care of the Museum, as one of the Curators, for a period of twenty years.”

The motion was unanimously agreed to.

The following gentlemen were then balloted for, and elected Fellows of the Society :—

CLAUD HAMILTON, Esq.

JOHN HILL BURTON, Esq., Advocate.

The donations included the following :—

The Calvarium and thigh-bones of a human skeleton, found a few days before in a cist at Lundinmill, near Largo. By Mrs DUNDAS DURHAM of Largo. The cist was about $2\frac{1}{2}$ feet below the surface of the Links, and was much nearer the beach than those previously discovered (see Proceedings, pp. 76), being, indeed, close to the sea-beach.

Cast of an Ivory Relievo, forming the binding of a Latin Evangelarium, formerly belonging to the Library of the Minster at Hamburg, and now preserved in the Public Library, Hamburg. It is described, with a fac-simile by Professor Petersen, in the “Review on Christian Art” (German), vol. i. 1858. By Professor PETERSEN.

Proposals for Cleaning and Lighting Edinburgh, MS. volume dated in 1735, with the original Signatures of a number of the principal Inhabitants, small 4to. By D. H. ROBERTSON, M.D., F.S.A. Scot.—See Communication p. 171.

A Hand-bell found four feet below the surface of the ground, when trenching, at Rosemount, near Tain, Ross-shire. By — MURRAY, Esq. of Rosemount. The bell measures 5 inches in height) exclusive of its iron handle), by 6 inches in diameter, and bears the following inscription :—

GIFTED · BE · DONALD · MACKEINZIE ·
OF · MEDAT ·
TO · THE · CHVRCH · OF · LOGI ·
EDR · 1696 · I · M ·

The "Church of Logi" is that of Loggie-Easter in the shire of Ross; and the initials apply to John Meikle. (See the Communication at p. 195.)

Report of Excavations made upon the site of the Roman Castrum at Pevensey, in Sussex, in 1852, under the direction of M. A. Lower and C. R. Smith. London, 1858, small 4to. By CHARLES ROACH SMITH, Esq., the Author.

Hawick and its Old Memories, with an Appendix, compiled by James Wilson, Town-clerk of Hawick; 8vo, Edinburgh, 1858. Select Views in Edinburgh, by Patrick Gibson; 4to, 1818. By JAMES DOUGLAS, Esq., younger of Cavers, F.S.A. Scot.

The following Communications were then read:—

I.

NOTICE OF A DEED BY WHICH SIR JAMES SANDILANDS OF CALDER, KNIGHT, BINDS HIMSELF AND HIS HEIR TO COMPLETE THE VESTRY, AND TO BUILD THE NAVE, STEEPLE, AND PORCH OF THE PARISH CHURCH OF MID-CALDER. BY JOSEPH ROBERTSON, Esq., F.S.A. Scot.

Few of the larger Scottish churches of the century immediately preceding the Reformation appear ever to have been finished; but the parish church of Mid-Calder stands conspicuously incomplete even among the imperfect buildings of its style and age. The nave was never begun; and, as will be seen from the accompanying sketch of the interior by Mr James Drummond, R.S.A. (Plate XVIII.), the choir was abruptly stopped, when the walls had reached the point for turning the arch of the groined roof by which it was to be spanned. The writing which I beg to lay before the Society will enable us so far to understand both how the work was left thus half done, and what it would have been if the design of its founder had been accomplished.

The church was a well-endowed parsonage in the gift of the lord of the manor. From the Earls of Fife, from whom it had its old name of Earl's Calder, the manor passed to the Douglasses; and from the Douglasses, about the middle of the fourteenth century, it came, as the

marriage dowry of a niece of the Good Sir James, to the knightly house of Sandilands. Early in the sixteenth century the rectory is found in the possession of Master Peter Sandilands, a younger son of the sixth Knight of Calder. It is to this ecclesiastic that we owe the present church of Mid-Calder. He had raised the walls of the vestry, and laid the foundations of the choir before the year 1542. But he was then an aged man; and seeing, it would appear, that there was little likelihood of himself living to finish the building, he made arrangements for its being completed by his nephew and grand-nephew, Sir James Sandilands of Calder, and John his son and heir. These arrangements were embodied in a formal bond engrossed in the public records, from which I have transcribed it:—

“Bz it kend till all menn be thir present lettres me James Sandelandis of Calder knycht and Johnne Sandelandis fear of Calder my sone and apperand air Forsamekle as ane venerabill clerk Maister Petir Sandelandis my fader bruder and persoun of Calder hes riallie and with effect deliuerit to ws the saidis James and Johnne the sovme of xvj hundrethe merkis gude and vsuale money of the realme Heirfor we bind and oblissis ws coniunctlie and seueralie and the airis successouris and executouris of ws and ilkane of ws renunciand the benifites of divisoun to the said Maister Petir his airis executouris and assignais that we sall do and fulfill all and sindry the pounctis following within the tyme vnder specifit That is to say to big and compleit the revestrie of the parochie kirk of Caldor with ane walter tabill at the heich that it is now vnder the thak inlikwise with ane wthir walter tabill abone the thak on the est gauill of the queir weill pendit in half round to the said queir vnder the said tabill inlikeuise weill thekit with thak stane And sall rais abone the said tabill in the eet gauill of the queir and abone the turnegres and the tabill thairof tua lichtis als fair as thai may be had efferand to the heicht of the queir And abone the walter tabill abone the thak of the revestrie and thre penis thairof to ryse cunteranis of buttreis vponne the said eist gauill and thre penis thairof And the remanent of the said queir tobe endit of the lenthe and widenes as it is foundit and in heicht fra the sollis of the said queir duris to the vuer pairt of the walter tabill vnder the thak thairof xxxij futtis And the

south thre lychtis in the sydevall of the said queir betuix the foure buttreis to ryse as thai ar foundit als heich as thai may be had in the pend of the said queir efferand to the heich foirsaid And the saidis buttereis tobe compleit endit as thai ar now foundit And the north turnegres in the west pairt of the north sydevall thairof tobe tane away And the said north vall to ryse xvj futtis of heicht as it is foundit rouch werk with corbell and walter tabill on the vther pairt thairof for ane closter and fra thine vp effeirand to the heicht of the said queir aislar werk And the said queir tobe compleitlie pendit with croce brace and rinruif conforme to Sanct Anthonis Yle in Sanct Gelis Kirk And at the west end of the said queir forgane the south west buttreis to rais ane substantious wall of rouch werk sevin fut of breid fra ilk sydewall with ane brace to be raisit tharein als heych as it may be had to serue the west gavil of the queir with hewin oggeruris And abone the said brace in the foirsaid west gavill sulyeis tobe laid and ane stepil tobe raisit tharepoun viij futis of breid and lenth or vj futis braid and xij futis lenth within the sidwallis of the said stepill quhilk sidwallis salbe of vj futis of heich abone the queir thak at all partys with lychtis at all partis for the sound of the bellis in the said stepill to be persit for the orlage hand and bell in place maist ganand and convenient tharto And in the northe angell betuix the foirsaid wall vnder the grete brace and northe wall of the kirk syd to rais ane commodious turngreis to serue the rud loft of the said kirk and stepill foirsaid als esaly as it may be had Item to big ane kirk on the west pair[t] of the said queir nixt the said brace contenand in lenthe iiij^{xx} of futis and xxvij futis braid within the wallis respectiue of rouche werk And the wallis thairof to be foure futis thik and xxvj futis heych fra the sole of the durris to the vuir part of the watter tabill of the syd wallis with foure buttreis one ilk syd of the said kirk eslar werk efferand to the queir and four lycht to be biggit in the southsyd wall of the said kirk of x futis of wydnes and als heych as thai may be had squair lintalit efferand to the said heicht And in the southe wall of the said kirk betuix the twa buttreis to be biggit ane honest dur with ane plain proche with sege stabill on ilk syd thikyt with thak stane and ane honest dur in the west gavill of the said kirk with ane lycht abone the samen in myd gavill xij futis of breid rysand of heich in poyntcast als heich as it may be had efferand

to the heycht of the gavill with sufficient mygallis in all the lychtis of the said kirk and queir with plane substantious cornettis of stane or irne quhilk salbe thocht maist gainand in the lychtis raisit of poyntcast And to put in ilk lycht of the wyndois grete lokartis of irne for binding of glas thareto And inlikuiss to put grete crukis in the said kirk durrys as efferis And the said haill kirk to be pendyt and weill thekyt with thak stane and the watter tabill of the sidewallis of the said kirk and queir to be larg of sulye betuix buttreis and buttereis and in ane caismment hevyn for leid to be lad thairin to schout the watter by the wyndowis of the said kirk and queir to the angellis next the buttreis And ilk buttere of the foirsaid kirk and queir to haif ane honeste fiail And the alter of the queir to be biggit of aislar werk and the haill queir to be weill pathit with greis befoir the said alter and vther wayis as efferis with tua halie wattir fattis weill hewin to the said kirk and queir And the foirsaidis kirk and queir to be biggit and completit in maner foirsaid That is to say the said queir within the space of thre yeris nixt efter the dait herof And the said kirk within the space of vthair thre yeris nixt and immediatlie thairefter Attoure I the foirsaid Johnne fear of the saidis landis of the barony of Caldor bindis and obliissis me with consent of my said fayther franktenementar thairof to the said Maister Peter his airis and executouris to gif incontinent ane annuell rent of xx merkis money of the realme to ane chaiplane to be namit be him and to the saidis chaiplanis successouris for doing of mess and devyne seruice within the said kirk and at the hie alter thairof to be tane vp be thame of the saidis haill landis and barony of Caldor and mylnis thairof at Witsounday and Martymes in winter be evyn portionis parpetuallye in tyme to cum Efter the forme and tennour of the erectioun and fundatioun to be maid be the said Maister Peter thairupone Quhilk chaiplane salbe removabill be him for his tyme allanerlie And to mak sufficient charter and infestment to the said chaiplane and his successouris thairupon of the said annuell rent to the effect foirsaid in dew forme as efferis. And for fulfilling of all and sindry thir premissis in maner abone expremyt we James Dundas of that ilk and Johnne Cokburne of Ormestoune bindis and obliissis ws coniunctlie and seueralie cautionaris and souerteis to the said Maister Peter for the said James and Johnne his sone And for fulfilling of all and sindrie the premissis and every poynt thareof I the foirsaid James

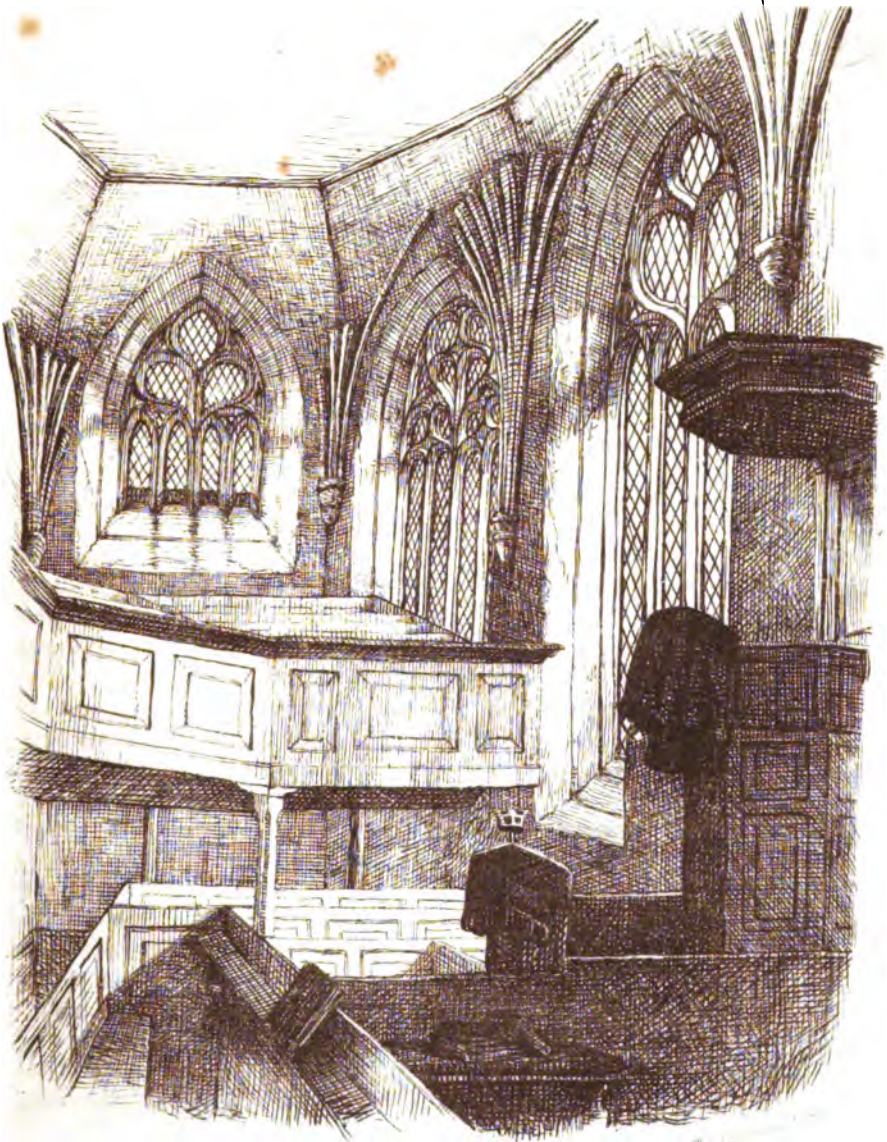
Sandelands and Johnne my sone and we the forsaidis James Dundas and Johnne Cockburne bindis and obfissis ws and ilkane of ws our aris successouris and executouris coniunctlie and seueralie renunceand the benefite of devisioun to the said Maister Peter his airis and executouris And for the mair securite ar content that this our present band and obligation be registrat in the bukis of the Lordes of Counsale havand the strenthe of thair decrete with executorialis thairupoun in dew forme as efferis And als in the Officialis bukis of Loudeane and we monest to fulfill the samen vnder the panis of cursing Subscriuit with our handis at Edinburgh the penult day of Januar the yeir of God j^m v^c xlj yeris befor thir witnes Maister Robert Galbrath persoun of Spot Maister Johnne Skrymgeour of the Myris Freir Andro. Carnys wardane of the Gray Freirs of Edinburgh Paule Dischintoun sone and apperand air to Williame Dischintoun of Ardros with vtheris diuers

JOHNE COCKBURNE
JAMES DUNDAS of that Ilk

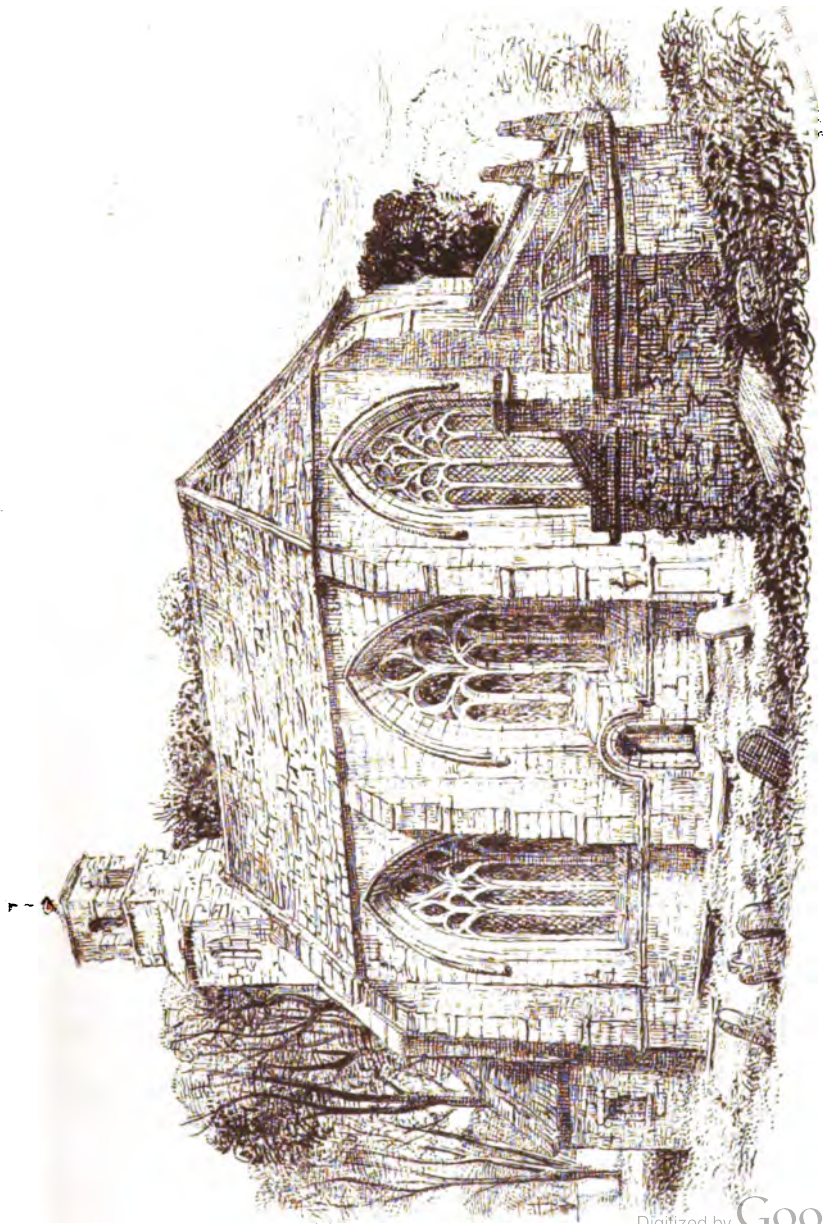
JAMES SANDELANDIS
JOHNE SANDELANDIS"

Master Peter Sandilands died before the year 1548, when the well-known John Spottiswoode, afterwards Superintendent of Lothian, was presented to the parsonage of Calder. The Knight of Calder, on whom the obligation to complete the church rested in the first instance, became, not long afterwards, an early and distinguished disciple of that Reformation which was, for a time, to bring all church-building to a stand. It was by him that the "First Oration and Petition of the Protestants of Scotland" was presented to the Queen-Regent, in the year 1558. Two years earlier, his house of Calder was the frequent abode of Knox, who there taught the Reformed doctrines to Murray, Erskine, and Argyle. His son was one of the companions of George Wishart when that reformer was taken prisoner, before being committed to the flames, in 1546. Of the two sureties in the bond, one, Cockburn of Ormiston, was conspicuous as among the first and most zealous converts to the Reformed faith. It was in his house that Wishart was seized.

The plan of the parson of Calder, in 1542, was for a choir of two bays, with a three-sided apsidal termination, on which a vestry abutted on the east; a low square or oblong central tower, with clock and bells; and a nave of four bays, seven feet longer and five feet broader than the choir.



INTERIOR OF THE PARISH CHURCH OF MEDCALF BY Google



EXTERIOR OF THE CHOIR OF THE PARISH CHURCH OF MID CALDER
from the South East

Both choir and nave were to have groined roofs, and to be covered with stone. There were to be four buttresses on either side of the nave, as well as on the south side of the choir, all of ashlar, and surmounted by finials. The walls of the nave were to be of rubble, as well as the lower part of the north wall of the choir, against which, it would seem, some sort of enclosure was to be raised. There was to be a turret with a newel stair leading to the rood-loft and belfry, in the north angle between the central tower and the choir. There were to be three pointed windows in the south wall of the choir; four flat-lintelled windows, each ten feet wide, in the south wall of the nave; a pointed window, twelve feet wide, in the west gable of the nave, and two windows in the east gable of the choir, above the vestry. All the windows were to have mullions, with lockets of iron to which the glass might be fastened. The pointed windows were to have "cornettis" of stone or of iron, as might be found most convenient. There was to be a door with a plain porch between two of the buttresses on the south side of the nave, the porch having fixed seats on either side, and a stone roof. There was to be another door under the window in the west gable of the nave. Both nave and choir were to have water tables, or weather mouldings, resting on corbels, and channelled with lead, to carry off the water from the roof. The choir was to be well paved, with steps leading to the altar, which was to be of ashlar stone. There were to be two holy water stoups, one in the nave and one in the choir.

Of this plan, so far as can now be discovered, scarcely a half was executed. The walls of the vestry and choir were built, but the latter never received its vaulted roof. For two small windows in its east gable above the vestry, one large light was substituted. If the buttresses were crowned with the large finials, so characteristic of that age, no trace of them is now to be found. The top of the tower is comparatively modern, leaving us room to doubt whether or not this part of the church had been completed. Not even the foundations of the nave were laid. The vestry, I should add, has long been used as the burying-place of the Lords of Torphichen. Two pinnacles, showing traces of early *renaissance*, spring from its external angles, one of them bearing a legend commemorative of the founder—*PETRVS FECIT : NN CORRYAM*.¹

¹ The accompanying view of the exterior of the choir, from the south-east (Plate

II.

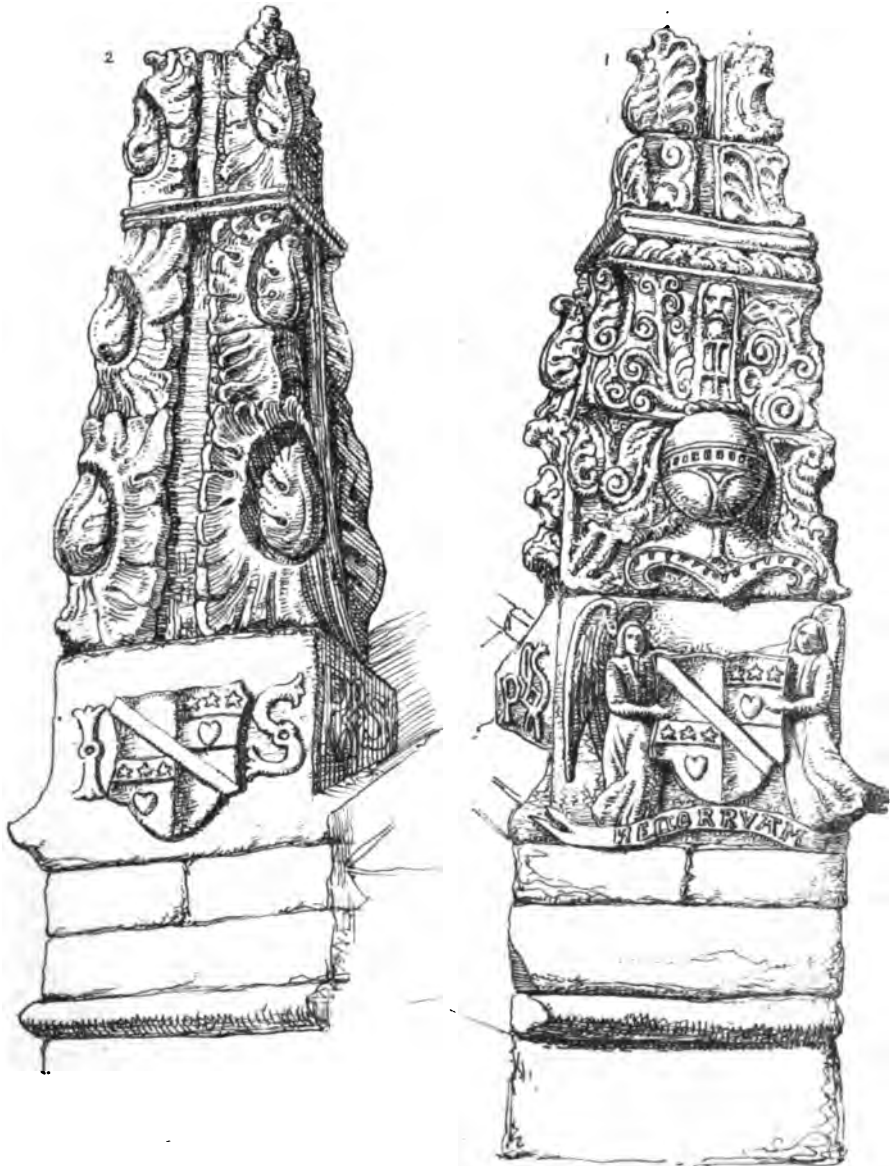
NOTICE OF ARMORIAL BEARINGS AND INSCRIPTIONS IN THE
CHURCH OF MID-CALDER. BY JOHN STUART, Esq., SECRETARY
S.A. Scot.

Having had occasion in the early part of last year to pay some attention to the armorial bearings in the church of Mid-Calder, I have availed myself of the opportunity of Mr Robertson's curious paper on the building of the church to throw together a few notices of them for the Society. These will be more intelligible, from the beautiful drawings belonging to Lord Torphichen which are now exhibited.

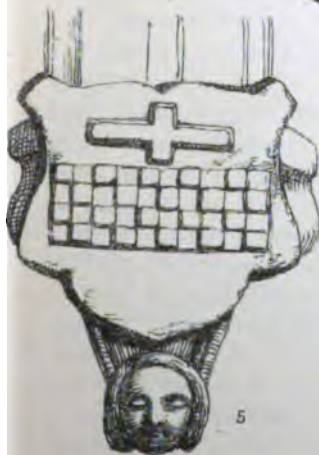
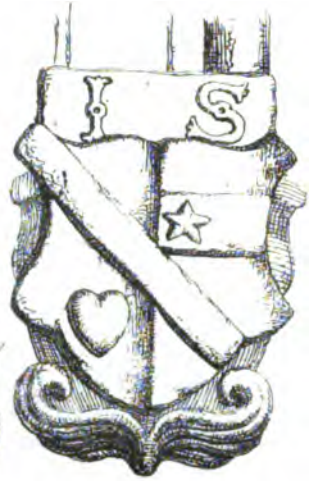
To understand their full import, however, it may be necessary to advert in the outset to an event in the early history of the family of Sandilands, full of interest and pregnant with important consequences.

That family, when the light of certain record first sheds its light upon it before the middle of the fourteenth century, is found settled in the little vale of Douglas, in immediate neighbourhood and close alliance with that mighty lineage of Douglas, of whom it has been written: "We do not know them in the fountain, but in the stream; not in the root, but in the stem; for we know not who was the first mean man that did raise himself above the vulgar." And we are led to believe that the house of Sandilands must have been growing in importance long before the first notice of it. Like the case of the house of Douglas, we find, in the first member of it who is known in record, not the weakness and obscurity of a recent settler, but the man of position and wealth; not the tiny fountain, but the powerful stream; for the first James of Sandilands known to us, while he got various grants of land from his Sovereign, received in marriage the hand of Alienora, the sister of William, first Earl of Douglas; and James, the son of this marriage, became son-in-law of Robert II. by marrying his daughter Joan.

The marriage of James de Sandilands with Alienora Douglas took place in 1348, and it resulted in the representation of the noble house of XIX.), is from a photograph, for which I am indebted to Mr Cosmo Innes. The pinnacles on the vestry (Plate XX.) are engraved from drawings by Mr W. Penny, of Midcalder, in the possession of Lord Torphichen.



PINNACLES ON THE VESTRY OF MIDCALDER PARISH CHURCH.



Douglas becoming vested in that of Sandilands. For William, first Earl of Douglas, brother of Alienora, was married to Margaret, daughter of Donald, Earl of Mar, and by this marriage he had one son, James, and one daughter, Isabel. James, second Earl of Douglas, fell at the fight of Otterbourn in 1388, without leaving lawful issue. Isabel, his sister, also died without issue.

The earldom of Douglas, on the death of Earl James, in virtue of a special entail, went to Archibald Douglas, an illegitimate son of the "Good Sir James;" but his sister Isabel succeeded to all the unentailed parts of the estate of Douglas.

On the death of Isabel without issue, the succession would have opened to James Sandilands, her cousin, as heir to all the family estates destined to heirs-general; but, for some consideration which does not appear, he was induced to convey to George Douglas, an illegitimate son of William, Earl of Douglas, by Margaret, Countess of Angus and Mar, his right of succession to the Douglas estates, by a charter confirmed by Robert III. in 1398, in which it is stated that he had renounced all right of succession competent to him, after the decease of Isabel, Countess of Mar, to the Douglas estates. This George Douglas, who, on his mother's resignation, got a reconveyance from the Crown of the earldom of Angus, would also have been Earl of Douglas if he had been legitimate.

The issue of William, first Earl of Douglas, having thus failed, James Sandilands, his sister's grandson, became the heir-general of the illustrious house of Douglas, and this august inheritance is now vested in Lord Torphichen, his descendant. Since that time the family of Sandilands have invariably borne the arms of the name of Douglas in memory of their descent, although they renounced the succession to the estates. In the same way (says Mr Riddell—"Remarks upon Scots Peerage Law," p. 163) as the house of Winton [bore] those of the earldom of Buchan as heirs-general of John Stewart, Earl of Buchan, son of Robert, Duke of Albany, whose earldom they did not inherit." Thus, to a charter dated 6th June 1466 (at Calder House), by which John Sandilands of Calder conveyed to his eldest son and heir, James Sandilands, knight, and Margaret his spouse, certain lands in the barony of Calder, the donor's seal is attached, containing the arms of Sandilands and Douglas quarterly, with a lady for supporter, and a camel's head for the crest.

It will have been seen from Mr Robertson's paper that the church of Mid-Calder was erected by Sir James Sandilands, sixth Baron of Calder, at the expense of his uncle, Peter Sandilands, the rector of the parish. This Sir James was married to Mariot Forrester, daughter of Archibald Forrester of Corstorphine. He became an early adherent of the Reformed opinions, and he is spoken of in the history of the times in connection with the leaders of the movement, although he is frequently confounded, as Laird of Calder, with his son John, on whom he had conferred the fee of his estates in 1526. In 1558, a few years before his death, the Reformers resolved to solicit the support of the Queen Regent to a "godly Reformation; and for that purpose (says Knox), after we had drawin our oraisoune and petitionis as followeth, we appointed from amongis us a man whose age and yearis deserved reverence, whose honestie and wirschip mycht have craved audience of ony magistrate on earth, and whose faithfull service to the authoritie at all tymes had been suche that in him culd fall no suspitioun of unlawfull disobedience. This oratour was that auncient and honorable father Schir James Sandilands of Calder, knight."¹

As the church has been left in an unfinished state, it is possible that the change in Sir James Sandilands' opinions, and the general change of the religion of the nation, may have had some effect in leading to this result. It may be mentioned, that in 1526 he, along with others, got a remission under the Privy Seal of James V., for the slaughter of James Somerville, and in the following year he had a royal letter, ratifying "the licence given to him afore to pass for the completing of his pilgrimage at Rome;" while it is worth noticing, as a curious coincidence, that John Erskine of Dun, another leader of the Reformers in Scotland, while a youth, also killed a man, Sir Thomas Froster, a priest, in the bell-tower of the church at Montrose, as appears from the deed of assythment among the papers at Dun, dated 5th February 1530; and that he also, in 1537, had a licence, with his son and friend, to pass to France, Italy, or other places beyond sea, for doing of their pilgrimages, and other lawful errands.²

¹ The Works of John Knox, edited by David Laing, vol. i. p. 301. Edinburgh 1846.

² Spalding Club Miscellany, vol. iv. pp. 27-30.

I may now proceed to give some account of the shields and inscriptions, and I do so principally from notes by John Riddell, Esq.¹

At the east end of the church is a low erection abutting on the apse, and now used as a burial vault for the Torphichen family. Its original purpose seems rather uncertain. It is surmounted by two decorated pinnacles, on one of which—a little to the north—is a legend "PETRUS ~~FRONT~~," evidently in allusion to Peter Sandilands, who contributed funds for the building; and below a shield "NE CORRYAM," Lest I fall. Above this last motto is a shield containing the family arms, Sandilands quartering Douglas, with two angels as supporters. On a side of the pinnacle is the word "Maria." The opposite pinnacle exhibits the family arms alone, without crest or supporter—viz., Sandilands quartering Douglas, with the initials J.S. and P.S. at the side, the former referring to Sir James Sandilands, and the latter to his uncle the Rector. (See Plate XX., figs. 1 and 2.)

At the west window, and inside the church, is a shield, with what seems to be a representation of the arms of Sandilands and Douglas, but in an unusual manner. Here, as in old delineations (says Mr Riddell), the Douglas heart is uncrowned, the addition of the crown being modern. The shield is surmounted by a panel, with the letters J.S. inscribed. (Plate XXI., fig. 1.)

Near the west window also is a fantastic corbel, supporting one of the shafts of the proposed groined roof. It is in the form of a cowed monk, bearing in his hands a scroll, with the words "PETRUS ~~FRONT~~," with the Douglas heart twice, and the Douglas star once, on his arms and breast. (Plate XXI., fig. 2.) Near this window also is another shield, with the simple arms of Douglas, which, from its prominence and repetition, seems almost to throw that of Sandilands into the shade.

Near the east window is a shield displaying the pure Douglas arms, obviously to commemorate the representation of that family. It has this peculiarity, that the three Douglas stars are placed upon a fesse instead of a chief, as latterly and at present. (Plate XXI., fig. 3.) Another shield here bears the Royal Arms of Scotland, the shield resting

¹ The illustrations, Plate XXI., were copied from Lord Torphichen's drawings, by his Lordship's kind permission.

upon a lion couchant, probably in memory of the family alliance with the daughter of Robert II.

A shield near the east window contains the bearing of a fesse cheque between three cocks, two and one, being the arms of Cockburn of Ormiston. The families were allied by marriage, Sir John Cockburn having been married to Alisone, a daughter of Sir James Sandilands. This lady appears to have inherited her father's zeal for the Reformed opinions. She was alive in 1584, when Vautrollier dedicated to her a treatise called "The Confession of Faith," by Henry Balnaves, the MS. of which had been discovered at Ormiston by Richard Bannatyne, Knox's secretary.¹ Having been originally prepared for the press by Knox in 1548, it has been added as an Appendix to the third volume of the Reformer's Works, 1854.

Above the centre window is a shield exhibiting the family arms—viz., Sandilands quartering Douglas, with the letters p. s. over the shield (Plate XXI., fig. 4); and here also is a shield bearing the fesse cheque of Lindsay, with a St George's cross in chief, being the arms of Sir Walter Lindsay, Lord of St John, Preceptor of Torphichen.

This valiant knight is believed to have been of the house of Byres, and was succeeded in the Preceptory of Torphichen by Sir James Sandilands, a younger son of that Sir James who undertook the building of the church. The appearance of his arms in the church may indicate that he contributed to the erection of the building, but there may have been some family connection. His successor was his executor, and sues in that capacity in 1561.

A shield in the family gallery exhibits the bearing of the family—viz., Sandilands quartering Douglas. It rests on the head of a grotesque human figure, who puts up his hands to his head as if to help to bear the weight of the groining above.

On the north side of the church is a carved wooden screen, probably the back of a bench. The family arms are here represented, composed of Douglas and Sandilands, but Douglas has the preference, being placed in the principal part of the shield. Beside the shield are the initials J. S., which refer to James, second Lord Torphichen. I cannot distinguish the letters below, which probably are the initials of his wife's name. He

¹ Knox's Works, vol. i. p. 237, and note.

was first married to Elizabeth, daughter of James Heriott of Trabroun, and secondly to Mary, daughter of Gilbert, eighth Lord Somerville. In a pannel adjoining the shield is the date 1595, and below the letters R A W, which I do not understand. The screen is surmounted by the legend, *THE LORD IS MY SHEPHERD. I SHALL NOT WANT. PSAL. XXIII. LEVE IN CHRIST.*

Before concluding, I may just advert to the peculiar nature of the title vested in Lord Torphichen, as the only instance of an heritable dignity known in our peerage.

Sir James Sandilands, Lord of St John, having in 1563 resigned into the Queen's hands all the lands and baronies belonging to his preceptory, got a re-grant of the same to him, his heirs, and assignees, with all the privileges enjoyed by him and his predecessors as Preceptors of Torphichen. One of these was his title of Lord of Parliament, and ever since 1563 Sir James and his successors have been peers of the realm. In 1633 Lord Torphichen offered to surrender the superiorities of the lordship that were "in his handis undisponit, except that mean portion thair of lyand within the baronie of Torphichen, quhairin *does subsist* the title and dignitie of Lord of Parliament;" and this part was confirmed to him, and it was declared that "the title and dignitie annexit thereto sall remane with him and his successors according to the tenor of his auld richtis and infetments;" the last being the charter or re-grant of 1563.¹

III.

PROPOSALS FOR CLEANING AND LIGHTING THE CITY OF EDINBURGH (WITH ORIGINAL SIGNATURES OF A NUMBER OF THE PRINCIPAL INHABITANTS), IN THE YEAR 1735. WITH EXPLANATORY REMARKS: BY DAVID LAING, Esq., F.S.A. Scot.

The manuscript volume presented by our associate Dr David H. Robertson, the illustrator of "The Antiquities of Leith," was put into my hands to lay before the Society, with such remarks or explanations as might seem to be requisite. It contains Proposals for cleaning our metropolis, drawn up in the year 1735. I half regret having undertaken to do so, as

¹ Riddell's Peerage and Consist. Law, vol. i. pp. 87-92.

the subject, it must be confessed, is somewhat unsavoury. Yet it is a subject which seems to have been carefully avoided by all the historians of Edinburgh, as well as by the authors of our local traditions, reminiscences, and other works, probably thinking it tended to the discredit of our "gude toun." I have no intention, indeed, to treat the subject in full detail, or, as the donor of the manuscript, in his jocular manner, might say, its foul details, by raking up all the filth that appears on the pages of our public records, or in the satirical remarks of travellers in their descriptions, but will confine myself to a few general notices or remarks, as the subject is not unimportant, having reference to the sanitary state of a large town. The subject is indeed not new: an anonymous author, nearly a century ago, in 1761, published "The Cloaciniad, a Poem;" and in the exordium he says,

The dangers which the wretched mortal meets,
Who dares at ten to tread Edina's streets,
(and so on)—I strive to sing.

So early as the reign of James the Fourth, Dunbar the Scottish poet addressed a remonstrance to the merchants of Edinburgh on the filthiness of the streets, tending so much to the hurt and slander of their good name. In particular, he makes mention of the "Stinking Style," a covered passage leading from the north side of St Giles's Church to the opposite side of the High Street, known as the Luckenbooths. It existed and retained its name for at least three centuries, in the very heart of the city, and was a noted place for filth, assaults, and robberies. So early as July 1505, the Magistrates and Council made an arrangement with the Bellman for cleansing the streets, he engaging to "haif a horse with a close cairt and twa servandis daylie, quhen neid is, for purging and clenging of the Hie Street, betwix the Castell and Saint Mary Wynd."¹ On the 10th of July 1530, the Provost, Bailies, and Council granted to the Provost of St Giles a small piece of waste land adjoining the lower churchyard of St Giles, the reason assigned being, "because it was before ane midding *and common sege (seat) till all persons.*" Had the Council thought of converting it into a place of accommodation for the inhabitants, it might have saved many subsequent regulations, with the

¹ Extracts from Council Records (MS. Advocates' Library), fol. 181, 182.

necessity of appointing persons to keep the entrance to the church itself, as well as the churchyard, free from filth. A century later, on the 26th of February 1629, the Lords of Privy Council issued a warrant for building up the east style of Holyroodhouse kirkyard, because, as the minutes express it, "the people repairing to the burgh of Edinburgh from Musselburgh, Fisherrow, and other parts in East Lothian, hes maid thair ordinaire passage throu the kirkyaird of Halyruidhouse, whilk they defyle with filth and otherways, especiallie at the verie syde of the kirk, and direct under the windowes of his Majestie's galrie of Halyruidhouse, whilk (it was remarked) *will be verie unseemlie* to be sene to strangers the time of his Majestie's heere being;" Charles the First intending at this time to have visited Scotland for his coronation, but this purpose was deferred till the year 1633. It was usual on all public occasions, such as the triumphal entry of James the Sixth in 1579—his reception with his Queen, Anna of Denmark, in 1590—his revisiting his native kingdom in 1617—for the magistrates to bestir themselves, by proclamations, with threats of fines, imprisonment, and other penalties, to have the high streets and common vennels of Edinburgh cleansed by removing the cruives for swine, middings (or dunghills), and fulzie collected. Still more precise directions on the subject were issued by the Provost, Bailies, &c., convened in Council, on the 5th of April 1633, upon their "finding the Hie streets and public vennels of this burgh to abound with all kynd of filth, to the reprotche of the toun when strangers doe repair to the same." The services of scavengers were often aided by heavy rains, as on the 18th of May 1593, "ane sudden shower of raine and haill the said day (says Birrell in his Diary), being Monday, the chapmanis standis and stuillis came sweming doune the street of Edinburgh like as they had been sailing doune the watter" (p. 30). But these drenching showers, while sweeping down the steep closes all sorts of impurities, only deposited the filth outside of the town, in the North Loch on the one side, or formed the River Tumble on the other.

The first direct measure for effectually cleansing the streets was the Act of Parliament, James VII. 1st Parl. 8th June 1686 (vol. viii. p. 595), entitled, "Act for Cleansing the Streets of Edinburgh," occasioned by "the many complaints of the nastiness of the streets, wynds, closes, and other places of the city of Edinburgh, which is the Capital City of the Nation,

where the chief Judicatories reside, and to which His Majesty's lieges must necessarily resort and attend." By this Act the Magistrates were ordained "to prescribe some effectual mode for preserving the cleanliness of said town of Edinburgh, Canongate, and suburbs thereof," under the pain of 1000 merks yearly; and it was further ordained, that the Lords of Council and Session shall receive "all rationally proposals for purging and cleansing the said town," &c. The Lords of Council and Session (acting as Police Commissioners) having met several times on the subject with the Provost and Magistrates, by an Act of Sederunt, January 25, 1687, their Lordships, conform to the power granted them by the said Act of Parliament, imposed a stent of five hundred pounds sterling yearly, for the space of three years, upon all the inhabitants, burgesses, and others within the town, Canongate, and suburbs thereof, the members of the College having freely offered to bear their proportion of this assessment. In the manuscript Proposals of 1735, after referring to these Acts, it is stated, that the money was paid "for removing the said dung, which was then *lying on the streets* of the city and suburbs *like mountains*, and roads were cut through them to the closess or shops before whom [which] those great heaps or middens lay; and this care and pains of the magistrates had its designed effect, in so far that the streets have never been in that state and condition since." Is it to be wondered, under such circumstances, considering the confined state of our towns and villages, that pestilence should have so frequently prevailed in Edinburgh, Leith, and other places? It was not, indeed, the fault of the magistrates that the common practice "of throwing over every kind of filth, ashes, and fowl water, at shots, windows, or doors in the High Street, or in closes, wynds, or passages of the city," was not stopped; but all their regulations and fines were disregarded, and many proclamations and edicts were issued and renewed from time to time, with threats of fines, imprisonment, standing in the pillory, whipping by the hand of the hangman, and banishing the city, with apparently no effect. But the scavengers at an early hour were at work, and rendered our metropolis much less offensive in day-time than many other European cities even within one's own recollection. In the manuscript Proposals of 1735, above mentioned, it is expressly asserted, "Also there is a very evil practice to be observed, that some mistresses, and those not

of the lowest order, do agree and paction with their servants for lower wages on this very account; that they tell them they shall be allowed [permitted] to cast all their nastiness over the windows, show them how to do it, and encourage them therein." The title of the manuscript now laid before the Society sufficiently explains the nature of the Proposals without entering upon further details, viz. :—

"EDINBURGH CLEAN'D and the Country Improven, or PROPOSALS for Putting an Effectuall Stop to that Pernitious Practice of throwing over the Windows all sorts of filth, foul water, ashes, &c. And for keeping the Streets, Winds, Closses, &c., of the City neat and clean By a voluntary subscription of the Possessors and Proprietors therein for paying amongst them the Charges of Carying doun Stairs all those things that uses to be thrown over the Windows, By two Men Scaffingers serving as many Houses as amounts to 800£ of yearly valued Rent per the City Stent-Books. The Tennants paying the men's wages (w^h is half a Scots merk a day each) at the proportion of sixpence a pound of y^r Valued Rent in the year. So that a 10£ Rent pays 5 shillings and a 15£ Rent 7 sh^s. 6 pence pr An^m. And the Landlords pays at the Beginning for the vessels and utensils necessary for the work, which vessels are to belong to and Remain in the House in all time Coming whoever may be the Tennant.

Printed by (blank) 1735."

It was evidently intended for publication, and for this purpose it appears to have been carefully revised and corrected, with numerous additions by different hands. Subjoined are the two following testimonials. The first is by Mr Adam, the celebrated architect :—

"I have read over the whole of this scheme, and very much approve of it."

(Signed)



The next is that of the distinguished Professor Colin Maclaurin :—

"I have read over the Proposals, and wish success to the scheme

which may be improved afterwards from experience. I subscribe for my own house in Smith's Land, Niddry's Wynd, fourth story, while my family is in town, providing the neighbours in the land agree to the same."

"Edr. Decr. 27. 1737." (Signed) *Colin Mac Laurin*

The author of the Proposals is not named. There is however no doubt he was ROBERT MEIN, who signs an agreement on a blank page at the end, dated August 15, 1751, by which Mr James Honeyman, ship-master in Newcastle, engaged to take "all the brockin glass I can furnish him with at 26s. per ton, delivered in Edinburgh."

(Signed) *Robert Mein*

When the Royal Exchange and the adjoining buildings in Edinburgh were in contemplation, Sir Gilbert Elliot of Minto, in 1752, published "Proposals for carrying on certain Public Works," which drew forth from Sir David Dalrymple, afterwards Lord Hailes, a humorous reply, suggesting the necessity of "Carrying on a certain Public Work in the city of Edinburgh." It is to be remembered that Edinburgh, at this time, was confined within the city walls; the flats in the closes and principal streets were occupied by separate families, including persons of rank. The town, of course, was not then lighted with gas, and the lamps, if I mistake not, were usually extinguished by nine o'clock. "Hark," says the author of the "Clociniad,"

" the clock strikes ten.
Now from a thousand windows cat'racts flow,
Which make a deluge in the streets below."

Ferguson also, in his poem "Auld Reekie," describes the disasters happening to persons in a state of drunkenness, returning from their clubs and other convivial meetings, tumbling into the gutters; and he also refers to the hour—

" while noisy ten-hours' dram
Gars a' your trades gae dandering hame."

He elsewhere speaks of the lanterns usually carried,

“To guide them through the dangers of the night.”

It would, in fact, seem as if a tacit agreement existed, that so soon as St Giles' clock struck ten, the windows were simultaneously opened for a general discharge (which, in 1745, must have rather alarmed Prince Charles' followers, when they had possession of the town), and the streets and closes resounded with one universal cry, *Gardyloo!* Dr Jamieson, in his Dictionary, gives the word as *Jordeloo*: I doubt if any such word was ever used; but in his Supplement the learned Doctor properly assigns it to the original French phrase, *Gare de l'eau*—Beware the water—and quotes Smollett's immortal “Humphrey Clinker” for the usual word, *Gardyloo*. Before dismissing the subject, I may also quote part of the same passage, in which Mrs Winifred Jenkins, announcing their arrival “at Haddingborough, among the Scots,” says, with great indignation, “They should not go for to impose upon foreigners; for the bills in their houses say, they have different easements to let; and, behold, there is nurro yeaks in the whole kingdom, nor anything for pore servants but a barrel with a pair of tongs thrown across; and all the chairs in the family are emptied into this here barrel once a day, and at ten o'clock at night the whole cargo is flung out at a back window, that looks into some street or lane, and the maid calls *gardy loo* to the passengers, which signifies, ‘Lord, have mercy upon you!’ and this is done every night in every house in Haddingborough; so you may guess, Mary Jones, what a sweet savour comes from such a number of perfuming pans. But they say it is wholesome, and truly I believe it is; for being in the vapours, and thinking of Isabel and Mr Clinker, I was going into a fit of asteriks, when this siff, saving your presence, took me by the nose so powerfully, that I sneezed three times, and found myself wonderfully refreshed; and this, to be sure, is the raisin why there are no fits in Haddingborough.”

In contrast, however, to this episode, I may quote the words of an English visitor of the same time, Captain Topham, who, in his “Letters from Edinburgh, written in the years 1774 and 1775,”¹ says of Edinburgh:—“This town has long been reproached with many uncleanly

¹ Lond. 1776, 8vo, p. 14.

customs. A gentleman, who lately published his travels through Spain, says, 'that Madrid, some years ago, might have vied with Edinburgh in filthiness.'¹ It may probably be some pleasure to this author, and to those who read him, to learn that his remarks are now very erroneous. But if a stranger may be allowed to complain, it would be, that in these wynds, which are very numerous, the dirt is sometimes suffered to remain two or three days without removal, and becomes offensive to more senses than one. The magistrates, by imposing fines and other punishments, have long put a stop to the throwing anything from the windows into the open street; but as these allies [alleys] are unlighted, narrow, and removed from public view, they still continue these practices with impunity. Many an elegant suit of clothes has been spoiled; many a powdered, well-dressed macaroni sent home for the evening; and, to conclude this period in Dr Johnson's own simple words, 'many a full-flowing periwig moistened into flaccidity.'"²

A still higher authority may be quoted. "Hitherto," says Sir Walter Scott, in reference to the extension of the city, "family resided above family, each habitation occupying one storey of the tall mansion, or land. The whole was accessible by one stair, which, common to all the inhabitants, was rarely cleaned and imperfectly lighted; the windows were the only means of ridding nuisances, and the tardy cry of *Gardez l'eau* was sometimes, like the shriek of the water-kelpie, rather the elegy than the warning of the overwhelmed passenger."³

The Old Citizen deserves to be remembered for his endeavours to put an end to such a custom. The magistrates, also, for prosecuting "so good a work," commenced to set several tacks of the muck and fulzie of the city to the respective tacksmen, who were bound to carry the same away timeously before six of the clock "in the morning." Even at the present day, with all the advantage of improved sewerage, much remains to be effected for the improvement of our city. But perhaps the most interesting portion of the MS. Proposals of 1735 consists in the names of the tenants, residents, and proprietors of houses, who agreed "to performe the terms of the foregoing Proposal; mentioning their residences and the rents of their houses." In this respect, it might be very serviceable to

¹ This refers to a passage in Twisse's Travels, p. 140.

² Vide Johnson's Idler.

³ Provincial Antiquities.

Mr Chambers should he amuse himself in any vacant hours by revising and enlarging his "Traditions of Edinburgh," and his "Reekiana." The first approver is a lady, "Jean Gartshore, for my house in Morocks Close, which is 15 pounds St. rent." The number of subscribers is very considerable. Others sign the Proposal without giving their assent to all the details of the scheme, and agree to pay half-a-crown a quarter. Some of the lower classes limited their engagement to a halfpenny weekly; but the greater number agree to pay a penny, others three halfpence a week, while a few allowed twopence. The Countess of Haddington, "for the lodgings she possessed in Bank Close, Lawnmarket, valued rent L.20," was to pay twopence-halfpenny per week, which is tenpence per month. But even this apparently liberal offer was only one halfpenny per month for each pound sterling, which other tenants had consented to pay. Some of the subscribers agreed conditionally, if their neighbours should consent; but one lady, in particular, said most resolutely, "Mrs Black refuses to agree, and acknowledges she throws over: as also the house above refuses, and confesses their throwing over at Night."

In the year 1760, ROBERT MEN reissued his Proposals, in the form of a printed tract, under the same title, "The City Cleaned and Improven. By following out this proposed method, for paying only one penny per week for an £8 rent, &c. Edinburgh: 1760," small 8vo, pp. 16. The original MS., with very rude drawings (partly copied as a woodcut border for the title-page of this tract), was sold at George Paton's sale, in 1809, but has been lost. This worthy old citizen exerted himself for the improvement of his native city by another tract, entitled, "The Edinburgh Paradise Regain'd, or the City set at Liberty, to Propagate and Improve her Trade and Commerce, &c. By a Merchant-Citizen, long acquainted with the City's Accompt of Profit and Loss, both before and since the Incorporate Union. 1764." Small 8vo, pp. 29, and Plan. With this object he urges the necessity of extending the city, removing the ports and walls, which obstruct commerce, opening up an easy access to the higher grounds, and forming a navigable canal between Edinburgh and Leith. In a previous tract, called "The Cross Removed, Prelacy and Patronage Disproved," &c., Edinburgh, 1756, 12mo, dedicated to the Lord Provost and Magistrates of Edinburgh, the author states "that he was great-grandson to the worthy Barbara Hamilton, spouse to John

Mein, merchant and postmaster in Edinburgh, who, in the year 1637, spoke openly in the church at Edinburgh against Archbishop Laud's new Service Book, at its first reading there, which stopped their proceedings, and dismissed their meeting; so that it never obtained in our Church to this day."

Robert Mein died at Edinburgh, on the 25th July 1776, aged 93. In the obituary notice in the "Weekly Magazine," vol. xxxix. pp. 192, 224, and repeated in the "Scots Magazine," vol. xxxviii. p. 395, his great-grandmother, BARBARA HAMILTON, it is said, was descended from the family of Barduie, but was better known in our history by the name of JENNY GEDDES, though called so erroneously. She is famous on account of the method she took to express her indignation at the introduction of the Church of England Service into Scotland, by Bishop Laud, in the [year] 1637; for she not only spoke openly against it in the church on the Sunday when it was first attempted to be read, *but boldly threw her stool at the Dean.*" These notices may perhaps explain the apparent anomaly of the statement that Jenny Geddes, upon the restoration of Charles the Second, burned her stool in the bonfires at the Cross; and it may therefore be suggested, whether the venerable relic in our museum, so called, may not have actually been Barbara Hamilton's, to avoid encountering which it was fortunate the Very Reverend the Dean had practised *jouking*, or bowing down his head, as this, says a contemporary authority, "proved his safeguard."

IV.

DESCRIPTION OF A CAIRN IN THE ISLAND OF BUTE. BY JOHN MACKINLAY, Esq., F.S.A. Scot.

This cairn, called "Cairn-baan,"—i. e. the White Cairn—is situated in the east end of the south wood of Lenihuline—the Field of Hollies—in the north end of Bute. It consists of a mound of stones 200 feet in length, lying east and west, and from 15 to 24 feet in breadth. Near its east end there is a transverse piece, like the transom of a cross, 47 feet in length. When the wood was enclosed, many years ago, the por-

tion of the stem of the cross (about 25 feet in length) above the transom, which projected beyond the line of fence of the wood, was removed, and its materials were used in the construction of the fence; but the form and extent of the part removed was (and I believe still is) perfectly distinct, its outline being defined by a line of small debris. At the west end of the stem of the cross there is a cell, 4 feet 6 inches long by 2 feet 3 inches wide, and 3 feet deep, the top, sides, and ends of which are formed of flags of schistus. The country people believed that there was a series of such cells all along the body of the cross; and in order to ascertain this point, I took a labourer with me in summer 1833, and opened up the top of the mound all along, at short intervals, and found that the whole of the mound was composed of shapeless lumps of wacken, schistus, and quartz, about the size of a man's head, and apparently brought from the channel of the burn, at the bottom of the bank on which it is placed; and I could find no trace of any cells, or any flags capable of making them, except one or two near the intersection of the cross, where it is said that a cell or cells were found at the time the east end was removed.

It may be inferred, from its being made in the form of a cross, that it was constructed after the introduction of Christianity, as a penance for some grievous offence; and that the cell at the west end, which the top flag only partially covered, leaving an opening wide enough to let a man creep in, was a place of penance, into which the offender might crouch while reciting his penitential prayers. At least this cairn does not seem capable of being used for any other purpose.

The popular belief above alluded to seems to have arisen from cairns, somewhat similar in general appearance, in the opposite parish of Kilfinan, in Argyleshire—in the original statistical account of which parish, by the Rev. Mr M'Farlane, the cairns are thus described:—"Borra, or Borrath, is also a pile of stones, but differs from a cairn in many respects—viz., in external figure, being always oblong—in internal construction—and in its size and design. There are vestiges of two of them in this parish, which, although they are mostly now dilapidated for building of houses and walls, yet so much remain of each as to show distinctly what they once were. The one of them, which is the largest, is about $1\frac{1}{4}$ mile north from the parish church, a little above the great line of road, on

the top of an eminence near a moss. This immense pile of stones was, till last summer [1794], near forty yards long, of considerable breadth, and of amazing depth. At the bottom, from the one end to the other, there were a number of small apartments or cells, end to end, each made up of five or seven large flags. Each cell was 6 feet long, 4 broad; and such of them as remained to be seen in our time, about 5 feet high. One large flag made up each side; and another, which was generally of a curved figure to throw off the water, answered it for a roof. The end sometimes was made up of two, and an open between them wide enough for a man to squeeze himself through. Sometimes there was only one flag in the end, and only half as high as the side flags, so that the entry was over it; and in these there were only five flags. They were generally built on an eminence, where the fall of the water was from thence on either side; and when that was not the case, the cells were at some distance from the bottom of the pile or Borradh. The cells were not always in a straight line from end to end, but they were always so regular as that the same communication pervaded the whole." (*Statistical Account*, vol. xiv., p. 257.) The other Borradh is stated to be about three miles south from the church, and is described to have been much smaller in dimensions, and in a more dilapidated condition, although in other respects the same. Some fanciful and improbable uses were assigned to them, which are unnecessary to be here repeated. They were probably keeping-places for grain, &c.; and although of an oblong form, do not appear to have been in the form of a cross, like Cairn-haan.

MONDAY, 10th January 1859.

Professor J. Y. SIMPSON, V.P., in the Chair.

His Grace the DUKE OF HAMILTON AND BRANDON, being a Peer of the Realm, was, in accordance with the LAWS of the Society, admitted a Fellow without the usual ballot.

The following gentlemen were balloted for, and elected Fellows of the Society:—

Lieut.-Col. JAMES A. ROBERTSON.
WILLIAM DRUMMOND, Esq., Rockdale Lodge, Stirling.
JOSEPH NOEL PATON, Esq., R.S.A.

At the same time,

Dr J. M. LAPPENBERG, of Hamburg, and
G. R. KLEMMING, Esq., of the Royal Library of Stockholm,

were elected Corresponding Members.

The donations included the following:—

Four circular Discs, each about 3 inches in diameter, of very thin gold plate, almost like gold leaf, with various concentric and radiating markings, stamped, indented, or punched on them in relief; and a collection of Amber Beads of various shapes, found in a cist, in a Barrow, at Huntiscarth, Orkney. (See the accompanying careful drawing, Plate XXII., which shows their character better than any description; and Communication, p. 194). By JAMES FARRER, Esq., F.S.A. Scot. These gold discs somewhat resemble those figured by T. Crofton Croker, Esq., in vol. iii. of the "Collectanea Antiqua," and published separately "On the Discoveries of Gold Ornaments found in Ireland:" London, 1854. Those figured by Mr Croker display apparently a large cross, which fills up the centre of the field. In the gold plates now described and figured, there is no marking that could be supposed to represent any emblem of this kind.

Portions of Human Crania and other bones, found in cists at Lundin Mill, near Largo, Fifeshire. By Mrs DUNDAS DURHAM of Largo. Additional stone cists have been discovered since last meeting, in working the quarry near Lundin Mill. These generally are formed of rude sandstone slabs, and measure some 6 feet 5 inches in length by 1 foot 3 inches in breadth inside. The cists are more or less filled with sand. The quarry is situated on the edge of the sandy links which border the seashore, just above high-water mark.

Tabular View of the Genealogies of the Families of Hay, in Scotland, from 1170 to 1840. By DAVID LAING, Esq., F.S.A. Scot.

The Origin and Meaning of the early Interlaced Ornamentation found

on the Sculptured Stones of Scotland, Ireland, and the Isle of Man (pp. 24), 8vo, Manchester, 1858. By GILBERT J. FRENCH, Esq. of Bolton, the Author.

A Penni Worth of Witte, Florice and Blancheflour, and other Pieces of Ancient English Poetry, selected from the Auchinleck Manuscript. (Edited by David Laing.) 4to, Edinburgh, 1857. Also,

Memoirs of the Insurrection in Scotland in 1715, by John, Master of Sinclair. From the original Manuscript in the possession of the Earl of Roselyn, with Notes by Sir Walter Scott, Bart. (Edited by James Mac-knight and David Laing). 4to, Edinburgh, 1858. By the EDITORS, in name of the COUNCIL OF THE ABBOTSFORD CLUB.

The following communications were read:—

I.

NOTICE OF ST GOVANE'S HERMITAGE, NEAR PEMBROKE, SOUTH WALES. By COSMO INNES, Esq., F.S.A. Scot.

In the course of a week spent recently in Pembrokeshire, beyond Milford Haven, I enjoyed one day a pleasant walk along the sea cliffs which run out into Stackpole Head. It is a fine bold coast of limestone rocks, broken here and there into little bays, or what we in Scotland should call *coves*. One of these, a mere indenture in the lofty cliff strewed with huge blocks of its debris, is so steep and rugged that we should have had much difficulty in descending from the downs, but for the assistance of a long flight of steps, which ends half way down in a little chapel of rude masonry, and evidently ancient, though patched and altered so frequently, and possessing so few architectural features, that I cannot venture to fix its era. It is known as St Govan's Chapel. A few yards farther down the ravine, is a well still covered with a roof of rude architecture, and which the natives still hold in great respect, and visit for the cure of various diseases. There is also a sonorous stone known as the Saint's Bell.

But the curious part of St Govan's abode is his bed, or rather his coffin, for it is a vertical interstice between two immense slabs of rock, into which a body of common size can be forced with some difficulty, the

prisoner still remaining upright. The rock is polished by the number of visitors fitting themselves into the Saint's bed of penance, and the natives make you feel in the inner surface the indentures caused by the ribs of the Saint! I should wish to call attention to this and similar places used of old for purposes of penance by hermits, partly, no doubt, for their spiritual benefit, and partly perhaps to create an interest in the neighbouring population by a rather ostentatious asceticism. But the examples are chiefly to be drawn from Ireland, and I am not at present able to collect them. I am not without hope, however, that Mr Joseph Robertson may be able to cite some of the cases which are found within the territories of our own Celtic Church. What I wish to point out at present is a circumstance of another kind—a curious mixing up of mythical or romance personages with holy hermits of early Christianity.

I do not think there can be any doubt that the popular name is here the correct one. The little chapel—the bed of rock for penance—the Saint's well—the well, sanctified perhaps by being used for baptism in early times, still sacred in the estimation of the people, and turned a little to superstitious uses—all these agree with numerous examples in our country and in Ireland, and point to the place as the dwelling of an early solitary or hermit, or a primitive missionary, winning the admiration of the rude natives by self-inflicted rigours, instilling the first lessons of Christian faith, and securing his converts by the sacrament of baptism. Of such a personage of prehistoric antiquity we cannot expect to know much. His name affixed to the scene of his labours, and such enduring monuments as the well and his penance-bed, are the only memorials to be looked for, of one who may have done the work of conversion extensively. But here the name—attached not only to the little chapel, but to the marked headland of the Pembroke coast which it adjoins—bears a resemblance to that of a famous personage in romantic history, who has oddly enough robbed the humble Saint of his identity.

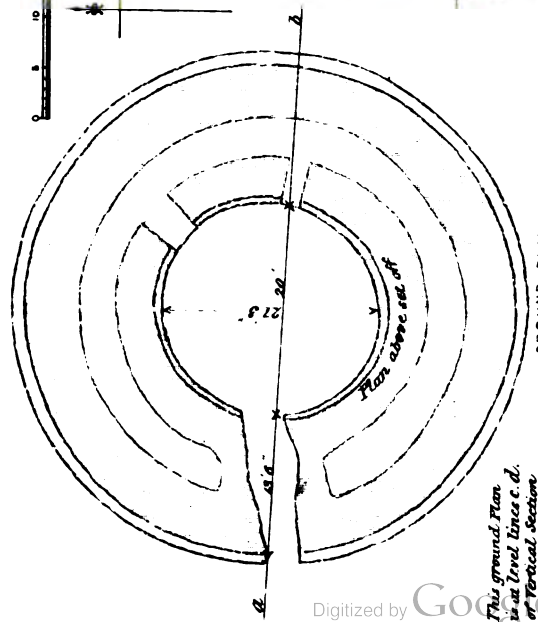
Sir Gawayne, the most famous of the knights of the Round Table slain by Sir Launcelot, was buried at Kamalot, say one set of romances, and the Laureate after them; or at Dover, as Caxton and Leland affirm; or at "Wybre in Wales," if we believe Langtoft; or, finally, in his native country of Scotland, according to the book of the "Brut—," for I need

not tell you that, according to the best authorities, the good knight Sir Gawayne was a Scotsman—one of the princes of Galloway. But, in short, history not being precise upon the points, as it befell the heroes and poets of old, many countries contended for the honour of his birth and his burial; and the occurrence of a name so similar as that of St Govan, attached to a remarkable site, was, I presume, sufficient warrant to put forward such a claim. In this instance the assertion that Sir Gawayne is buried at St Govan's chapel is not modern. William of Malmesbury¹ tells us that, in the reign of William the Conqueror, the sepulchre of Gawayne was discovered on the seashore of a province of Wales named Ross (no doubt the coast of Pembrokeshire), 14 feet in length, where it is reported the previously wounded knight was shipwrecked, and then slain by the natives. Leland rejects the story, but preserves the fact that the remains of a *castle*, called by Gawayne's name, were still extant in his time near the shore; and Sir Frederick Madden,² who adopts Malmesbury's story of the place, asserts that the traditionary voice of the neighbourhood assigns St Govan's Head as the burial-place of Arthur's nephew, while he admits that the local historian (Fenton)³ knows nothing of the legend. *Pace tanti viri*—I have learned to distrust "the voice of the neighbourhood" when speaking of things better known than Arthur's nephew. But in this case, on the spot I could find no trace of such tradition, except, to be sure, in the library of the owner of the land, who was quite at home in it, and turned up as his authority a fine tall copy of William of Malmesbury. It has occurred to all of us, in hunting up a popular tradition to run it to ground at last in "the printed book."

¹ Script. post Bedam, lib. ii. p. 64. Lond. 1596, fol.

² Introduction to the volume from which all these quotations are taken: "Sir Gawayne, a Collection of Romance Poems, by Scottish and English Authors," &c., edited by Sir F. Madden for the Bannatyne Club. 1839. 4to.

³ Fenton's Pembrokeshire, p. 414.



This ground Plan is at level lines c. d. of Vertical Section
H Dryden del.

BURGH OF MOUSA, SHETLAND.

Engraved from the Original of Sir John Laing of Scotland

II.

REMARKS ON THE ANCIENT STRUCTURES CALLED PICTS' HOUSES AND BURGHS, WITH ESPECIAL REFERENCE TO THE BURGH OF MOUSA IN SHETLAND. By JOHN STUART, Esq., F.S.A. Scot.

Among those fragments of the handiwork of the early inhabitants of Scotland, which have come down to us, there are perhaps none more calculated to throw light on their social state than the various habitations erected by them, which are to be found in most parts of the kingdom; while it must be added that no class of our antiquities are disappearing so rapidly. There would be less cause to regret the removal of these ancient structures if we had previously obtained any authentic plans, with measurements of them, such as would enable us to compare the curious variety of construction which on a limited scale took place. We are not, indeed, without many useful descriptions and plans of the buildings in question, preserved by Pennant and other writers, but they were made when the strict accuracy which is now required, and which is indeed indispensable for arriving at satisfactory comparisons, was not much regarded.

Perhaps the first attempt made by our rude forefathers to obtain shelter was to burrow under ground. Of the subterraneous houses which they constructed there have been discovered a very great number in all parts of the kingdom, although in the north they seem to have been most abundant. They have been frequently described in our Transactions, and generally consisted of one small apartment, with, in some cases, one or two smaller ones branching off from the main one. They were formed of walls of stones, converging as they ascended until they were narrow enough to receive the long flagstones by which they were covered.

After a time the chambers were constructed on the surface of the ground, and the protection and shelter of the former arrangement were gained by surrounding the structures with mounds of earth or huge cairns of stones; as in that at Quanterness, near Kirkwall, described by Barry, in his History of Orkney, p. 98; at Wideford Hill, in the same neighbourhood, of which Mr Petrie furnished a minute account to Dr

Daniel Wilson, which will be found in his "Prehistoric Annals," p. 84; and at Kettleburn, in the county of Caithness, described by Mr Rhind in the *Archæological Journal*, vol. x. p. 212.

The apartments thus formed were generally towards the centre of the cairn or mound, and were reached by a narrow passage of varying length from the outside of the cairn. They were built on the same principle as the underground chambers,—namely, by the gradual convergence of the walls and overlapping of long slabs. The arrangements at Kettleburn included a well-built well, about 9 feet deep. It was roofed over so as to afford a basis for part of the wall which passed over it, and was reached by steps from one of the eight apartments which yet remained of this building, some parts having been removed for building-purposes.

It has at times been doubted whether these structures could have been designed for the abode of man in any stage of his progress, as the arrangements do not seem adapted to secure almost anything of what are now regarded as the mere necessities of existence. We rarely find any arrangement for giving light to the inmates of these gloomy mansions; nor should we expect that they used fires, as apertures which would permit the escape of smoke are very rarely found to form parts of their plan. At Quanterness and at Kettleburn some of the apartments seem to have reached a height of from 9 to 11 feet, but generally they were about half of that height. The passages by which the chambers are reached were about 2 feet square, and those leading from one chamber to another were of the same dimensions.

But the remains which have been found in many of these structures leave no room to doubt that they were at one time the abodes of man. At Kettleburn, heaps of ashes were observed in most of the chambers, and throughout the whole building there were plentifully strewed about bones, shells, and fish bones. Tusks of the boar and fragments of the horns of the deer also occurred. A pair of bronze tweezers, a bone comb, bits of querns, fragments of pottery, and many other articles, were likewise found, which, through the kindness of Mr Rhind, now form part of our Museum.

Four pieces of a human cranium were embedded in a heap of ashes in one of the chambers at Kettleburn, which heap likewise contained several

fragments of pottery and the bone comb already mentioned. At Quanterness, bones were also found in the apartments, very much consumed, but sufficiently entire to show that they comprised the bones of men, birds, and some domestic animals. In one of the apartments an entire human skeleton in a prone attitude was found. It is added by Barry,¹ that no chink or hole for the admission of air or light could be seen; that the chambers were so small that a person could hardly stand, and, in some cases, hardly sit upright; and he concludes that they could never have been the abode of human beings. But it may be doubted whether air, light, and roominess were the principal requisites in these early days, as it is certain that specimens of human habitations, nearly as deficient in all these requisites as the Picts' Houses, may yet be found. M'Culloch has described a house in North Rona, of which he says: "The very entrance seemed to have been contrived for a concealment or defence that surely could not be necessary, as no enemies were likely to be tempted to assault North Rona; but it was probably calculated to prevent the access of the winds, since it is also an Icelandic fashion. What there was of wall rose for a foot or two above the surrounding irregular surface, and the stacks of turf helped to ward off the violence of the gales. The flat roof was a solid mass of turf and straw, the latter hardly to be called thatch; and the smoke, as usual, issued out of an aperture near the side of the Troglodyte habitation. We could not perceive the entrance till it was pointed out. This was an irregular hole, about 4 feet high, surrounded by turf, and, on entering it with some precaution, we found a long tortuous passage, somewhat resembling the gallery of a mine, but without a door, which conducted us into the penetralia of this cavern."²

It may perhaps be allowed to conjecture that the burghs were a farther development of the resources of the early inhabitants. The chambers, which at first were underground, and then built on the surface, but covered over with earth or stones, were at last disposed in the walls of round towers in tiers above each other. And, first, I may remark, that it appears to me a very noteworthy circumstance, that while the north-east coast of Scotland has a class of monumental stones with sculptures

¹ Barry's Orkney Islands, p. 100.

² Highlands and Western Isles of Scotland, vol. iii. p. 319.

not as yet known in any other part of the world, so the more northerly part of that tract of country, and the islands on the north and west, should be distinguished by the frequent occurrence of the structures which have been called burghs, and which also seem almost peculiar to our country.

Many round forts of various kinds may be pointed out in different countries, but there are some characteristic features of the Scottish burghs which distinguish them from all others with which I am acquainted. They may be said to consist of two concentric walls, distant from each other about 6 feet at the base, converging to the top, where they unite. "Within the space between the walls"—says Dr Wilson, "Annals," p. 421—"a rude staircase, or rather inclined passage, communicates round the whole, and a series of chambers or tiers of interspaces, formed by means of long stones laid across from wall to wall, so as to form flooring and ceiling, are lighted by square apertures looking into the interior area. In this way, while the lower galleries are roomy and admit of free passage, the space narrows so rapidly that the upper ones are too straitened even to admit a child."

The only variety which occurs in these structures is, that in some cases there are separate chambers on what may be called the ground floor, and also a similar arrangement above, as at Dunalishaig and Achirnakigh, described by Cordiner.¹ At Burrowfirth in Sandness,² and at Snaburgh in Unst, there are separate chambers in the thickness of the wall on the ground floor, and above these the double walls with galleries begin, and are continued to the top. Near the manse of Houbie, in Fetlar Island, are two ruined burghs, and contiguous to one of them were the foundations of numerous small houses now in ruins.³ At Mousa, Mr Low observed similar foundations of houses about 14 feet long, and 6 or 8 broad. They were placed between the burgh and the extreme point of the rock⁴—in this arrangement resembling those circular foundations which are generally found in or near the hill forts in Wales, in Northumberland, and in our own county in the White Caterthun near Brechin—

¹ Antiquities and Scenery in Scotland, pp. 74, 118.

² Low's Tour in 1774, MS., pp. 106, 126, formerly in Dr Hibbert Ware's, now in Mr D. Laing's possession.

³ Hibbert, p. 388.

⁴ MS. Tour p. 161.

where the position of the burgh or fort afforded a much-needed protection to the humble dwellings beside them, and—as in later times, the village was always found to rise near to the strong keep of the feudal baron.

It has been suggested that the Grianan of Aileach, in the county of Donegal, “the palace of the northern Irish kings from the earliest age of historic tradition down to the commencement of the twelfth century,” has been a structure of the same character as the Scottish burghs; but an examination of the plan of this great work, given in the Ordnance Survey of Londonderry,¹ leads me to a different conclusion. Neither do I regard Staigue Fort, in Kerry, nor the great fortress of Dun Ængus, in Aran, in the county Galway, as of the same character as our Scottish burghs. The last has, however, some points of resemblance. “It originally consisted of four barriers of uncemented stones, the spaces between the barriers or walls varying between 640 and 28 feet, defended upon the exterior by a kind of *chevaux-de-frise* formed by large and jagged masses of limestone set in the clefts of the rock upon which the fort stands. The inner barrier, which in some parts is ten feet in thickness and twelve in height, and which in its thickness contains a chamber containing but two or three persons, is composed of three distinct walls of irregular masonry, lying close together, and apparently forming one mass.”²

As in the case of our sculptured stone monuments, so it was long the fashion to ascribe our burghs to the Scandinavians; but this theory, unlikely in itself, has been entirely repudiated by modern Danish antiquaries who have had the means of comparing these structures with those of Scandinavia, and of whom one, not the least competent (Mr J. J. A. Worsaae), declares that “they have no resemblance whatever to the old fortresses in the Scandinavian north, and are to be regarded as of Pictish or Celtic origin.”³

It has been already remarked, that the burghs are confined to the more northerly parts of Scotland and the adjacent islands. Our infor-

¹ Ordnance Survey, Ireland, county of Londonderry, p. 221.

² Wakeman's Handbook of Irish Antiquities, p. 46.

³ The Danes and Northmen, p. 283.

mation, however, is not sufficiently accurate to pronounce conclusively on this point; for the accounts which occur of ruined forts of a circular shape in other parts of the country, are too vague to admit of any comparison being instituted. Thus, we are told, that in the parish of Fortingall, in Perthshire, there were circular forts, of which the ruins of fourteen or fifteen are still distinctly traceable. The diameter of the circles within walls (which are generally eight feet thick) is sometimes sixty feet. That they were real habitations there can be little doubt; for it is quite evident that in some of them there were several halls or apartments, extending from the wall, which served as a common gable, towards the centre.¹

But if we should believe that the burghs are not to be found except in the localities to which they are generally supposed to be confined, there must have been something peculiar in the circumstances of the inhabitants to have given rise to these peculiar erections; and if we recollect the incessant and sudden attacks to which they were for long exposed by the Norse rovers, we may conceive that the burghs were found suitable places of refuge for the people and their cattle, while their enemies were threatening an invasion; for, as Dr Wilson has observed ("Annals," p. 429), it was improbable that the Northmen would abandon their vessels and lay siege to the burghs, which were very numerous, and not likely to yield to the sudden dash with which these hardy rovers so frequently carried everything before them, if the inhabitants had once been able to make good their retreat within their lofty walls. Accordingly, the burghs appear to have been mere places of refuge, with no external opening or other arrangement for enabling their occupants to act on the offensive.

We are not without historical evidence of the occupation of Mousa. In the fourteenth century, Margaret, the mother of Earl Harold, having listened to the addresses of Earl Erland, contrary to the wishes of her son, the lovers fled to the burgh of Mousa, which they garrisoned and provisioned. It was then besieged by Harold; but it would appear from the notice of the event in Torfæus ("Rerum Orcad. Hist." p. 131), that his principal hope of success was from cutting off supplies, and starving

¹ New Stat. Account, Perthshire, p. 550.

the garrison. His other affairs would not permit of the time requisite for this, and a reconciliation took place between the parties. It afforded similar shelter to a loving couple in the tenth century, when Björn Brynjulfson, a distinguished Norwegian king and merchant, having carried off Thora Roaldsdatter, and finding that her father would not permit him to marry her, he sailed westward, and at last landing on Mousa, took up their temporary abode in the burgh. Here he celebrated his marriage, and remained over the winter; but finding that King Harold had designs against him, he again put to sea, and landed in Iceland.¹ It would appear from these events that Mousa was only occasionally occupied, as it was open to receive these roving lovers whenever their fortunes drove them to require a retreat. This would seem to support the opinion that the burghs were principally used as places of refuge from the storm of Scandinavian invasions, and that, after the Norwegian settlement in the country, they were not required for their original purpose.

I have said that these ancient memorials are rapidly disappearing before the advancing agricultural improvements, and other less justifiable causes, which are everywhere occurring. The burgh of Cullswick is described by Hibbert, in 1822, as only rising a few feet above ground; while, within the memory of man, it was above twenty-three feet in height; but since that time the demands of improvement have become much more rapid and inexorable.

When all these circumstances are considered, it will be regarded as a matter for congratulation that one of the most perfect specimens of the burghs is yet standing on the island of Mousa, one of the Shetland group. I am sorry to add that its present condition is far from satisfactory, while, fortunately, it is not irremediable.

It will be in the recollection of members that, at the April meeting of last Session, a letter from Sir Henry Dryden to the Secretary was read, in which he called attention to the decayed state of the tower, and added, that while a small outlay at present might preserve the fabric, it would, if neglected, probably become a mere ruin. In consequence of this letter, and an opinion expressed by Sir Henry, that a moderate sum

¹ Worsaae, p. 286.

would be sufficient to carry out the proposed repairs, some of the Members agreed to aid in the undertaking, and with what had been subscribed by Sir Henry, and Mr Bruce, the proprietor of Mousa, the sum required was made up.

The Secretary then communicated with Mr Bruce on the subject, and found that gentleman ready to permit the operations to be carried on, as well as to subscribe towards the work. It was, however, judged to be prudent to get the report of a practical mason before commencing operations; and Mr Balfour of Balfour and Trenaby, at the request of Mr Laing, despatched Mr James Barron, who has had considerable experience in the architectural restoration of the Cathedral of St Magnus, to inspect and report on the state of Mousa, and the extent of the operations necessary for its safety. Accordingly, in the autumn of last year, Mr Barron, after the necessary inspection, in a letter to Mr Balfour, dated 30th August last, reported that "he had found the Tower in a very decayed state. From its being built without mortar of any kind, parts of the building are bulging out in several parts, each to the extent of about six square feet, and which will fall in course of a very short time; and, of course, weaken the rest of the building. The top of the wall will require to be levelled up, two parts of it having fallen down, measuring about nine feet in length by five feet in height. The inside being filled up with rubbish, would require to be cleared out to a depth of at least three feet. I consider that £45 would be required to put the place into anything like an ordinary repair to save the fabric from tumbling down in the course of a few years."

I have therefore ventured again to bring the subject before the Society, in the hope that they will sanction an appeal to the public for the additional funds necessary to secure an end the desirableness of which they have already recognised.

Mousa is not interesting merely to the proprietor of the ground on which it stands, or to the inhabitants of the Shetland Islands. It is as an authentic fact in the early history of the country that it claims to be regarded; and it would be a cause of bitter regret hereafter to all who are interested in the history of human progress, if it should be permitted to be blotted out from its records.

Scale, three fourths of real size



W.A.S. 100/1000 100/1000

GOLD DISKS AND AMBER BEADS.
FROM A BARROW AT HUNTSCARTH, IN THE PARISH OF HARRY, ORKNEY

[Mr Stuart's paper was illustrated by drawings made by Sir Henry Dryden, Bart., in 1852, now in the collection of the Society (see Plate XXIII.); and Professor Simpson exhibited sketches of the burghs in Glenelg, and stereoscopic views of the great fort of Dun Angus, on the coast of Galway, in Ireland.]

III.

NOTICE OF A BARROW AT HUNTISCARTH IN THE PARISH OF HARRAY, ORKNEY, RECENTLY OPENED. BY GEORGE PETRIE, Esq., COR. MEM. F.S.A. SCOT. COMMUNICATED BY JAMES FARRER, Esq., F.S.A. SCOT.

A large barrow, about 30 feet diameter at the base, and 11 or 12 feet in height, was opened last winter at Huntiscarth in the parish of Harray, Orkney, by the proprietor of the farm. When he had dug about 2 feet down through the top of the barrow, he found two stones standing upright about 18 or 20 inches apart. On continuing the excavation along the stones for from 2 to 3 feet more in depth, he came to a large flag lying between the stones, and on clearing away the clay from the top of the stone and raising it, it was found to be the lid of a kist or grave about $2\frac{1}{2}$ feet long, formed in the usual way, by stones set on edge and a flag for the bottom, the top being the flag first mentioned. The two upright stones were set one on each side of the grave, at right angles to the flags forming its sides. A quantity of clay fell into the grave before the covering flag was lifted, as the flag was broken. A quantity of fragments of bones lay in the grave, and it was the opinion of the finder that they had been burnt. At one angle of the grave or kist there was a piece of flat stone, on which lay the four gold disks or ornaments and the beads and angularly-shaped pieces of amber. It is probable that a number of beads have been lost among the debris which got into the grave.

[The various articles above specified, as stated at p. 183, were presented to the Society at this meeting; and careful drawings of these interesting relics are also given here (Plate XXII.)]

IV.

CONTRACT BETWEEN THE CITY OF EDINBURGH AND JOHN MEIKLE,
FOR A CHIME OF MUSICAL BELLS, 1698. FROM THE ORIGINAL
PRESERVED IN THE ARCHIVES OF THE CITY OF EDINBURGH.
COMMUNICATED BY DAVID LAING, Esq., F.S.A. Scot.

In collecting materials to illustrate the history of St. Giles' Church, Edinburgh, I met with a somewhat curious document, being a contract for supplying a chime of Bells in the year 1698. But the Church had previously been supplied with various other Bells. In the Council Records, 20th July 1554, there is an Act "anent the Bellis," by which it is declared that Sir Henry Loch the Sacristane, was not only "to find stringis to all the Bellis inwith the stepill, but siclik to watter and soup the Queir once every oulk (week); and further, that in all tymes cuming the grete Bellis be nocht rounng fra ten houris at evin quhill fyve hours in the mornyng." At a later period (8th May 1560) the Council understanding that the Kirk might be "servit with threes Bells, one rung to the prayeris, ane uther for serving of the knock [clock], and the third to be the common bell," the Dean of Guild was ordained "to tak down the Marie Bell," and to keep the same till he received further instructions. Accordingly, on the 26th of the same month, the Council resolved that the said Bell and the brazen pillars within the church be converted into artillery, and sent for that purpose to Flanders, if this could not "be gudlie done in this country."¹ We however find that these brazen pillars, amounting to 218 stone weight, were sold by warrant of the Council for 18s. (Scots) per stone; and as no further notice is taken of the Mary Bell, it had been allowed to remain, and it evidently was **THE GREAT BELL OF ST GILES**, which is described as curiously ornamented with figures of the Virgin and Child, and having a Latin inscription, dated in the year 1460. This Bell, in consequence of having suffered damage, was taken down in 1774, and I fear it was then destroyed for the sake of the metal.²

¹ See the Bannatyne Club volume, "Charters of the Church of St. Giles, Edinburgh," pp. xlv. xlix. Edinb. 1859. 4to.

² Ibid. pp. xix. cix.

But now for the Chimes, with one remark. The music bells were designed to gratify the citizens of Edinburgh between the hours of one and two, or their dinner hour, when it was customary to have the shops closed and all business suspended. But times have changed, and the bells also. Being myself daily within their sound, I could wish that these bells, whether performing popular airs or ringing peals on occasion of public rejoicings, were not quite so doleful.—The date of the contract is 1698, but previously, in 1681, when it was proposed to divert to other purposes the amount of Moodie's bequest for building a new church in Edinburgh, upon the ground that the town had no use for another church, it was stated: "The Towne offers to buy with it a pele [peal] of bells to hang in St Geills' steeple, to ring musically, and warne us to the church," and also to build a new Tolbooth, &c." But these and other proposals were not sanctioned, as it came "near to sacrilege to invert a pious donation." The Scottish Parliament, on the 15th of June 1686, passed an "Act in favours of John Meikle founder," granting him for 19 years the privileges of a manufactory "for casting Bells, Cannons, and other such useful instruments." From the list of donations, *supra*, p. 159, it will be seen that a hand-bell, with Meikle's initials, and the date 1696, has been presented to the Society. The Contract is as follows:—

"AT EDINBURGH the Eighteenth day of March J^m vj^e and Nynty eight years, It is agreed, contracted, and finally ended, betwixt the pairties following, To witt Sr. Archibald Mure of Thorntoune Lord Provost of Edinburgh, William Menzeis, Archibald Rule, George Mitchell and James Nairne Baillies thereof, Patrick Halyburton Dean of Guild, and Samuel M^cClellan Thesaurer of the same, Together with the remanent Council and deacons of Crafts, ordinar and extraordinar of the said burgh for themselves, and as representing the whole body and community thereof On the one part And John Meikle founder burges of Edinburgh On the other part, In manner following; That is to say, forasmuche as the said Lord Provost, Baillies and Council, haveing (conforme to their act of the date the Eighteenth day of February last) approved of a Re-

¹ Fountainhall's Historical Notices, vol. i. p. 324; see also vol. ii, pp. 666, 867, regarding the appropriation of this bequest for erecting the Canongate Church.

port of ane Committee of their number anent ane agreement and communing betwixt the Committee and the s^d John Meikle for making a good and sufficient Cheme or Sett of Musicall Bells exactly tuned conforme to the Rules of Musick to be placed and fixed according to Arte upon the high Church Steeple of St. Jeills for the decorment of the City after the fashion and manner of other Cities abroad, which the s^d John Meikle did undertake to performe in manner mentioned in the s^d Report, Therefore the s^d John Meikle hereby binds and obliges him his aires exērs and successors whatsoever to make a good and sufficient Cheme or Sett of Musicall Bells according to the Rules of Musick for the use of the good toun of Ed^r consisting of fifteen in number and to be of different Notes of Musick riseing or falling gradually according to the Scheme or Scale condescended on by the s^d Committee and the s^d John, and subscribed be the Lord Provost and Magistrats and the s^d John Meikle, So that the smallest or uppermost bell of the highest Note be C—sol—fa and about Six pound weight, and all the rest of the same mettall to descend gradually conforme to the said Scheme till they come to the lowest or largest Bell, And to be made of good weell mixed mettall fit for the purpose and exactly tuned conforme to the s^d Scheme, which tuning is to be determined or judged by Thomas Pringle wryter to the Signet Mr George Barclay minister of the Gospell, Henry Crumbain and Francis Toward Masters of Musick, after the Bells are finished, And binds & obliges him and his fors^d to put the present Magistrats names and year of God on the largest Bell, All which the s^d John Meikle binds and obliges him and his fors^d to doe and performe betwixt and the first day of July next, And that under the penalty of Ane Hundred pounds starling money. For the which causes the s^d Lord Provost, Baillies and Council bind and oblige them and their Successors succeeding to them in their rēxive offices and places to content and pay to the s^d John Meikle the sume of Seventy two Shillings Scots for each pound weight of the s^d Bells made in manner fors^d And that immediately after the finishing thereof, Declaring allways Lykeas it is hereby expressly declared with consent of both pairties, that in case the s^d Bells be not exactly made & tuned in manner fors^d then the s^d Lord Provost Baillies and Council are and shall in no manner of way [be] obliged to pay any money for the same, And for the more security both pairties are content and con-

sent to the registration hereof in the Books of Council and Session or any others competent. That Letters of horning and all oyr^m needfull on six days may pass hereon, And for that effect constituts,

Their pr^r &c. In witnes whereof (written be Alexander Sympson wryter in Edin^r) both pairties have subscrybed thir presents with their hands, place, day, moneth and year of God above written Before thir witnesses, James Nasmyth clerk deput of Edin^r and Richard Strachan wryter in Edin^r.

Ita est Æneas McLeod clericus
Communitatis Burgi de Ed^r
Not: Pub: au te regali in pre-
missis requisitus ac de spe ali
mandato dicti Prepositi Bali-
vorum Consulum et Decan-
norum artium dicti Burgi
Testan[~] hoc meo signo et
Subscriptione manuali.

Æ. MACLEOD.

J. NASMYTH *witnes.*

RICH. STRACHAN *witnes.*

Indorsed

Contract and agreement betwixt
The good toun of Ed^r And
John Meikle Cheime of bells 1698./

For the use of the above Contract I am indebted to James Laurie, Esq., one of the City Clerks; and in like manner the following illustrative documents, preserved among the old vouchers of the Treasurer's Accounts, were kindly communicated by Robert Adam, Esq., City Accountant, a Fellow of the Society:—

ACT OF COUNCIL IN FAVOURS OF JOHN MEIKLE, 1699.

Edinburgh the first of September j^m vj^c nynty-nyne years.

THE which day, the Lord Provost Ballives Council and Deacons of Crafts ordinar and extraordinar being conveend in Council The Com-

VOL. III. PART II.

AR^D MURE *Prov^t.*

W^M MENZIES *Baillie.*

AR^D RULE *Baillie.*

GEO: MITCHELL *Baillie.*

JAMES NAIRNE *Baillie.*

1698 PATRICK HALYBURTOUN.

Deinagill [Dean of Guild.]

SA: M^COLELLAN *Thes^r.*

JOHN MEIKELL.



mittee appointed to consider the petitione given in be JOHN MEIKLE Founder anent the Cheyme of Musicall Bells Reported, that they having heard him fully thereanent did find that over & above his Contract with the Good Toun, he did furnish six other Musicall Bells, and having taken advyce of the best musicians in the Toun anent the said Cheyme of Bells, They declared that they were extraordinary well done, and that the Nobility, Gentry, and the whole nightboors of the Good Toun were well pleased and satisfied therewith, and the Committee having considered that the said John Meikle was really a considerable loser by his Contract with the Toun, and that he had been at great expences in goeing abroad to take advyce and buy the metall, and his frequent casting of severall of the said Bells thrie or four times befor they could be brought to their true tune Were therefor of opinion in consideratione of his great trouble, charges and expences, and the making of the said six other musicall Bells not containd in his Contract, and upon his making other two big Bells F & G Sharp he should have the summ of One Thousand pounds Scots in satisfaction of what he can ask or demand of the Good Toun, As the Report under the hands of the Committee bears, which being considered be the Council, they approved thereof and appoints the said John Meikle to make the foresaid two Bells F and G \sharp to be tuned at the sight and by the advyce of the persones containd [named in the former Contract, and appoints the present Toun Thesaurer to pay to him the one-half of the forsaid summ of Ane thousand pound Scots presently and upon the finishing and delivering of the said two other Bells, appoints the said Thesaurer to pay the other half, in satisfaction of all that he can ask or crave of the Good Toun upon that account or any other manner of way Whereanent thir presents with his discharge shall be a warrant.

(Extracted) JA. STEWART.

DECLARATIONE MR BAROLAY AND MR TOWARD ANENT THE TWO BELLS
F AND G \sharp . 1700.

WEE, Mr George Barclay Minister and Francis Toward Musick Master doe hereby testifie and declare to the Hono^{bl} Counsell of Ed^r That the two Bells F and G sharp which John Meikle founder was appointed by Act of Counsell to furnish are accordinglie casten and furnished by him,

and are weel tunn'd bells and have been hinging and play'd upon in the high steeple of this Burgh these thrie months bygane As witnes these presents subscribed with our hands Att Edinburgh the twenty-fourth day of July 1700 years

GEO. BARCLAY.

FRANCIS TOWARD.

On the back of the above Act of Counsell there are two receipts by Meikle, or as he writes it, Meikell, acknowledging his having received from George Lawson present Toun Thesaurer the sum of £500 Scots, 27th November 1699; and of other £500 in full and compleat payment, &c. 5th July 1700; each of them are signed

JOHN MEIKELL.

In the Treasurer's Accounts, 1698-1700, these sums are thus entered :

"To John Meikle in compleat payment of the Musick Bells, per Act and discharge £1000 (Scots)."

WEDNESDAY, 16th February 1859.

ROBERT CHAMBERS, Esq., in the Chair.

The following Gentlemen were balloted for and elected Fellows of the Society:—

FOUNTAIN WALKER, of Foyers, Esq.

ALEXANDER THOMSON, of Banchory, Esq.

GEO. AULDJO JAMIESON, Esq.

The Donations to the Museum and Library included the following:—

The Pistols of the Poet ROBERT BURNS. By the Right Rev. BISHOP GILLIS. These weapons are a pair of double-barrelled, smooth-bored pistols, 16 inches in length, the barrels being 10½ inches long, with flint locks, and the name BLAIR engraved on the lock-plate; and LONDON in sight or centre groove between barrels; the letters DB and double proof

stamp being repeated on each barrel. The Pistols are full stocked, of walnut wood, with chamfered butts, small silver name-plate, and have ironwood ramrods. (See the communication respecting this donation, at the subsequent meeting.

Fragment (being nearly half) of a coarse Clay Urn, containing in the clay scales of mica; 5 inches high and about 4 in diameter, ornamented with straight lines made by twisted cord, alternating with rows of small circles; it was found at Ardochy, on the Estate of Glenquoich, Inverness-shire. Some Pieces of Charcoal dug up in a Stone Circle near Callernish, in the Lewis. By Right Hon. EDWARD ELLICE, Esq., M.P. Mr ELLICE accompanied the donation with the following descriptive account:—

“The vase or urn was discovered in 1856, in the course of deep trenching some low land at Ardochy, on the estate of Glenquoich, about six miles west from Invergarry, on the road to Loch Hour Head. The workmen came upon a flat stone about 18 inches below the surface, which was found to be the cover of a stone receptacle (or cist), about $3\frac{1}{2}$ feet long by 2 feet wide. This receptacle was formed of single flat slabs of stone—bottom, top, sides, and ends—the jar was then perfect, and stood open in the middle of this place. It had some black greasy-looking deposit inside about an inch in depth, and the bottom of the receptacle was also covered by deposit of the same colour and description, quite different from the surrounding soil. This is the description given me by the workmen. They emptied the jar, and washed it, breaking one side off in the operation; their idea being that it contained burnt flesh or bones. The receptacle was broken up and ploughed in long before I heard of the discovery.

“The charcoal was taken by myself out of a small stone fireplace or altar at the foot of the largest of the stones in the druidical circle near Callernish, in the island of Lewis, July 1858.

“I happened to be there whilst the excavations ordered by Sir James Matheson were taking place. The tops of the stones had alone been visible above the moss till the excavation was begun. The moss was then dug out to the depth of above 7 feet, very solid, heavy black peat of slow growth, on the top of a rising ground, from which there was drainage on all sides. The excavations disclosed an inner circle of

smaller stones, the whole of the floor inside the outer circle being causewayed, and there being four other altars or fireplaces similar to the one from which I took the charcoal. The bottoms of these altars were paved with smooth round seashore pebbles, which must have been brought a distance of more than 20 miles, the nearest place where such stones can be found. Several of the stones of the outer circle were lying prostrate upon the paved floor. These must have fallen before the moss began to grow. (See page 212, and Plate XXV.)

"This circle is about three quarters of a mile distant from the great cross of stones at Callernish, described in Pennant, [figured and described in Vol. III. of Proceedings of Soc. Ant. Scot., page 380, and Vol. IV. page 110]. There was more charcoal in these stones, but I only brought away this piece as a curiosity. Some bones had been found in another altar of the same description at the great cross, but I did not see them. They had been sent away to Stornoway, and the workmen could not form any idea as to what they had belonged to."

A Six-sided Pot Quern, with centre iron pivot, and ring, and three depressions on upper stone; 16 inches in diameter by 10½ inches deep outside, found in the removal of an old building near Warriston Close, during the formation of the new street from the High Street to the Waverley Bridge. From the DIRECTORS of the RAILWAY STATION ACCESS COMPANY.

Small Stone Celt or Hatchet and Flint Arrow Head, from Canada. By A. W. BUIST, Esq., Berryhills, Fife.

Abury Illustrated, by William Long, Esq., M.A. Devizes, 1858. 8vo, pp. 72. By JOHN THURNAM, M.D., Devizes.

Notes on the prior existence of the *Castor fiber* in Scotland. Edinburgh, 1858. 8vo, pp. 40. By CHARLES WILSON, M.D., F.R.C.P.E., the Author.

TREASURE TROVE.

THE SECRETARY reported the result of the applications to the Treasury by the Society and the Commissioners of Supply throughout Scotland on the subject of Treasure Trove. Various steps were also suggested and approved of, which it would be necessary to take, with the view of making the new arrangements generally known.

As this is a subject of considerable importance, we subjoin copies of the letters from the Lords Commissioners of Her Majesty's Treasury:—

“EXCHEQUER CHAMBERS, EDINBURGH,
24th January 1859.

“SIR,—With reference to your letter to me of 12th June 1858, and the several applications from the Commissioners of Supply in Scotland to the Lords Commissioners of Her Majesty's Treasury on the subject of Treasure Trove, I beg leave to acquaint you that my Lords have been pleased to authorise me to pay Rewards to the finders of Ancient Coins or other Relics of Antiquity in Scotland, not exceeding in amount the intrinsic value of the articles, on their delivering them up on behalf of the Crown, and upon condition that the allowance by the Crown is to be confined to such rewards, and the expense of printing the necessary notices.

“I beg also to acquaint you that I caused a notice on the subject to be inserted in the North British Advertiser of the 22d instant, and gave directions that it be continued therein for a period of six weeks; and I now send you copy of a circular letter addressed by me to the several Procurators Fiscal on the same subject, and two thousand copies of a handbill for the purpose of being distributed throughout Scotland in such manner as the Society of Antiquaries shall think proper.—I am, Sir, your obedient Servant,

“JOHN HENDERSON,
Q. & L. T. R.

“JOHN STUART, Esq.,
Secretary to the Society of Antiquaries.”

“EXCHEQUER CHAMBERS, EDINBURGH,
January 1859.

“SIR,—With reference to my Circular Letter of 25th November 1846, in relation to TREASURE TROVE, I beg leave to annex Copy of a Notice I have caused to be promulgated, informing the discoverers of all such Articles, that they will receive, through this Department, Rewards equal in amount to their full intrinsic value, on their delivering them up on behalf of the Crown.

“I beg, at the same time, to say, that this new arrangement is not

intended to disturb the instructions given to the Procurators-Fiscal in the Circular Letter above referred to, but that in cases where the articles are not voluntarily given up, you are still to take the necessary steps for recovery of the same, on behalf of the Crown, and report the cases to me. I am, Sir, your obedient Servant,

" To the Procurator-Fiscal at ——— "

“ JOHN HENDERSON,
Q. & L. T. R.

“ TREASURE TROVE, &c., APPERTAINING TO THE CROWN.

“ The Lords Commissioners of Her Majesty's Treasury having been pleased to authorise the payment to Finders of Ancient Coins, Gold or Silver Ornaments, or other Relics of Antiquity in Scotland, of the actual value of the Articles, on the same being delivered up for behoof of the Crown, I now give notice to all Persons who shall hereafter make discoveries of any such Articles, that on their delivering them up, on behalf of the Crown, to the Sheriffs of the respective Counties in which the discoveries may take place, they will receive, through this Department, Rewards equal in amount to the full intrinsic value of the Articles.

“ JOHN HENDERSON,
Q. & L. T. R.

“ QUEEN'S AND LORD TREASURER'S REMEMBRANCE'S OFFICE,
EXCHEQUER CHAMBERS, EDINBURGH,
20th January 1859.”

Our Society has also communicated with some of the other Archæological Societies, and the annexed letter was received from the Honorary Secretary of the Archæological Institute :—

“ ARCHÆOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND,
26 SUFFOLK STREET, PALL MALL,
8th February 1859.

“ DEAR SIR,—I beg to acknowledge the receipt of various interesting papers which you had the kindness to send me, regarding the recent adjustment in Scotland of the important question of Treasure Trove.

“ At the monthly meeting of our Society, on the 5th inst., I took occasion to bring before the Members this highly gratifying communication, and

to explain the proceedings which had led to so desirable a result. The discussion which thus arose terminated with an unanimous and cordial vote of congratulation to the Society of Antiquaries of Scotland, on having realised, through a well-directed and energetic movement, a result of such high importance to the interests of Archæological science. We hope that your good example may lead to some more active movement in our own country.—I remain, yours very faithfully,

“ALBERT WAY.”

The Communications read were as follows :—

I.

DESCRIPTION OF BEE-HIVE HOUSES IN THE ISLAND OF HARRIS,
WITH DRAWINGS. BY COMMANDER F. W. L. THOMAS, R.N.

(This communication is already printed in continuation of the author's Notice of such early buildings in Harris and Lewis.—See page 134.)

II.

BEN JONSON IN EDINBURGH IN THE YEAR M.DC.XVIII.
BY DAVID LAING, Esq., F.S.A. Scot.

On three several occasions, so long ago as the years 1828, 1832, and 1843, I brought the name of BEN JONSON before the Society in connexion with the Hawthornden Manuscripts. (See the articles in the “Archæologia Scotica,” vol. iv. pp. 62, 69, 241–270, 399.) The portion of the first two communications relating to Jonson was afterwards reprinted in a separate volume for the Shakspeare Society, under this title, “Notes of Ben Jonson's Conversations with William Drummond of Hawthornden, January M.DC.XIX.” London, 1842. 8vo.

A few days since, while engaged in looking over some of the old City Treasurers' accounts, Mr Adam, the city accountant, was kind enough to point out an entry respecting a banquet given by the Magis-

trates of Edinburgh to the English dramatist. As the notice is interesting in itself, and reflects honour on our civic rulers in what is called "the good old times," I take the earliest opportunity of submitting it to the Society, with such additional notices as a further search in their records has enabled me to discover.

Jonson's visit to Scotland must have been in the summer of 1618. He was under the impression that John Taylor, known as the "Water-Poet," had been sent hither to scorn him. Now, we know that Taylor left London on the 14th of July, and reached Edinburgh on the 13th of August 1618; and in his "Pennyless Pilgrimage," first printed in 1623, he tells us he met his "long approved and assured good friend Master Benjamin Johnson," the day before he returned South, and "at my taking leave of him, he gave me a piece of gold of two and twenty shillings, to drink his health in England." Taylor adds,—“So with a friendly farewell, I left him as well as I hope neuer to see him in a worse estate: for he is amongst Noblemen and Gentlemen that knowe his true worth and their oune honours, where, with much respectiue loue, he is worthily entertained.”

Jonson also wrote an account of his own Journey to Scotland, and "all his adventures," but this, unfortunately, was among his papers which were consumed by a fire, as we learn from his "Execration upon Vulcan," a poem supposed to have been written in the year 1629. We must therefore rest contented in gleaning such casual notices as the following. How these notices should have been overlooked, either by myself or others, in examining the Council Records, I cannot conceive.

Council Register.

(Vol. xiii.
fol. 39.)

Precept
Gild
Jonsoun burges
and gildbrother.

Vigesimo quinto Septembris J^m vj^c decimo octauo.

Ordanis the Deyne of Gild to mak Benjamyn
Jonsoun inglisman burges and gildbrother in
communi forma.

(Ib. fol. 42.)

Precept
Ainslie
Thesaurer.

Decimo sexto Octobris J^m vj^c decimo octauo.

Ordanis the Thesaurer to pay to James Ainslie
laite Baillie twa hundreth tuentie ane pund sex

PROCEEDINGS OF THE SOCIETY OF

schillings four pennys debursit be him vpon
the dinner maid to Benjamin Jo^ustoun conforme
to the Act maid thairanent and compt given in
of the same.

The entry in the Treasurer's Accounts to which I alluded is as fol-
lows

" Item their aucht to be allowed to the comptur payit
be him to James Ainslie haillie for expenses debursit
vpon one banquet maid to Benjamin Johnstone con-
forme to ane act of Counsell of the date the (blank) day
of November 1618. 12th xxjth Elz. vjth viijth.
(1621. 6s. 8d.)

The Person at that time was Sir William Nesbit of the Dean.

What might have been done had there been present an "Illustrated
Times" or "News" paper, to have preserved the speeches and repre-
sented the proceedings, had a set of the "Scottish Parliament" been printed
in which a new and clear edition of the "Acts" might have been preserved, that same
in the words of our law books, in the words of "James's Law."

There is a list of names in the margin
which is a list of the names of the members of the Society.

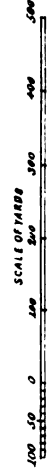
[The following text is extremely faint and largely illegible, appearing to be a list or a set of minutes.]



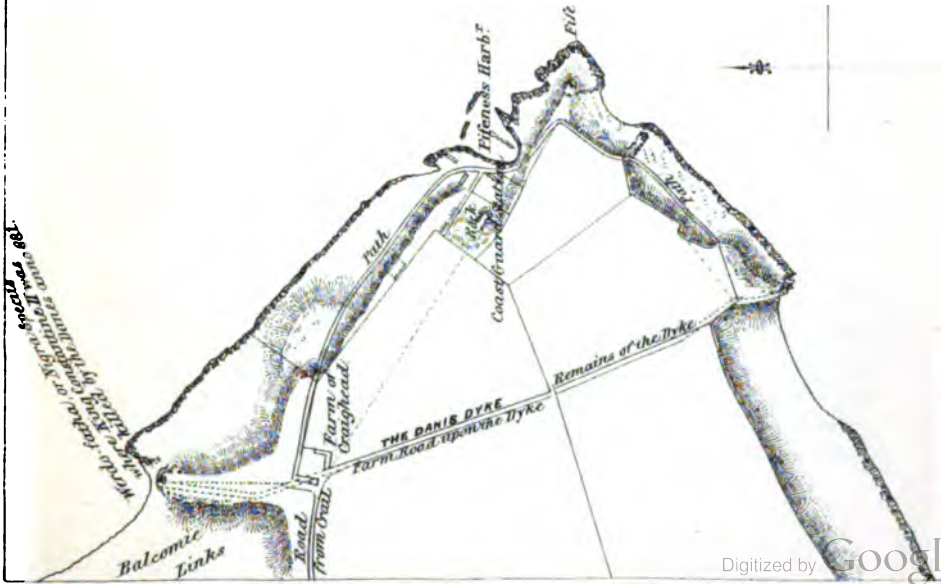
CONSTANTINE'S CAVE

Car-Rock

PLAN OF THE
"DANIS DYKE"
 AT
 FIFE-NESS.



Surveyed June 1846 by John Mackenzie



schillingis four pennyis debursit be him vpon
the denner maid to Benjamin Joⁿstoun conforme
to the Act maid thairanent and compt given in
of the same.

The entry in the Treasurer's Accounts to which I alluded is as follows:—

“ *Item* thair aucht to be allowed to the compt^r payit
be him to James Ainslie baillie for expenses debursit
upone ane bancquett maid to Benjamin Johnstoune con-
forme to ane act of Counsell of the dait the (blank) day
of November 1618. ij^c xxj lib. vj^s viij^d.”
(£221, 6s. 8d.)

The Provost at that time was Sir William Nisbet of the Dean.

What might we not have given had there been present an “Illustrated Times” or “News” reporter, to have preserved the speeches and represented the persons assembled at this festive banquet! But printed newspapers were not then in existence. I wonder, however, that some of our artists should not have thought of the words of Collins's Ode,

“ Then will I dress once more the faded bower
Where Jonson sat in Drummond's classic shade ;

or have represented him at the Cross, accompanied by the Provost, and some of the citizens, his brother burgesses of Edinburgh.

I do not find from the Register of Burgesses that Jonson appeared, in the usual form, armed with a corslet, to take the customary oath; but from the Dean of Guild's accounts, it appears that his burgesse-ticket was written and ornamented with more than ordinary care.

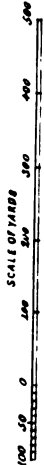
“ *Item*, the twentie day of Januar J^m vj^c and nyntene zeiris geivin at directioun of the Counsell to Alexander Patersone for wrytting and giltting of Benjamine Johnstounes burges ticket being thryes written.

xij lib. vj^s viij^d.”



CONSTANTINE'S CAVE

PLAN OF THE
"DANIS DYKE"
 AT
 FIFE-NESS.



Surveyed June 1846 by John Mackenzie



III.

AN ACCOUNT OF "THE DANE'S DYKE," AN ANCIENT CAMP AT
FIFE-NESS. BY JOHN MACKINLAY, Esq., F.S.A. Scot.

In the year 881, according to Chalmers's "Caledonia" (which appears to be the correct date), the Danes invaded the East Coast of Scotland, and King Constantine II., who opposed their progress, was taken prisoner by them in a battle between Crail and Fife-ness, and being carried to their camp, was there put to death in a cave, which is still traditionally pointed out as "Constantine's Cave."

Wyntoun, book vi. cap. viii., says,—

"Quhen dede wes Donald, Constantyne
Nest efter hym Kyng wes syne
Fyftene wynter in Scotland.
And wyth the Norwayes than fychtand
Wes slayne intil Verdofatha.
In Ykolmkil he lysis alsua :
Oure hys Graive yhit to rehers
Wryttene men may fynd thir Wers ;
' Jam Constantinus fuerat rex quinque ter armis :
Regis Kynedi filius ille fuit.
In bello pugnans Dacorum corruit armis :
Nomine Nigra specus est, ubi pugna fuit.' "

Fordun, liber iv. cap. xvj., says, "Loco, cui nomen est Nigra Specus, rex bellum cum eis iniens, cum multis suorum occubuit." He adds, that the king having been separated a considerable space from the main body of his troops, was surrounded by the enemy, and slain ; and they, after their victory, having retired to their ships, the king's body was found on the field by his own people, and he was honourably buried at Iona with his fathers.

It is worthy of notice, that in both accounts "Nigra Specus" appears to have been the name of the field of battle, and that the king seems to have been slain in the battle ; and no mention is made of his being murdered in a cave after the conflict was over, as stated by Hector Boece.

Bellenden's Boece, book x. cap. xvii., after describing the skirmishing

before the battle as minutely as if the author had been present, says, "Incontinent bayth the armyes junit & faucht w^t incredibill fury quhill at last the Scottis wer put to fly^t. on quhom followit the Danis w^t lang slauchter & chace. In this unhappie battel wer slane 10,000 Scottish; amang mony uy^r prisoneris, King Constantine was tane, and bro^t to ane cove besyd the see, q^r he wes heidit, the 13 zeir of his reigne, fra the Incarnatioun 874 zeires. The place q^r he was slane, is zit callit the Black Cove, to be ane memorie of that wickit deid."

Macpherson, the editor of "Wyntoun's Chronicle," in his excellent "Geographical Illustrations of Scottish History," says, "Werdo fatha, Verdo fatha [Wynt.], Nigra specus [Chr. El], a cave at Fife-ness, wherein K. Constantine, son of Kenneth, was slain by the Norwegians. The true reading seems Wem-du-fada, meaning in Gaelic, a cave black and long, as the author of Chr. El. has understood it."

Now, if tradition is correct in pointing out the spot (and there are no other caves near it at all likely), however black it may have been actually or metaphorically, it is certainly not long, as will appear by the plans and sketch annexed (Plate XXIV.) Weem, or rather "Uaimhdhu," is a correct translation of Nigra specus, but the last syllable, "fatha," seems inexplicable.

The Danes' Dyke is a fortified inclosure or camp, occupying the point of Fife-ness. It is of a triangular figure, 933 yards in length from north to south, and 450 yards in its greatest breadth. The walls, about ten or twelve feet in thickness, were formed of flat stones, without cement. A considerable portion, about four feet in height, still remains; another part, somewhat lower, serves as the foundation of a farm-road; and the rest can be traced. The wall extended across the point of Fife-ness, and at each end advanced along a ridge projecting from the abrupt bank, and ends close to the sea. The north end of the wall terminated at a rock, in the north face of which is Constantine's Cave. The mouth of it was once closed with masonry, some of the mortar of which still adheres to the face of the rock (or at least did so at the date of the survey), but the wall is removed. The cave now resembles an open alcove; it is fifteen feet wide, and the same in depth from front to back. The annexed survey of the camp and sketch of the cave were taken in 1846. (Plate XXIV.)

From the size and strength of this fortification, it is evident that it was no hasty erection, but had probably been the headquarters of the Danes and Norwegians on the east coast for a considerable time before the battle in which Constantine was slain. Their victory, however, seems to have cost them dear, for Fordun says that they retired to their ships, and left the king's body on the field, where it was recognised and honourably interred by his own people.

ALEXANDER CHRISTIE, Esq., A.R.S.A., exhibited the original MS. of an address by the Poet Burns to Robert Graham of Fintry. Mr J. T. GIBSON CRAIG exhibited a similar (and unpublished) address by the poet to the same gentleman; also Burns's copy of Ferguson's Poems. The volume has the poet's initials stamped on the outside of the boards; his name is written on the title-page, and on the fly-leaf is a poetical paraphrase, in the poet's handwriting, on a verse of the Prophet Jeremiah.

WEDNESDAY, 16th March 1859.

J. WHITEFOORD MACKENZIE, Esq., W.S., in the Chair.

Mr MACKENZIE made some remarks regarding the series of Chronicles and Calendars now in the course of being printed by the Master of the Rolls in England, and expressed an opinion that it would be of great consequence to Scottish history, if it should come within the scope of the design, to print an abridgment of the Register of the Privy Council of Scotland. On his suggestion a committee was named for the purpose of communicating with the proper authorities on behalf of the Society, and endeavouring to get the desired object accomplished.

The following Donations were laid on the table, and thanks were as usual voted to the Donors:—

Casts of apparently "Incised" Marks on one of a Circle of Standing Stones in the Island of Lewis. By Sir JAMES MATHESON, of the Lewis, Bart.

Two Rounded Implements or Ornaments of Stone, probably "Touch-stones," found in a circular building in the Island of St Kilda. By T. S. Muir, Esq.

Archæologia Æliana, or Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of Newcastle-upon-Tyne. Vol. iii. part 3; Vol. iv. Newcastle, 1844-55. 4to.

The same, New Series, Nos. 1 to 10 Newcastle, 1856-8. 8vo. By the SOCIETY OF ANTIQUARIES, Newcastle-upon-Tyne.

On the Banners of the Bayeux Tapestry, and of some of the earliest Heraldic charges. London, 1857. Pp. 22, 8vo. By GILBERT J. FRENCH, Esq., Bolton, the author.

The following Communications were read :—

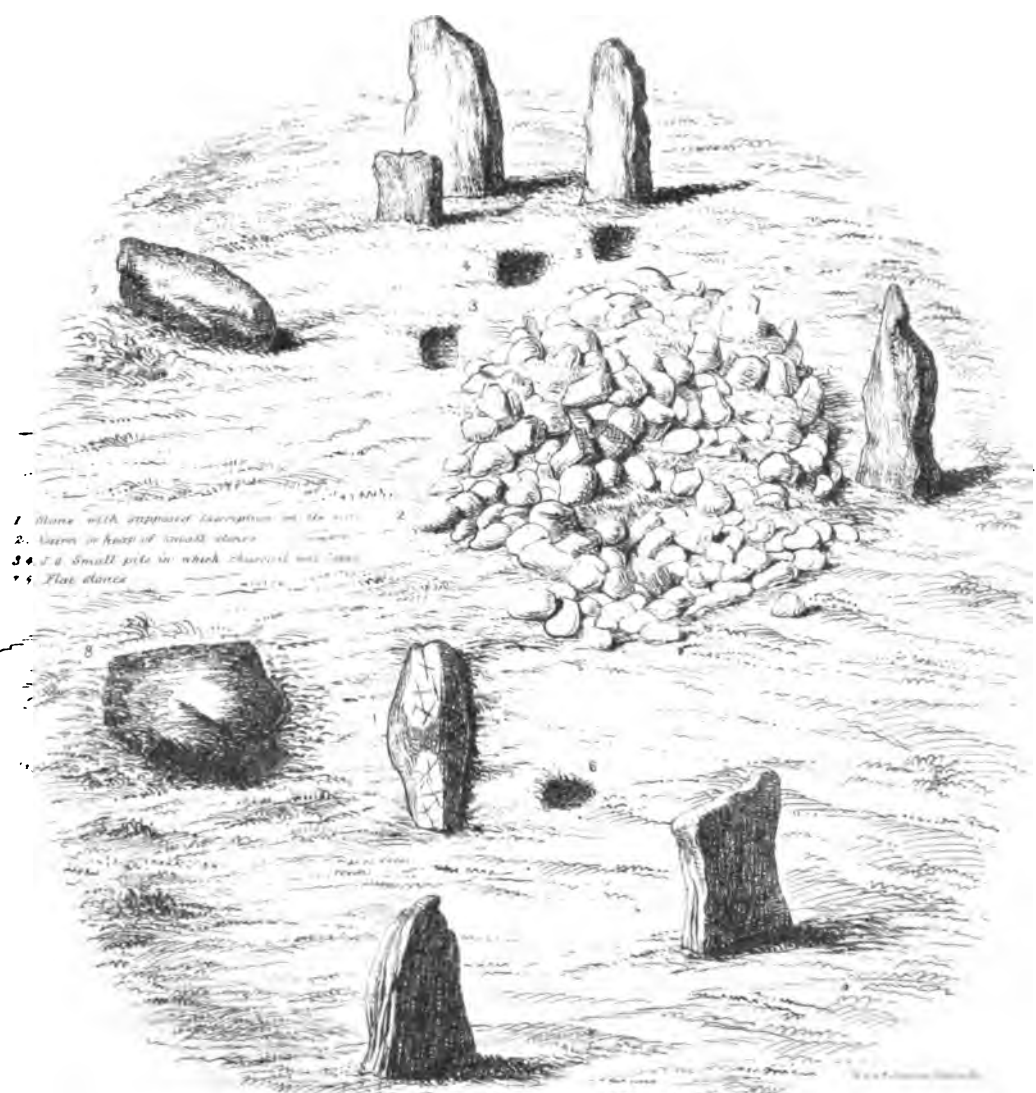
I.

NOTE OF INCISED MARKS ON ONE OF A CIRCLE OF STANDING STONES IN THE ISLAND OF LEWIS. BY JOHN STUART, Esq., F.S.A. Scot.

The circles of standing stones which occur so frequently in most parts of Scotland, and have been without any foundation associated with the ancient Druids, have of late been more systematically examined than they were in former days, and the result has almost always revealed traces of sepulchral deposit, sometimes in the centre of the circle, and at others at the base of all the stones of which it was composed.

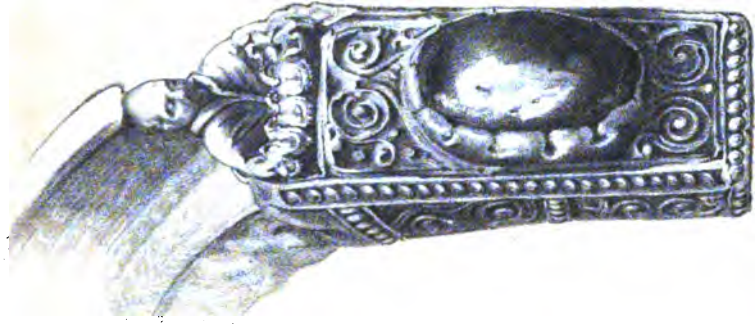
Sir James Matheson communicated to the Society last session the discovery of two sepulchral chambers, found near the central stone of the great circle of Callernish in the Lewis, over which a deposit of moss eight feet in depth had accumulated. From a more recent communication from Sir James to Mr Innes, it appeared that, about a mile from the great circle in question, there is another group of stones of a semi-circular shape, on one of which are cut certain lines, which will be understood from the sketches (Plate XXV.) and casts now produced, for which the members are indebted to Sir James Matheson.

It is difficult to say whether these marks were meant to convey any



- 1 Stone with supposed inscription on the side
- 2 Stone in heap of small stones
- 3 & 4 Small pits in which charcoal was found
- 5 Flat stones

ENGRAVING SKETCH OF STANDING STONES
 at a site from the large stone circle near Callernish, island of Lewis



meaning or idea, but they seem to have little affinity to the system of marks which has been called Ogham writz. There a centre line, or the edge of a stone, is always found, on each side of which are groups of short lines, of no great length, and varying arrangement. In one instance, at Newton, in Garioch (Aberdeenshire), these short lines are disposed round a circle.

I sent sketches of the marks near Callernish to Dr Reeves, with a request that he would bring them under the notice of Dr Graves of Dublin, who has long studied the Ogham system. In answer Dr Reeves wrote:—"I have not had an opportunity of showing the scratchings to Dr Graves, but I think I may safely affirm they are not Ogham, and that he would be unable to make anything of them. Such scorings are occasionally met with in Ireland in ancient monumental stones; but their design and import are, I believe, a mystery. Even in the more regular, methodical, and professed verbal inscriptions, in acknowledged Oghams, see what doubt and uncertainty exist! As yet these seeming random lines, in vestiges such as you have sent, are about as unmeaning to mortals of this day as the fleeting pictures of the clouds."

Although it is probable that some of the sculptured symbolic stones in Scotland¹ had a connexion with the circles of stones in their immediate vicinity, yet, beyond this example at Callernish, I am not aware of any but a single other case in which incised figures have been found on one of the stones of the circle itself. In the centre of the market-place of the town of Huntly, in Aberdeenshire, are two stones, which have been known for centuries as the Standing Stones of Strathbogie, and are obviously the remains of a circle round which the village grew. On one of these may still be seen the figure of an arch, of horse-shoe shape, and a small portion of a concentric circle.

In the circle near Callernish now in question were found some holes about four inches square, containing wood charcoal, of which specimens, sent by Sir James Matheson, are now produced—agreeing in this respect with many circles on the east coast, where diggings have almost always brought to light marks of fire in some shape or other.

[This circle was buried under several feet of peat moss, the inscribed

¹ Sculp. Stones of Scotland, Pref. p. vi.

stone (fig. 1, Plate XXV., which measures 7 feet in length by 3 feet in breadth) being covered to the depth of about 3 feet. It may be suggested that these apparently scratched lines are probably due to the unequal wasting or weathering of the stone itself; some of the "heap of loose stones" in the adjoining cairn (see Plate XXV. fig. 2) being stated in one of the notes written on the original drawing to "have also characters scratched upon them." The small cavities containing charcoal are described by Mr T. S. Muir—who visited the place—to have resembled small wells: they are stated to have been surrounded by stone borders, and below the charcoal, water was found in each.—Ed.]

II.

NOTICE OF THE HOSPITAL OF ST MARTHA AT ABERDOUR, FIFE.
BY THE REV. WILLIAM ROSS, ABERDOUR.

Spottiswood, in his "Religious Houses," speaking of the nuns who followed the rule of St Francis, says:—"The nuns of this institute had only two houses in this country, viz. Aberdour, in the shire of Fife, and Dundee, in the shire of Angus, of whom there is little or no mention made by our writers." (Chap. xviii. § iv.)

All that local tradition adds to this meagre notice, in the case of the old religious house at Aberdour, is, that the nunnery stood on the site now occupied by the Old Manse, on the north side of the street of Easter Aberdour; and that certain lands in the neighbourhood, called "The Sisterlands," belonged to it. Investigation has, however, brought to light some facts connected with the nunnery, which it is the object of the present paper to state.

For the facts now to be stated regarding the foundation of the house, I am mainly indebted to three papers (Nos. 231, 232, 233) of the "*Munimenta Vetustiora Comitatus de Mortoun.*" Other authorities will be named as they are drawn from.

The house, which was, strictly speaking, *an Hospital*, owed its origin to James, the first Earl of Mortoun: and the circumstances that led to its institution are interesting, as giving a glimpse of the opinions and habits of the time.

In the fifteenth century, Aberdour was much resorted to by pilgrims and poor persons—the great source of attraction being a *holy well*, of which I shall have something to say at a later stage. The heart of Sir John Scot, the vicar of Aberdour, was moved at the thought of the little accommodation afforded to these pilgrims; and he earnestly besought the Earl of Morton to provide some shelter for them, hinting that it was a good opportunity for doing something towards the expiation of his own sins, and those of his progenitors. The vicar's suggestion was warmly entertained, and the proper steps were taken to have the work immediately gone about.

It being the Earl's intention that the vicar should have the care of the proposed hospital, and Sir John being a canon-regular of St Colme's Inch, it became necessary that the consent of the abbot and convent should be obtained. A representation was accordingly made to them; and in 1474 Michael, the abbot, and his brother canons, gave their consent, and solemnly bound themselves not to alienate the property of the contemplated hospital, nor turn its revenues to any other purpose than that designed by his Lordship.

In their deed of obligation a charter of the Earl's is recited, in which he makes over to the vicar "that acre of land lying within the territory of his town of Aberdour, at the east end of it, and on the north side of the road which leads towards the town of Kingorn." His Lordship relates how the pious importunity of the vicar had induced him to consider whether he should not do something of this kind, which might form a solace to pilgrims, and some measure of support to the poor, and which might, at the same time, be dedicated to God, and to His most Blessed Mother Mary, our Lady ever Virgin, and to the blessed *Martha*, the hostess of our Lord. It is evidently from the latter that the Hospital derives its name. His Lordship desires it to be marked that he has, for the above-mentioned purposes, given the aforesaid acre, and as great a space over and above it as is requisite for the site of the proposed buildings, with as much ground to the east of the site as would suffice for a cart-road. This is the road which now leads from Easter Aberdour to the cottage called "The Murrell."

It is ordained, in reference to the vicar, that he shall have, during his lifetime, and after him the vicars his successors, the whole care and

management of the hospital ; unless they neglect it, turn its revenues to other uses than those for which they were originally intended, or become oppressors of the poor, or spoilers of their goods.

The Earl further declares, that in case anything should be done at the instance of any of his heirs or assignees to invalidate this grant, he shall in that case be held to have bequeathed to the vicar and the hospital of St Martha *fourteen acres of land* lying at the west boundary of the town of Dalkeith, and which his Lordship had bought with his own money from Marcus Dunbar.

All this is done with consent of the Earl's two sons, John his heir, and James his younger son ; and William Gifford, his Lordship's uncle, is ordered to give state and seisin to the vicar, and the Earl's seal is appended to the charter at Dalkeith on the 10th of July 1474. The convent seal is appended to the obligation of the abbot and canons on the twenty-second day of the same month ; and in a later paper it is stated that *the King* has given his assent to this deed of foundation. *One acre* of land must surely have been quite inadequate to the maintenance of such an hospital as was thus projected ; but the great thing to be achieved, in the first instance, seems to have been to get the Earl "on the ice." A gentle push after that would secure all that was wanted. And so a second paper informs us that in 1479, after the lapse of five years, his Lordship granted *three additional acres* of land in his town of Aberdour, then occupied by John Young the Fuller, and Robert and Walter Cant, ordaining that in case any one should build on the south side of the street near the hospital, there should be left such a space as then existed between the house of Clement Cant and the house of David Hume, that there might be in all time coming a *road* not less than sixteen ells in breadth, *leading to "le pilgramys well."*

In this paper the Earl enumerates those persons whose *souls* were daily to be prayed for by the vicar and the inmates of the hospital. These were the illustrious monarch James the Third ; Queen Margaret his spouse ; the excellent Prince James the Fourth ; James Douglas of blessed memory, the great-grandfather of the founder ; James Douglas of blessed memory, his father, and Elizabeth his mother ; then the founder himself ; his illustrious lady Johanna, third daughter of James the First ; John and James his sons, and Johanna and Elizabeth his

daughters ; with all his ancestors, successors, and benefactors, and all the faithful dead. Such were the persons whose souls were to be prayed for while the hospital stood ; and regularly as the hour of noon came round, the poor persons and pilgrims who found shelter within its walls were to assemble in the chapel after the ringing of the bell, and there, on bended knees, devoutly to repeat five *paternosters* and five *ave Marias*.

In this paper, too, we must not omit to state, there are the most stringent clauses, ordaining that if the rector of the hospital should ever be found turning to a wrong use the revenues committed to his care, or leading an immoral life, he should be expelled from the office to make way for some man who feared God.

We have seen first *one* acre of land bestowed on the contemplated house, and then other *three* ; and it has been arranged that the fruit and produce of the lands thus given shall for three years be applied to the building of the hospital, and after that go to the support of the pilgrims.

In 1486, twelve years after the project was entered upon, we find the Earl complaining that, after all he has given, the work is yet incomplete ; and in that year he bestows on the hospital other *four* acres of his lands of Inch-Martyne (Eglis-Martyn is an older form of the name), near Aberdour, making altogether eight acres.

In this year, moreover, we detect a change of purpose on the part of his Lordship or the vicar. The first design was to institute a hospital, of which the vicar of Aberdour and his successors in office should be rectors. Now that plan is set aside, and it is resolved on that four sisters of penitence of the third order of St Francis shall have charge of the hospital. These sisters were Isobel and Jean Wight, Frances Henryson, and Jean Drosse. And the various gifts which the Earl had made to the hospital, through the vicar, are made over to these sisters and their successors ; and it is expressly enjoined that they shall daily enter the chapel of the hospital, at the hour of noon, and repeat, on bended knees, five *paternosters* and five angelical salutations, and such other prayers as it pleases them to offer.

Such is an imperfect summary of the statements contained in these three papers connected with the Hospital of St Martha. In the copy of Spottiswood's "Religious Houses" which belonged to David Macpherson,

the editor of "Wyntown," and is now in the possession of Mr Cosmo Innes, there are a few extracts regarding the hospital, drawn from some undesignated works which I have been unable to identify. These extracts bear the undoubted marks of authenticity.

From this source we learn that in 1486, the very year in which Lord Morton made his last grant, "John Scot, canon of Inch-Colme, and rector of the Hospital of St Martha, near the village of Aberdour, in Fife, made over to James, Earl of Morton, in favour of Isobel and Jean Wight, Frances Henryson, and Jean Dross, sisters of the holy order of St Francis, the care and administration of the poor travellers." And from the same authority we learn that "the hospital was confirmed by a bull of the pope [Innocent VIII.] on the 9th of July 1487."

Although the hospital was short-lived, having only a period extending over seventy-three years, it might have been expected that some notice of its history should have been extant; but the only notice I can find is one which refers to *its fall*. And for this I am indebted to Mr Innes, who made the jotting from the original paper at Dalmahoy. This note bears that Agnes Wrycht, *mater*, Elizabeth Trumball, Margaret Crummy, and Cristina Cornawell, sisters of the order of St Francis, at the nunnery of Aberdour, set in feu to James, Earl of Morton, the eight acres commonly called "The Sister Lands," with their place and garden in the town of Aberdour; and this they do, with their hand at the pen led by notary, on the 18th August 1560, and the convent seal, which bears an effigy of the Virgin, is affixed.

A few remarks regarding the Pilgrims' Well, referred to in the above narrative, may not inappropriately bring this imperfect sketch to a close. I find no tradition in the neighbourhood in which reference is specifically made to a pilgrims' well; but some old people speak of a well that used to be frequented as lately as the close of last century, by persons afflicted with sore eyes; and they assert that many came from great distances to bathe their eyes in its water. This well, which has now for a considerable time been filled up, was situated about thirty yards to the south-east of the south-east corner of the old churchyard. There is another well with a fine spring of water to the south of this one, and quite close to the harbour; but tradition does not point to it as having more than ordinary virtue in its water. I strongly incline to the

belief that in the former of these we have "Le Pilgramys Well," which drew such a concourse of people to Aberdour in the fifteenth century. Both lie quite in the line of a road leading southward from the hospital, as indicated in Lord Morton's charter above referred to.

It is more than probable that the "Pilgrims' Well" of Aberdour was resorted to long after the fall of the hospital. The practice of superstitiously resorting to wells was dealt with by the Synod of Fife so late as the year 1649. In that year the Synod met at Dunfermline on the 5th of April, and the following is one of their deliverances at that meeting: "The Assemblie being informit that some went superstitiously to wellis denominat from saints, ordains presbitries to tak notice of, and to censure these that are guiltie of that falt."¹ It is not improbable that the Synod, in this deliverance, had a view to Aberdour.

If the "Pilgrims' Well" of Aberdour was named after any saint, it may be concluded that *St Fillan* has the best claim to the honour, as he had the parish church under his special guardianship as early as the year 1390. This appears from the following clause of the testament of Sir James Douglas, Lord Dalkeith, of that date: "Item, do lego tres libras, vis. viijd. pro uno vestimento emendo ad ecclesiam Sancti Fulani de Aberdour." (Munimenta Vetustiora, &c. de Mortoun, vol. i. p. 174).

The following extract from Father Hay's MSS., entitled "Scotia Sacra," shows how little accuracy is sometimes found in descriptions pretending to be very exact:—"Monasterium foeminarum ad institutum Divi Francisci in Fifa. Att present the chiefe residence of the Earle of Mortoun. Plurimorum Pontificum continuata serie, indulta, gratia et concessiones locum nobilitarunt. . . . Genere, opibus et virtutibus, clarus, æqualem per omnia sortitus conjugem, et, quod rarius invenias, conformem moribus, cum nullos liberos ex illa suscepisset Christum sibi adoptavit in suis pauperibus, atque eosdem hæredes instituit. Deinde admonitus cælesti oraculo hic se Christo mancipavit; abdicato dominio terræ suæ ut cederet cum omni suo jure monasterio. Rex indulsit, donatione firmata per instrumentum, quod hodie conservant archivia domus. This place is famous for cherries." If for *cherries* in this curious notice we substitute *figs*, it is still applicable.

¹ Minutes of Synod of Fife, p. 165.

Mr JOHN STUART remarked, that the origin of many of our burghs of barony in the sixteenth century, as expressed in the charters of foundation, was the want of accommodation for travellers, and the necessity of encouraging the erection of hostleries for their benefit.

III.

NOTICE OF A BOND BY THE EARL OF IRVINE, COLONEL, LORD SALTOUN AND OTHER OFFICERS OF THE SCOTS GUARD OF THE FRENCH KING (LOUIS XIV.), FOR EXPENSES OF THE CORPS, WITH PROCEEDINGS TAKEN FOR RECOVERING THE MONEY IN THE SCOTTISH COURT, WHERE EVIDENCE WAS REQUIRED OF THE FORMS REQUISITE BY THE *LEX LOCI CONTRACTUS*. BY PERMISSION OF THE EARL OF FIFE. BY JAMES LAW, Esq., W.S.

By permission of the Earl of Fife, there were exhibited to the meeting two original documents, from the Fife Charter Chest at Duff House—viz., 1st, A bond in the French language and form, signed by the Earl of Irving, Lord Salton and other officers of the Scottish Guard of the French King (Louis XIV.), for expenses of the corps, dated 1st April 1643. 2d, Act in the Court of Session, setting forth the proceedings taken for recovering money upon the bond in Scotland, wherein evidence was required from the supreme court at Rheims, in France, of the forms requisite by the *lex loci contractus* in relation to the bond, of dates in the years from 1670 to 1673. The bond may be given *in extenso*.

The French bond is very interesting, not less in its style and its other details than in the names and autograph signatures, indicating the exclusive *Scottish* element in the Body Guard of Louis Quatorze.

“ Nous soubsignez Les Seigneurs Jacquez Comte de Yrwin, Colonel du regiment des gardes Escossois pour le service de sa Majeste, le Cheualier Robert Moray lieutenant Colonel, Cheualier Bannatyne premier capitaine, Sergent major, le milord Lorne, le milord Kelpont, le milord Salton, Le milord Sintcolme, Le Cheualier Keithe, le cheualier Georges Hamilton, Le cheualier Grhame, le cheualier Jacques Hamilton, le Cheualier Blaicketer, Jean Trail, Guillaume Moray, Robert Hacquet, le cheualier Colin Campbel, le cheualier Joseph Douglas, le cheualier

Georges Currer, Colin Campbel, Guillaume Stuart, Georges Gordon, Jacques Macmath, Jean Lesley, le milord Sinclair, Estans tous Capitaines du dict regiment Escossois pour le service de sa Majeste estant presentement en garnison en la ville de Reims confessons deuoir et promettons lun pour laultre et chacun deulx seul pour le tant sans diuision ni discussion rendre et payer a monsieur Robert Murray, marchand Escossois demeurant a Paris Rue de Saine a la Harpe jusques a la somme de Trente mil liures tournais qui sera touche et receu par celluij qui commande le dict regiment soubz son recipice Et telle aultre somme qui sera touche et recu par le dict officier commandant le dict regiment jusques a icelle somme de Trente mil liures tournais quil tirera par Lettre de change sur le dict Sieur Murray, laquelle somme est pour subuenir et faire subsister nostredict regiment des gardes Escossois pour la retardement des moustres et deniers de sa Majeste pour le payement dicelles a nos soldats de notredict regiment, laquelle somme de Trente mil liures tournais nousontz soubz signez promettons l'un pour l'aultre et chacun deulx seul pour le tant, sans diuision ni discussion en nos pures et preves noms rendre et payer audict Sieur Murray ou au porteur de la presente ensemble l'Interest et Rechange et Prouisionnes et courtages Renongons a cest fin par presente benefice de diuision droict et ordre de discussion Et pour l'exécution de la presente nous eslizons nostre domicile irreuocable chez Jean Arel M^{re} Talleur dabitz demeurant Rue Chanfleury aunom Jesus auquel lieu nous voullons et entendons que tous exploits de Justice significacions et autres actes y estre faictz que nous voulons auoir pareill force et vertu que sy a nos domicilz et parlans a nos propres personnes Ilz auoient este faictz Et ce nonobstant mutation par le dict Sieur Conte et autres de Logis et demeure ou de son decesse fait audict Reimes le premier Jour dapreuil lan Mil Six cens Quarante Trois Infoy de qua y nous auons ici Signez

“ IRWIN Colonel MORAY lieutenant Collonel J BANNATYNE premier Cap. et Serg. major SAINT COLME capitaine R KRITH capitaine JOHN TRAILL capitaine MORAY capitaine J DOUGLES capitaine WILLIAM STEUART capitaine J MACMATH capitaine J HAMILTON capitaine SALTONN.”

This bond appears to have been put in suit before the Supreme Court in Scotland, at the instance of Alexander the Master of Salton of the time (1670) against the then Alexander Lord Salton and other parties in Scotland, representing the deceased Lord Salton, one of the parties obligant in the bond. The pursuer was assignee of the original grantee, Sir Robert Murray of Preistfield, designed in the said bond "*Robert Murray, Scots merchand at Paries,*" and sues for a balance of L.18,343, 3s. Scots money by an adjusted account.

The Act of Council and Session is too long to be given entire, but the preamble, mentioning the names of the parties, is as follows:—

"At Edinburgh, The Twenty fourt day of July 1^m^{vi} and sevintie years, Anent the sumonds reased and perseued before the Lords of Counsell and Session at the instance of Alexander now Maister of Saltoun against Alexander now Lord Saltoun, Margaret Lindsay, eldest law^{ll} daughter to Lindsay, brother german to Lodovick Earle of Crawford, procreat betuixt him and Abernethie father sister to the deceast Alex^r Lord Saltoun and James Murray her husband for his intres and Jean Lindsay relict of umq^{le} Capitan Leslie her sister, And Anna Gordoun, daughter to the deceast Gordoun of Ardestie, thereafter of Kincadrum, who wes son to the deceast S^r George Gordoun of Geight, procreat betuixt him and the said Abernethie; And Alex^r Bowar, younger of Kincadrum, her husband, for his intres, and the tuttors and curators of so many of the saids defenders as are minors, if they any have, for ther entresst, Mentioning that wher the deceast James Earle of Irving, Collonell of the regiment of the Scotts guard for the service of the French king; Sir Robert Murray, Leivtenant-Collonell to the said regiment; S^r Ballantyne, first Captane and sairageant major; the deceast Alexander Lord Saltoun and several other persones therein men^{ed}, all in the Scotts regiment in France, be thir bond all written in French Language of the dait the first day of Apryll 1^m^{vi} and fourtie thrie years, granted them to be debtors, and obleist everie one for another, and everie one for the wholl, without devesion or decision, to render and pay to S^r Robert Murray of Preistfield knight, designed in the said band, Robert Murray, Scots merchand at Paries, untill the somme of threttie thousand Leivers Current that should be uplifted and received be him that comanded the said regiment upon his precept, and

such other sommes that should be uplifted and received be the s^d officer commanding the said regiment untill the somme of Threttie Thousand Leivers That he should draw by Lres of exchange upon the said S^r Robert Murray. The qth somme wes to furnish and make subsistance to the sa Scots regiment of guard in France that should be occasioned be want of thir pay payed to them be the French King ffor pay^t of the souldiers of the said regiment."

Exceptions to the form of the action having been taken, but overruled, a more serious objection was raised on the bond itself, which led to a remit of the point in dispute to the competent court in France. On a return by the latter judicatory, the Scottish judges, as stated in the following extract, came to a final decision, as appears in the concluding note by the Judges of the Court of Session, on the 5th of July 1673:—

"Thairafter the said action being called in presence of the saids Lords, and both parties compeiring be ther pro^{rs}, abovenamed The said Mr Andrew Birnie and pro^{rs} foresaid for the said Arthur fforbes, alleadged that ther could be no proces sustened upon the band produced, becaus the samen is null be act of Parlia^t wanting wryters name and witness. 2^{do} The bond wes granted for the use and standing of the regiment, and it is not made appear that the money was so employed. Whereunto It wes ansuered be the persewars pro^{rs} @ named To the first, that the bond being drawin in ffrance by souldiers in the compt to bankis in Paris and in the French styll and language, ther wes no necessatie of such solemnities which were not requisit be the Law of Franncce. Lykewayes there are threttein persones subscriyving, which may be witnesses one to another. And the band is fortified by the subsequent accompt in anno J^mvi^c and fourtie four years. To the second by the conception of the bond, the money is payable to the officers commanding the regiment; and it appears by the accompt sub^t be the Collonell, Leivtenant Collonell, and Major, that the money was advanced and payed be S^r Robert Murray, and that he wes repayed allenarlie of Ten Thousand merks, which wholl dispute abovewritten being this day considered be the saids Lords, They (before ans^t to the dispute above writen) Allowes and Ordaines the pers^r to adduce what evidents he can for instructing of the custoume of ffrance anent the subscriyving of bands, whether they be

valide, not being sub^t before witness^s; Or, if being sub^t be mae pairties Granters therof everie one of them, Is esteemed witnesses to the subscription of the remanent subscribers, As also to adduce what he can for instructing that the lait Lord Saltoun did homologate the band in controversie by any deid of his, and Assignes to the persewar, the

day of next to come, with continua^{on} off dayes for that effect. Thairafter The said Alex^r., Mr off Saltoun, persewar, meaned himself To the saids Lords by supplication, Shewing that wher be action persewed at his instance againest my Lord Saltoun and others, the representatives of the deceast Lord Saltoun, for pay^t of ane somme of money contained in ane band granted be the deceast Lord Saltoun and others, the officers of the lait Earle of Irvine's regiment, to the deceast S^r Robert Murray, wherein ther is ane defence propouned that no respect can be had to the band, becaus ther is no witnesses ins^t nor subscribing. To the which It wes answered, that the samen is ane militarie band and sub^t be officers of ane regiment, And that it is not only the ordinar custome in ffrance and other Nationes to subscrivve bands without witness^s when there are more subscribers then one, as wes notour to some of the Lords' number, and may be cleared be many persones in this toun. As Sinclair of Rosslie, Mowat lait factor in France, John Inglis advocat, and such others as the Lords pleased to call for, ffor the defence wes onlie propouned to delay and frustrat the petitioner of dilligence. Ther being severall creditors who have action depending of the same nature, with whom Arthur Forbes who propounes the defence, concurre and intende to have them preferred. And therefore Crawing that the saids Lords wold be pleased, in cause ther Lordships were any wayes unclear in the forsaid defence, To call for the forenamed persones, or any others the Lords pleased, That the petitioner might not be farder delayed, nor other Creditors prevent him in dilligence. Which supplication being read in presence of, and considered be the saids Lords, They ordained Inquryie to be taken anent the Custome, above written upon the place wher the bond, which is the ground of the debait, wes granted, and for that effect that the caice be staited, and the Judges of the Court of the place be desyred to inqyre thereanent, and to return ther Judgements theranent, As the said supplication and delverance wryten theron bears. And in the mean tyme Continewes the said

matter until the said day. The pairties Compeirand as s^d is, are wairned heirof apud acta.

Extractum de Libro actorum per me.

J. PRIMERROSE, *Cls Regr.*

5th of July 1673, *Partibus ut intus*. The Lords hauing considered the answears made to them anent the quærees within specifit by the Presidiall at Rheimes in ffrance, Repels the alledgeance founded upon the nullittie of the bond as wanting wryter's name and witness in respect of the ansuear made therto and custom of Rhemes.

IV.

NOTICE OF A BEEHIVE HOUSE IN THE ISLAND OF ST KILDA. BY
MR THOMAS S. MUIR. WITH ADDITIONAL NOTES BY CAPTAIN
F. W. L. THOMAS, R.N.

The two little round stones which are herewith sent to be presented to the Society, were brought by me from St Kilda in July last.

Regarding their meaning and age, I venture not to speculate, though I should think on these points antiquaries cannot be altogether in the dark, as I am told that objects of the same type, and fashioned out of the same soapy-like material, are common in many of the outlying districts of the country, and it strikes me I have met with them more than once before, now and then, among the remoter Hebrides.

In the place, however, of aught I could willingly say anent these St Kilda specimens, I may mention, as probably next interesting, that the spot where they were dug up is the floor of a small, low, dry-stone building, occupying the eastern acclivity of a deep valley in the middle of the island, called the "Female Warrior's Glen." The house itself, or "dairy," as Macaulay terms it, is, though broken a little here and there outside, on the whole entire, and in all likelihood not much, if at all, altered in any of its features from what it was in Martin's time. To the latter's account of it (see "Voyage to Saint Kilda, the remotest of

all the Hebrides, printed in the year 1698") I do not know if I could add anything of importance, unless it were the following sketch, which, although by no means intended to be taken as exact, will serve to convey a notion of the ground-plan.

Externally, the building is very rude and lumpish, of irregular oval shape, and somewhere about 6 or 7 feet in height, except in the rear elevation, which, as abutting on the steep slope of the hill, rises little more than a foot or two above the ground.

The internal aspect of the cell is also extremely rude, and has no detail that can be considered peculiar or interesting. The walls are of great thickness, and lean in a kind of curve inwardly towards each other, but do not turn round into a complete vault, the actual roof being formed of heavy slabs laid across the narrow open space at the summit. There is a square aperture on the ground at the west end, but so narrow as hardly deserving the name of a doorway; and there is another through the middle of the roof of somewhat more ample dimensions, which has all the appearance of a chimney. On the west side of the doorway is a short rough pillar (as marked in the plan), and there are three square set niches, or "beds," in the thickness of the walls, two near to each other on the west side, and one directly opposite to the doorway in the east end.

At a little distance from the Amazon's dwelling, and between it and the Camper or Crooked Bay, is the most celebrated of the three consecrated wells in St Kilda, called *Tobirnimbuadh*, sheltered under a little cell of heavy masonry, with a flat stone roof.

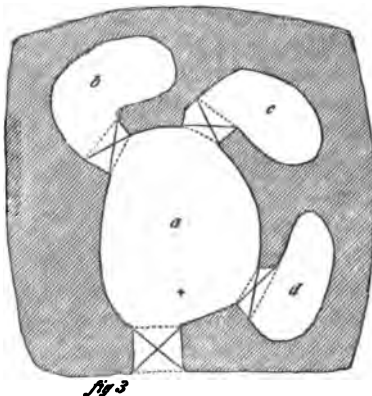
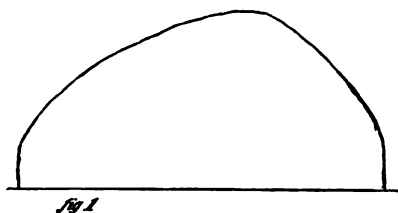
When revising this communication for publication in the "Proceedings," I learned that my friend Captain F. W. L. Thomas, R.N., had recently visited St Kilda, and to his kindness I am indebted for the accompanying plan of this curious building, and the following notes, which I think it best to add here as a supplement:—

"Here are some notes about the Amazon's House, St Kilda.

"It is called *Tigh na Banaghaisgeich*, i. e., the 'Heroine's House,' and is situated in the 'Valley of the Heroine,' or *Gleann na Banaghaisgeich*, on the north side of the island. The house, when perfect and covered with a layer of turf, would have been of a depressed beehive form, and about ten feet high. (See woodcut, fig. 1, elevation of side opposite to doorway.) In plan it is an irregular square, the wall in front being

built perpendicularly for three feet (and two feet behind), from thence sloping rapidly in to the top.

“The house is built of moor-stones, such as were most conveniently near, and the stones are not remarkable for size. The doorway (fig. 2,



Elevation of Doorway) faces the line of the valley, is about 3 feet high, with inclined jambs (see sketch, *e*). The central chamber (see plan, *a*, fig. 3) is 9 x 11 feet, and 8 feet high, irregularly oval; and the arch is formed by overlapping stones in the usual way. There has always been a hole (*farleus*) at the apex, to allow the smoke to escape and to admit light; the *farleus* would be closed with a flagstone or turf in bad weather.

“Around the central chamber are three doorways entering to irregular beehive chambers (*b*, *c*, and *d*, plan, fig. 2), identical in type and style with those in the Pictish Castle at Bragir, Lewis, &c., &c. These chambers, in the thickness of the wall, are irregular ovals, about 5 feet high.

“In the same glen, and near this *Tigh*, are the ruins of at least two others of the same kind. The *Tigh na Banaghaisgeich* is identical with one class of the superterranean or above-ground Picts' houses of the Orkneys; for which see Wilson's 'Pre-historic Annals,' or my own paper in Vol. XXXIV. of the 'Archæologia.'

“Another of these structures was on the adjacent island of Borrera, but is now destroyed.

“ I have forgotten to say that a shapeless lump of stone lies a little within the doorway of the Amazon’s House (shown in fig. 3, by a black point inside doorway); it may have been made use of for a table, or to block up the doorway; but except for the tradition that here the Heroine was wont to lay her helmet, it would have no interest.

“ The Amazon’s House is of the same class with our earliest stone buildings—belonging to the era of cromlechs, stone-circles, Picts’ castles, &c.; but while in other parts of Britain the style and type have vanished for a thousand years, in the Outer Hebrides we find them (in the Bothan of Uig) continued to the present day.

“ I had no time to collect traditions about the Heroine; Mr Macdonald has noted, that in the chamber marked e, the progenitor of the Macleods of Berneray was captured.

“ Martin, the historian of St Kilda, has a very good description of this dwelling. He says that some of the inhabitants dwelt in it all summer (1697), though it was then some hundred years old. The Amazon was famous in the traditions of St Kilda; within her house or dairy was a stone on which she laid her helmet, and her sword was placed on two stones on the opposite side. In her time there was a tract of dry land between St Kilda and Harris; and as she was fond of hunting, she would slip her greyhounds after the deer in St Kilda, when they would take their course towards the opposite isles. Martin tells us that there were several other traditions concerning this famous Amazon, but he does not give them, for he did not know that these stories are not the invention of an active imagination, but are the distorted and disjointed records of fact.

“ The Amazon, who has left her name to a glen and house in St Kilda, is probably the same of whom I find an interesting notice in some manuscript volumes of the ‘Traditions of Lewis,’ written about 1834 by Mr D. Morrison, a native of Stornoway. It forms part of a genuine Ossianic tale, and is to the following effect:—

“ About the fourth century, when the Danes held violent possession of some of the north-western isles of Scotland, the Fingalians occasionally came to the north isles in quest of venison, which was their principal article of food. Those heroes were at one time in Orkney, and three of

them, Tosker,¹ Rines, and Cyrill², took a tour along the coast of one of the islands, when they saw a boat close by the shore with only one man in her. The three heroes spoke to the man, and asked him if he had any fish in his boat. 'None,' said the man, 'but one king'-fish.'³ 'Well,' said they, 'we have got a king ourselves, who is superior to your king, and you must give the king'-fish to us.' 'No,' said the man, 'I must keep it for his Danish Majesty,⁴ who lives at present in one of the adjacent isles.'

"Those three heroes took the fish from the man, though he resisted to the utmost, and one of them, seizing the fish by the tail, used the man most cruelly with it. However, the poor boatman returned to his Danish Majesty, and told the king how he had been maltreated by the three Fingalian warriors.

"The fisherman so cruelly used was the Danish king's nursing-father, and his name was Gow na Cuan (properly, Gobha a Chuain), or 'the Smith of the Ocean.'⁵ The Danish king resented the ill usage received

¹ "Tosker, i.e. Osgar, son of Oisín.

'Flaithbheart, a lady of great power
Over ten ladies of comely habits,
Gave birth to Osgar, at Imchoin in the west—
She was nine years the wife of Oisín.'

P. 12, Vol. i. Trans. Oss. Soc., Dublin.

² "Cyrill, i.e. Cairrioll of the White Skin.

'Oisín. There were four men of us,
Who were never vanquished in conflict;
Faolan the liberal, and Cairrioll,
MacLuigheach, and Diarmid.'

P. 78, Vol. i. Trans. Oss. Soc., Dublin.

³ "King's-fish, probably that species of dogfish called by sailors the Nurse. That this kind of fish was formerly much esteemed, is proved by the Laird of Clanronald keeping a man whose only duty it was to catch them; and how this fisherman deceived his master may be seen in the 'Traditions of Lewis.'

⁴ "His Danish Majesty's name was Cairbair Roy, and this king is unmistakably the homologue of Cairbre Liffechair. In fact, the story of the Mulletach is a part of the Lewis version of the battle of Gabhra; or Guare, as Mr D. Morrison writes it."

⁵ "Although the attributes of 'Gobha (pronounced Goo) a Chuain,' or 'the Ocean Smith,' are scarcely those of Mananan Mac Lir, the Gaelic Neptune, yet I have little doubt the one is a prototype of the other. The Ocean Smith is well known

by his foster-father, and prepared to make reprisals. But the smith's wife, who was called 'the Mulletach,'¹ went to the king, and said, 'Stop, do not put yourself to any unnecessary trouble or danger, for I will go and be avenged upon those daring Fingalians for the usage given to my husband.'

"This woman, Ossian described as surpassing any man or woman of those times in the amazing strength of her body, as well as in the wonderful proficiency which this unrivalled heroine exhibited in the field. The Danish king, by the Mulletach's advice, delayed further proceedings, but the Mulletach took her passage to Ireland, where the Fingalians were at that time.

"This heroine landed and went at once towards the Fingalians' camp; and she got herself so sliily into the midst of the camp, and, says Ossian, the system of warfare used by this wild woman on that day was to them, as they beheld it, truly terrific. The Mulletach was so full of revenge, and so active with her arms in both hands, that before they could look about them, she had killed one hundred of their number, and among these was a son of the king.

"Fingal, seeing this unexpected slaughter of his men, ordered Tosker, Gaul,² Ossian,³ and others, to engage and stop the fatal play of this in the Lewis; for it is told that, coming from Ireland with a basket of coals on his back, he gave himself a shake when at the mouth of Loch Roag, and the pieces that fell out of the basket now form the group of islands and rocks at the north end of Berneray. He had a 'smiddy,' also, near Little Berneray, now sunk beneath the ocean, but fishermen bring up the slag of the furnace on their lines, *which* attests the fact.

¹ "Mulletach. There was some difficulty in hunting up the meaning of this word, but it is probably only another form of Moralltach, which would mean 'The Greatly Savage.' If this reading is correct, 'A Mhoralltach Min Ruaidh Muireann' would be 'The Greatly-Savage Soft-skinned, Red-haired Muireann;' Muireann being 'a frequent proper name for women among the ancient Irish.'" It is explained as meaning mor-fhinn = long-haired. (P. 292, Vol. iv., Dublin Oss. Soc.) It appears that Moralltach was the sword of Mananan, and that it gave the finishing stroke at the first blow. (Vol. iii. ditto.)

² "Gaul, i.e., Goll Mac Morna, or "Goll of the Arms, the chief of chieftains." (P. 144, Vol. v., Dublin Oss. Soc.)

³ "Ossian, i.e. Oisín Mac Fhinn. So much has been said and written about this individual, that little more need be added, except to remark, that a narrow class of archæo-

heroine. Tosker and the others engaged her with their javelins, but the Mulletach defended herself wonderfully clever, for she could use either of her hands at whatever weapon she made use of. But so irresistible were Tosker's strokes, which he dealt with an impetuosity highly admirable not only to me, his father—says Ossian—but to all the hosts as they beheld the awful play between Tosker my son, and the Mulletach on this day.

“This unmatched woman was all of her body coat-of-mailed so securely that neither Tosker nor Gaul's strokes had their wonted fatal effects, and she seemed to be invulnerable; but at length Tosker got her back to a rock, but even then she kept them off by her javelins. Tosker then said to Gaul, “Level you upon her and keep her back to the rock, while I go away for a few moments.” Tosker went right above her head, and let fall a large stone, which struck her on the head, and by this blow she expired immediately.

“The description that Ossian gave of this battle, and also of this woman, is interesting indeed, as well as amazing. For he said that when his son Tosker had got the Mulletach's back to the rock, that Fingal, by consent of his men, offered her many valuable gifts, and the freedom of going away without any more fight with his men. But this heroine said that she would rather take home the heads of Tosker, Rines, and Cyrill, than all the wealth of Ireland.

“Gobha a' Chuain, the husband of the heroine, as soon as he learned of the death of his spouse, set sail for the Orkney Islands, and reported the fatal issue of the late engagement. The Danish king asked Gobha a' Chuain where did he leave the Mulletach. The Smith of the Ocean said that Fingal's heroes killed her. “Fingal's heroes,” replied the king; “no, I will not believe it.” Sayeth the king,

“Oir mur do shluig talamh toll i
No mur do bhath muir aleamhuinn lom i
Cha robh aca an Eirin thall na mharbhadh a Mhuletach.”

logists—perhaps in revenge of a dishonest appropriation attempted many years ago, seem to desire to keep himself, and all that has been done in his name, to themselves,—forgetting he is as much the property of the Albannach as the Eirionnach.

That is:

“ For unless a hole in the ground swallowed her,
Or unless the smooth slippery sea drowned her,
They had not in Eirin over as many as could kill the Mulletach.”

But the Smith said—

“ Cha do mharbh i ach an Fheinn
'A bhindhinn bharr nach toirear cis
Tha iad Ullamh laidir luath
Ro ealamh dearbh chollgannt.”

That is:

“ (Who) did not kill her but the Feinn,
The band from whom tribute cannot be taken.
They are active, strong, and swift,
Most expert (and) truly active.”¹

“ So much for the Mulletach, Min Ruadh Mairinn; or Mulletach, the soft-skinned, red-haired Mairinn, who, I conjecture, is the renowned Amazon of St Kilda. We have so few myths connected with our Pictish antiquities, that the legends which can yet be saved will be the more valued from their comparative scarcity. Besides the above, the worthy historian of the Lewis makes mention of the giant-builders of some of the Pictish Duns, and of their battles with the Fingalians, tales bearing the tone and manner of antiquity, like those which the intelligence and industry of Mr Campbell has rescued from oblivion to stimulate the imagination of the poet, and the analytical sagacity of the historian.”

¹ “ My Gaelic instructor, Mr John Morrison, has translated these verses, and the credit is also due to him for the still more difficult task of reading and spelling his namesake's Gaelic.”

V.

NOTICE OF THE "QUIGRICH," OR CROZIER OF SAINT FILLAN. BY DANIEL WILSON, LL.D., HON. MEM. S.A. SCOT., PROFESSOR OF ENGLISH LITERATURE, TORONTO.

Mr Laing read the following extracts of a letter he had just received from Dr Wilson in reference to the Crozier of Saint Fillan, and presented the three photographs of the relic sent to the Society.

"UNIVERSITY COLLEGE, TORONTO, *March 7, 1859.*

"MY DEAR SIR,—I have this week despatched to my brother, through a private opportunity, three photographic views of the *Quigrich* to be handed over to you for the Society of Antiquaries. From the nature of the object, it does not admit so readily of copying by means of photograph as some other articles would; but the views will at any rate give you some tolerable means of judging of the original; and if they recall the sender to some of my old friends I shall be gratified. I have made a careful drawing, and purpose to have it lithographed for the Canadian Journal. If I get it at all well executed, I shall send you copies. Would you kindly communicate to me anything additional to what is already published in the Transactions about the Quigrich? Does Barbour say anything about it in the Bruce? I have not yet had an opportunity of conversing with Alexander Dewar, the owner of the Quigrich, and his use of the pen is by no means that of a ready writer. When I can get hold of him, I shall submit to you any traditions or superstitions associated with the relic that I can glean from him; meanwhile, here are its dimensions. (See Plate XXVI.) It is silver gilt, massive, and wrought on a copper core. The price asked for it must, I fear, preclude the idea of its return to Scotland, but I was sorry that you so summarily rejected my proposal. I was in hope that, stimulated by a liberal promise from you, Scotsmen might ultimately be induced here to co-operate so heartily that we might be able to dispense with your aid. But your letter put an effectual stop to any effort; and the present state of financial affairs here does not admit of any renewal of the attempt."

This allusion has reference to a letter which Dr Wilson had previously

addressed to Mr Laing on the subject, to be laid before the Society, in the hope that the Members would exert themselves to raise a very considerable sum for purchasing this valuable and interesting relic. The price, however, that was set upon it rendered the proposed scheme impracticable. This letter, dated June 1st, 1858, begins as follows:—

“ Since I came to Canada, I have made repeated attempts to get sight of the *Quigrich* of Saint Fillan, of which you know; and now at length have it lying before me. I need not remind you that it is figured in Vol. III. of the *Archæologia Scotica*, and copied from it in my *Prehist. Annals*. The drawing, however, is by no means accurate. It is a most beautiful and massive relic, and one which it is lamentable to think should be anywhere out of Scotland. You have nothing in the Museum, not even *the Maiden*, to compare with it in historic interest; and its beauty as a work of art will compare with anything in the R. I. Academy at Dublin. I have accordingly been trying if it is possible to secure it for Edinburgh. The owner puts no slight value on it. He deliberately asks L.500 Halifax currency, equal to L.400 sterling; and as he refused L.300 from Lord Elgin, I do not anticipate any abatement.”

Dr Wilson has, since the date of these letters, communicated a detailed account of the *Quigrich*, and a full-sized drawing as a plate, to the “*Canadian Journal*,” No. XXIV., 1859. Separate copies of this communication have been received and distributed amongst the author's friends in this country; the Society voting their cordial thanks to Dr Wilson for the patriotic interest he has taken in the endeavour to secure this precious relic for our national Museum.

The relic itself being so interesting, it was thought of sufficient importance to take this occasion of giving, from the various drawings and photographs, an accurate representation of it in the Society's Proceedings: see Plate XXVI. It may be added, that there is a variety in the pattern on the two sides of the Crozier; the lozenge-shaped divisions of the ornament on the side figured being more regular, both in shape and size, than on the other side. Some early and interesting documents connected with this Crozier are printed in the “*Spalding Miscellany*,” vol. iii., and in the Preface by Mr Innes to “*The Black Book of Taymouth*,” p. xxxv. Edin. 1855, 4to.

TUESDAY, 19th April 1859.

The REV. WILLIAM STEVENSON, D.D., in the Chair.

The following gentlemen were balloted for, and admitted Fellows of the Society :—

ROBERT HUTCHISON of Carlowrie, Esq.

JOHN PATON, Esq.

Mr STUART reported from the Committee on the subject of Treasure Trove, that upwards of 10,000 copies of the official circulars, announcing the new arrangements whereby the finders of ancient remains in gold and silver will be entitled to receive from the Exchequer their full intrinsic value on being delivered up, have now been distributed in the various counties of Scotland.

The Museum of the Society was now necessarily closed, in order to enable the Curators to make arrangements for the approaching removal of its contents to the new apartments in the Royal Institution.

The following donations to the Library and Museum were laid on the table, and thanks voted to the donors :—

The Roman Wall, and Illustrations of the principal Vestiges of Roman Occupation in the North of England, consisting of plans of the military works, the stations, camps, ancient ways, and other remains of the earlier periods, in the northern counties. From original surveys made by direction of His Grace the DUKE OF NORTHUMBERLAND, K.G. By HENRY MACLAUCHLAN. (Printed for private distribution.) Folio. London, 1857.

Memoir written during a Survey of the Roman Wall, through the Counties of Northumberland and Cumberland, in the years 1852–1854, made by direction of His Grace the DUKE OF NORTHUMBERLAND, K.G. By HENRY MACLAUCHLAN. 8vo. London (Printed for private circulation). 1858.

The Watling Street: The chief line of Roman communication leading across the counties of Durham and Northumberland, from the river Swale to the Scotch border. With enlarged plans of the stations and camp ad-

jacent to the line. From original surveys made by direction of His Grace the DUKE OF NORTHUMBERLAND, K.G. By HENRY MACLAUCHLAN. In one vol. folio. London, 1852.

Memoir written during a Survey of the Watling Street, from the Tees to the Scotch Border, in the years 1850–1851. Made by direction of his Grace the DUKE OF NORTHUMBERLAND, on the occasion of the meeting of the Archæological Institute at Newcastle-upon-Tyne. By HENRY MACLAUCHLAN. 8vo. London, 1852.

By His Grace the DUKE OF NORTHUMBERLAND, K.G.

Bronze Armlet found near Plunton Castle, Kirkcudbrightshire. By WILLIAM M'EWEN, Esq., M.D., Chester.

It was first exhibited at a meeting of the Archæological Institute, London, 9th January 1859, and is figured (see annexed woodcut) and described in the "Archæological Journal," No. 62, pp. 194, 195, as follows:—

"A Bronze Armlet, found in a turbary near Plunton Castle, co. Kirkcudbright, in 1826. About four miles to the east of the spot are remains of an extensive encampment, supposed to be of the Roman period, called



Fig. 1.

the Doon of Enrick, near the locality known as Gatehouse of Fleet. This curious relic is formed of thin bronze plate, with ribs and ornaments hammered up, and minute punctures, of which the intention is

uncertain ; it consists of two pieces, which are hinged together, so that the armlet might readily be opened, and adjusted to the arm. The ornamentation, as will be seen by the accompanying woodcut (fig. 1, original size), is of the peculiar type, of which a bronze scabbard found near the Pentland Hills, and an unique bronze collar found in Roxburghshire, are good examples. Both those objects are in the Museum of the Antiquaries of Scotland, and they have been figured in Dr Wilson's 'Pre-historic Annals,' pp. 441, 451. Various objects which appear to belong to the same period and class of ancient remains have also been found in England ; their origin has been ascribed to the Celtic races, and most probably to the tribes inhabiting Britain. Their peculiar character will be exemplified in the 'Horæ Ferales,' announced for publication by the late Mr Kemble, and which Mr Franks has undertaken to edit. See some remarks on these relics in the 'Proceedings of the Society of Antiquaries of London,' Vol. IV. p. 144."

[To allow the reader to compare the peculiar character of the ornamentation on the different articles referred to in this quotation, we have



Fig. 2.

given the annexed sketches (figs. 2 and 3), for the use of which the Society is indebted to Messrs Sutherland and Knox, publishers, Edinburgh.

The bronze ornament or collar referred to (see woodcut, fig. 2), which is in the Museum of the Society, was found about seven feet from the surface, when digging a well, in 1747, at the east end of the village of Stitchel, Roxburghshire. This collar, like the armlet, has a hinge in the middle of one side, so as to admit of its being put on and off at pleasure; the long diameter of the oval opening, the transverse one, measures 6 inches, by $5\frac{1}{8}$ inches across. It has been supposed by some that it might have been worn on the head, but appears more probably to have been used as a collar, from its size, as well as by the arrangement of its hinge, and the general style of its ornamentation; the flat, and most richly ornamented portion being placed apparently where it would be best seen, lying on the front of the neck; the vertical hinged portion being at the back part. The character of the ornament on it, as seen in the woodcut (fig. 2), is exactly similar to that on the armlet, and the arrangement for the opening and shutting of each is similar. On the bronze scabbard (woodcut, fig. 3) referred to, which was found near the Pentland Hills, and is also in the Museum of the Society, the similarity of the ornament is not so exact, though the resemblance is very considerable. It measures $23\frac{1}{2}$ inches in length, and $1\frac{1}{2}$ inch across the top. Its form is very peculiar, and if it was used as a scabbard, would appear to be adapted for receiving only an exceedingly narrow and sharp-pointed blade.]

Six Specimens of ancient round-shaped Urns of different sizes and shapes, some ornamented with wavy lines in red colour; found in ancient tombs and cairns at Coimbatore, near the Neilgherries, India. By ALEX. HUNTER, Esq., M.D.

Proceedings of the Society of Antiquaries of London, Vol. IV. No. 47, 8vo. London, 1857. List of the Society of Antiquaries of London, April 1858, 8vo. By the SOCIETY OF ANTIQUARIES OF LONDON.

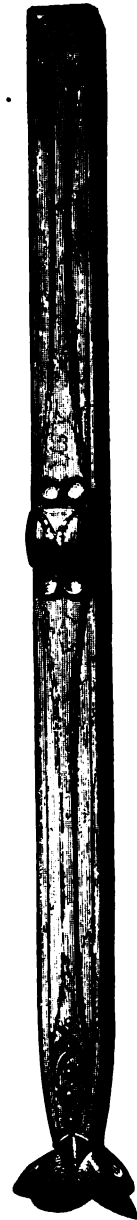


Fig. 8.

Canadian Journal, New Series, No. XV. for May 1858. 8vo. Toronto, 1858. By the CANADIAN INSTITUTE, Toronto.

The following communication was read :—

A PAPER ON THE SUBJECT OF BURNS'S PISTOLS. BY THE RIGHT REV. BISHOP GILLIS.

This communication having, at the request of the Members, been printed for sale as a separate pamphlet (8vo, pp. 44), it is not considered necessary to reprint the whole of its controversial statements, but simply, with a brief introductory notice, to extract the passages that relate more immediately to Bishop Gillis's gift to the Society.

It will be recollected that on the occasion of the recent celebration in memory of Burns, Bishop Gillis presented to the Society a brace of pistols as those which had belonged to the National Bard. It was stated that they had been given to the late Dr Maxwell, of Dumfries, by the poet when on his deathbed; that Dr Maxwell had brought them with him when he removed to Edinburgh in 1834, and that they had remained in the same custody from the period of his death till the present time.

Shortly after the Centenary, a paragraph appeared in the "Illustrated London News," in which the writer, after sneering at the idea of the genuineness of the pistols thus presented to the Society, brought to light other two brace of pistols claiming to be those of Burns. The one belonged to the grandson of the person to whom Dr Maxwell had presented them; but this brace was also pronounced to be spurious. The other brace of pistols, it was alleged, had been bought in 1834 by Allan Cunningham the poet, to whose widow they still belonged, and these pistols were declared to be the only genuine relics of the bard.

Bishop Gillis commenced his paper by acknowledging a mistake into which he had fallen when he presented the poet's pistols to the Society. These, after the death of Dr Maxwell, came into the possession of his cousin, the late Mr Menzies of Pitfoddels, in whose house at Greenhill Dr Maxwell died, and in which house the pistols remained after the death of Mr Menzies. Bishop Gillis was not aware that Mr Menzies was possessed of any pistols except those inherited by him from Dr Maxwell,

and sent a pair which caught his eye shortly before the Centenary, in the belief that they were the much-prized weapons of the Bard. These turned out to be a pair bought by Mr Menzies from Mr John Barton in 1813; and it was only after attention had been directed to the circumstances that a fresh search was made, which led to the discovery of the genuine pistols of the poet, lying quite close to the place where the first brace had been stowed.

As both the other competing braces of pistols were also alleged to have been given by the poet to Dr Maxwell, and to have been bought at the sale of his effects, Bishop Gillis proceeded in his paper to give a history of their descent. The first set, now belonging to the grandson of the person to whom Dr Maxwell is said to have presented them, was shown to have belonged to Provost Fraser of Dumfries; and it appeared that the daughter of this gentleman never heard him speak of the pistols as those of Burns; and farther, that although Provost Fraser had bought them at the sale of Dr Maxwell's effects, it was proved, by various witnesses, that the pistols of Burns were specially reserved from that sale, and sent to Dr Maxwell's residence in Edinburgh. It was therefore plain that the pistols referred to by the correspondent of the "Illustrated London News" had no claim to be considered those of Burns.

Bishop Gillis commenced his paper as follows:—

"In availing myself of the privilege you have so kindly granted me, of submitting in person to your learned Society the Paper I now rise to read on the subject of Burns's Pistols, I cannot but feel that the first duty I have to perform, is to apologise, as I now beg leave to do, for a mistake, —easily accounted for and rectified,—and into which I have both *unfortunately* and *fortunately* fallen, with reference to these relics of our national Bard. Unfortunately, in as far as it has proved the occasion of a sneering remark by an anonymous writer in a London newspaper, against your too confiding reliance on my accuracy; yet fortunately, since it has forced upon myself, as a work of atonement, the pleasing task of gathering together for your acceptance, such a body of evidence on the vexed question before us, as must, I think, satisfy any reasonable man that the claims to the possession of Burns's pistols, set up by Allan Cunningham and others, have at last been incontestably exploded; and that no one

can in future pretend to seek for the genuine weapons of the poet but where they now are, and ought to be—viz., within the Halls of the Society of the Antiquaries of Scotland. . . .

“In answer, then, to the question which the irony of its first paragraph is intended to set off—viz., ‘Are these the pistols worn by the illustrious poet on his excise expeditions against the smugglers on the coast of Solway?’ I can now have no hesitation in saying, *They are not*—as will at once appear from the following receipt:—

“Received, Feb. 20th, 1813, of Mr MENZIES, Thirty-one pounds, ten shillings, for a pair of double-barrelled pistols, and a mahogany case and apparatus.

“L.31, 10s.

JOHN BARTON.’

“Having thus candidly avowed my mistake, let me briefly account for it; and, after setting aside all opposing claims, establish beyond a doubt that the genuine pistols of Robert Burns are those now lying on the table before you.

“Twenty years and more had passed away—years for me replete with other thoughts than any connected with the Ayrshire Bard—since my eye had happened to light on these painful memorials of his country’s ingratitude. The recollection, however, of the gauger’s pistols, had remained in my mind, associated with the idea of green baize coverings; and on my attention being accidentally called, shortly before the Centenary, to the case containing Barton’s pistols—which case is also conspicuous for its green baize linings—I naturally enough mistook one set of pistols for the other, never, that I remember, having given credit to my extremely pacific friend, the late Mr Menzies of Pitfoddels, for being possessed of any such deadly weapons; although the soiled state of the powder-flask I can now easily account for, from what I know to have been the habits of several of his young friends, and his own kindness towards them.

“Within very few days after the appearance of the article in the columns of the ‘Illustrated News,’ the Bard’s pistols, in their green baize bags, were discovered, in a box near the very spot whence Barton’s had been taken; when, of course, the nature of my mistake immediately flashed upon me, as well as the circumstance which had led to it. . . .

“Here, again, comes Mr Alexander Howat’s own mother, Provost Fraser’s daughter, admitting anew that ‘she never heard her father say that these pistols belonged to Burns,’ and that the only evidence for supposing them to be such was, ‘that they were bought at the sale of Dr Maxwell’s property.’ But if bought for Provost Fraser, as they unquestionably were, at the sale of Dr Maxwell’s property in Dumfries in May 1834, they could not possibly have been given to Provost Fraser by Dr Maxwell, when ‘he died’ here in Edinburgh some five months later.

“In further refutation of the alleged deathbed gift by Dr Maxwell to Mr Hastings’ ‘aged friend;’ I may add, that from the time Dr Maxwell left Dumfries, previous to the sale, about the latter end of May 1834, to the day of his death, on the 13th of October following, I lived constantly with him here in Edinburgh in the same house, and as a member of the same family; having every opportunity of knowing the state of health he was then in, and which was such, that during all that time he saw no one from without, save his medical advisers, until ‘he died,’ I may say, in my arms; and I can, therefore, safely aver, that at no time during the whole of that period was any such gentleman as Provost Fraser ever heard of as having set his foot within the door.

“Finally, as irrefragible testimony that the pistols in question were not given by Dr Maxwell to Provost Fraser, but were bought for the latter at Dr Maxwell’s sale, I beg to produce here for inspection, the original roup roll, where stands at p. 21, the following entry, bearing witness to the article sold, to the name of the purchaser, and to the price paid for it:—

‘A CASE OF PISTOLS—PROVOST FRASER—L.2, 6s.’”

Bishop Gillis, in the course of his communication, produced the various letters, roup-rolls, and receipts, proving beyond all question that no articles presented by Burns to Dr Maxwell were included among the effects disposed of at the sale of his household property in Edinburgh, and pointing out the two strange contradictory statements by Allan Cunningham in the first and second editions of his “Life of Burns,” regarding the brace of pistols in his own custody. Bishop Gillis summed up the discussion in the following terms:—

“I trust, Mr Chairman and Gentlemen, I may not now be deemed over bold, if I venture to think that I have satisfactorily disproved the claim

set up by Allan Cunningham to the possession of Burns's pistols—having produced incontrovertible evidence as to the fact, that whereas the pistols given by Burns to Dr Maxwell were not, as asserted, sold 'at a public auction in 1834;' those bought towards the end of that year for Allan Cunningham, as the pistols of the poet, were one of two sets purchased at Dr Maxwell's sale, but neither of which had ever belonged to Burns. Until Allan Cunningham's statement, then, in reference to the alleged *present* from Blair of Birmingham, be thoroughly purged of all its awkward unlikeliness, it remains matter of the merest indifference what name of maker may or may not be on the genuine pistols of the poet—whether that of Blair, or Johnson, or Barton, or any other—the proof of their genuineness resting exclusively on its being satisfactorily established that they are *the* pistols given by Burns to Dr Maxwell; those reserved at the sale of the Doctor's effects at Dumfries in May 1834; those subsequently forwarded to Edinburgh, and identified by Dr Maxwell's own daughter, to whom they had been from her infancy familiar objects as well as a valued treasure; and jealously preserved at Greenhill, her residence, as well as mine, for the last four-and-twenty years, until the period of her death, which only recently occurred, on the 12th of September last.

"Now, as most of the above has been already thoroughly demonstrated in one or other portion of the present paper, my only remaining task is to show when, how, and by whom the pistols in question were forwarded to Edinburgh. I shall do so in very few words, by quoting here from a letter to which allusion has already been made; and written by Mrs Maxwell of Kirkconnell, on the 20th of October 1834, to the late Miss Maxwell, Dr Maxwell's daughter:—

"I received your letter at Mr Attwood's this morning, and am very sorry you have been so uneasy and so much annoyed about Burns's pistols. Before you receive this, I hope you will have got them; as I went immediately to Burnside's, who was out, also his son; but his wife sent a man with me to Mr Reid's, who had heard what sort of box they were in.¹ Mr Reid came to the opening, and we found them directly; and I took them to Miss Johnstone's, who goes to Edinburgh to-morrow. She

¹ "Mr Reid was the resident Catholic clergyman of Dumfries, at the time."

promised to send them to you by her brother on her arrival; and I dare say she will, as Mr Johnstone seemed as unhappy about them as you did, and he had written to his sister to call on me regarding them, which she did, just after I had got your letter.'

"It may here be noticed, from the tenor of the above letter, how very much on the alert all Dr Maxwell's friends were as to the safe preservation of the pistols given to him by Burns. When, therefore, Dr Maxwell's daughter returned from Ireland, in the beginning of 1835, and expressed her entire satisfaction as to the pistols brought to Edinburgh by Miss Johnstone being the identical relics of the poet—as I myself have, not once, but frequently heard her do, for it was she who first drew my attention to them—I hold I am justified in saying that, taking into account accumulated evidence already here adduced, apart entirely from any weight to which my own testimony may be entitled, all reasonable doubt ought henceforth to be at an end, both as to the spurious claims of Allan Cunningham and others, and as to the true nature of the pistols at present before you, and which I have now such unfeigned pleasure in committing to the guardianship of your learned and patriotic Society."

Mr ROBERT CHAMBERS, in moving that the special thanks of the Society be presented to Bishop Gillis for his interesting gift to the Museum, and for the great pains which he had taken in proving its authenticity, congratulated the Bishop on the completeness of his statement, which had set the matter beyond the reach of cavil. He must add, that while he entertained a great respect for the genius of Allan Cunningham as a poet, yet he had had too much experience of his inaccuracies not to regret that he should have entered the field as a biographer or historian.

Mr Chambers's motion was unanimously agreed to—Mr JOHN MACMILLAN, M.A., one of the Members, remarking that at the time of Dr Maxwell's sale he was resident in Dumfries, and in a position which made it almost impossible that he should not have heard of the sale of any relic of Burns, if it had taken place.

TUESDAY, 14th June 1859.

COSMO INNES, Esq., Vice-President, in the Chair.

The following Donations were exhibited :—

A LARGE AND VALUABLE COLLECTION OF EARTHENWARE URNS, BRONZE VESSELS AND WEAPONS, GOLD AND SILVER ORNAMENTS, AND GOLD, SILVER, AND COPPER COINS, &c., presented on the part of the CROWN, by the QUEEN'S AND LORD TREASURER'S REMEMBRANCE IN EXCHEQUER IN SCOTLAND, were exhibited. The following is a detailed Catalogue of this Donation :—

Urn of yellowish clay, ornamented with incised lines, made by twisted cord, and alternate rows of chevron ornaments; three deep grooves round the upper part of the urn, which is $5\frac{1}{2}$ inches high, $6\frac{1}{2}$ inches diameter at mouth, and $3\frac{1}{2}$ inches across bottom. Found on the lands of Birkhill, near Stirling.

Rude Clay Urn, partially broken; with projecting rib round the middle, and sparingly ornamented with rows of punctures, and zigzag and straight incised lines. It measures 7 inches diameter at mouth, $3\frac{1}{2}$ inches across bottom, and 7 inches in height;

Seven Bronze Axe-heads or Celts (three broken); average length about 6 inches, and 3 inches across face; one shows a series of four longitudinal lines along its sides, and two are entirely covered longitudinally with a series of short punched or incised lines: the urn and celts were found on the farm of Colleopard, in the county of Banff, the property of the Earl of Seafield;

A tripod Bronze Pot, with loops for handle on each side of the neck; 12 inches high, 8 inches diameter at mouth, and 35 inches circumference round centre of body;

A tripod Bronze Vessel, with spout and handle, somewhat resembling the modern coffee-pot; 9 inches high, $3\frac{1}{2}$ inches diameter at mouth, and 17 inches circumference at widest part of body;

Upper Portion and Rim of a shallow Bronze Vessel, 13 inches diameter, ornamented with a series of projecting bosses or knobs on the turned-over upper edge or lip of vessel;

Portion of Iron, apparently part of a sword-blade, 11 inches long by 2 inches broad ;

The Bronze Vessels and Sword-blade were found by a labourer when cleaning a field-drain in the neighbourhood of Denny, Stirlingshire. The discovery occurred near a camp which commands an extensive view of Antonine's Wall, Castlecary, the "Lang Causeway," and other vestiges of Roman times. This entrenchment is concealed by woods, and does not appear to have been noticed.

An Iron Dagger or Dirk, with brass handle $3\frac{1}{2}$ inches long, ornamented with lines, and sunk heart-shaped ornament on pommel ; length of blade, 14 inches. Found on the farm of Mains of Brux, Aberdeenshire.

Chain formed of simple oval links or loops of Gold Wire, 38 inches long, weight 1 oz. 8 dwts. Found while making excavations in Holyrood Park.

Six large oval-mouthed Silver Spoons, with engraved ornaments, and $\frac{I+S}{1617}$ inscribed on the handle ; on the back of the handle is stamped the letters I.H. ; and engraved on the back of the bowl are the letters C.M. Two of the spoons are without dates ; average weight of each $1\frac{1}{2}$ oz. troy. Found on the hill of Culrain, in the county of Ross.

COINS.

Three Pennies of Alexander III. Found in making a trench in a street of Dunkeld.

Penny of Alexander III. Found in the burial-ground at Monifieth, Forfarshire.

Penny of John Baliol. Found at Auchlishie, in the parish of Kirriemuir, Forfarshire.

Gold St Andrew of King James II. Found in the churchyard of Old Machar, Aberdeenshire.

Two-shillings-and-sixpence Piece of James VI. (Scottish.) Found on the farm of Gardenstown of Clatt, Aberdeenshire.

Bodle and Half-bodle of Charles I. Found in digging in the garden of the Swan Inn, Berwick.

Half-noble, or Forty-pennies Piece of Charles I. Found at Middleton Moor, Edinburghshire.

Two Merks of Charles II. ;
 English Half-crown of James VII. ;
 Scottish Forty-shilling Piece of James VII. ;
 Two Forty-shilling Pieces of William and Mary ;
 Two Dollars of Philip IV. of Spain ;
 Two-franc Piece of Louis XIV. of France ;—

All found on clearing out the foundations of old houses at Ballinghard, in the Island of Colonsay, Argyleshire.

Two Groats, One Threepenny Piece, and Three Twopenny Pieces of Queen Elizabeth ;

Two English Sixpences of James VI. ;
 Four Penny Pieces of James VI., two with bust ;
 Bodle of William and Mary ;—

Found in the garden at Eden House, Dunbar.

Five Short-cross Pennies of Henry III. of England. Found in the moss of Glenchamber, parish of New Luce, Wigtonshire.

Denarius of Marcus Aurelius. Found in the Abbey-yard of Holyrood.

A copy of the official inventory of the Orkney find is here given :—

“ INVENTORY of Ancient Silver Ornaments, &c., found buried between the Parish Church and the Burn of ‘ Rin,’ and a short distance from the shore of the Bay of Skail, in the Parish of Sandwick, Mainland of Orkney. The greater portion of the articles were discovered on 11th March 1858 by some country people—the hook and a few fragments having been picked up by a boy the previous week at the mouth of a rabbit-hole.

Ring Brooches or Fibulæ.

“ 1. A large Ring Brooch or Fibula, with bulbous ends, and tongue with bulbous head, and interlaced or knot ornament on ends and tongue head.

2. A Ring Brooch or Fibula, less in diameter than No. 1, but very massive, with bulbous ends and bulbous-headed tongue ; the point of the latter broken off, and a small portion altogether wanting.

3. A large Ring Brooch or Fibula, with highly ornamented bulbous ends and bulbous head of tongue—the tongue wanting.

4. A large broken Ring Brooch or Fibula, with richly ornamented bulbous ends.
5. A large Ring Brooch or Fibula, with bulbous head of tongue broken—tongue wanting.
6. A plain Ring Brooch or Fibula, with bulbous head of tongue—tongue wanting.
7. A Ring Brooch or Fibula, with ends ornamented on one side—tongue wanting.
8. A Ring Brooch with tongue, slightly ornamented.
9. A smaller Ring Brooch, with ornamented tongue.

Torcs and Armillæ.

10. A large funicular Torc or Collar, overlaid with wire-cord between the thicker cords.
11. A funicular Torc, overlaid with wire-cord similarly to No. 10.
12. A funicular Torc, overlaid with wire similarly to No. 10.
13. A funicular Torc, overlaid with wire similarly to No. 10.
14. A beautiful funicular Torc, having small wire-cord curiously intertwined with the thicker cords.
15. A thick funicular Torc, with one of its ends broken.
16. A broken funicular Torc, with curious hooks, or 'crooks,' at the ends for fastening, and a bulb equidistant from them.
17. A small funicular Torc, or Armilla, overlaid with wire similarly to No. 10.
18. A torquated Armilla, overlaid similarly to No. 10, broken.
19. A torquated Armilla, overlaid similarly to No. 10, broken.
20. A torquated Armilla, overlaid similarly to No. 10.
21. A torquated Armilla.
22. A very massive torquated Armilla or Bracelet, in excellent preservation, with two heads of animals carved on it in high relief.
23. A torquated Ring or Bracelet.
24. A thin ornamented Bracelet.

Penannular Rings or Bracelets, or Ring Money.

25. A penannular Ring, ornamented.
26. A penannular Ring, with serpent's head on each side.

27-48. Penannular Rings or Bracelets, generally known as Ring Money.

49. A Hook, with ring in its head.

50. A large and richly ornamented bulbous end of a Ring Brooch, having on one side projecting points, which give a striking resemblance to the Scotch thistle, and having interlaced or knot ornament incised on the other side.

51. A slightly ornamented bulbous head of a tongue of a Ring Brooch or Fibula.

52. A slightly ornamented bulbous head of a tongue of a Ring Brooch or Fibula.

53. An Ingot of Silver.

54. An Ingot of Silver.

55. A small thin Bar of Silver.

56. A small fragment of Silver Chain, of a flat knitted pattern.

Coins and Miscellaneous Fragments.

57. A Silver Coin, with 'ETHELSTAN REX,' &c., on it.

58. A Silver Coin, with 'CIV EBORACE,' &c., on it.

59. A Silver Coin, with Cufic or Arabic inscriptions.

60-71, both inclusive. Twelve fragments of Cufic Coins.

72-118, both inclusive. Forty-seven fragments, some of them very minute, of Fibulæ, Bracelets, Pieces of Ring Money, of Ingots, &c., &c.

119. A Cufic Coin, in good preservation, except in the centre.

120. A number of fragments of various sizes, including pieces of coins, and weighing 5½ oz. avoird.

GEORGE PETRIE.

KIRK WALL, 5th April 1858."

"*Edinburgh, 15th April 1858.*—The whole of the treasure here discovered in Sandwick, Orkney, in March 1858, was this day weighed in my presence, and contained sixteen pounds avoirdupois, and delivered over by me to John Henderson, Q. and L. T.'s Remembrancer, Exchequer, Edinburgh.

"JAMES ROBERTSON, *Sheriff-substitute of Orkney.*"

R 2

[The annexed notes of the coins discovered in Orkney were furnished by S. W. VAUX, Esq., of the British Museum, to whom they were submitted for examination :—

ANGLO-SAXON.

St Peter's Penny (tenth century).—[Obverse, $\frac{\text{SLIPE}}{\text{TRIM}}^{\times}$; Reverse, CIU EBORACL, with cross in the centre.]

Ethelstan, 925.—[Obverse, + EDELSTAN REX T. BR. (Totius Britanniae); Reverse, LNAD- M—o LEILIF. CNAD. Mo. LEIGOF (Leicester). G. S.]

CUFIO.

Samanian.—Ismail ben Ahmed—Place wanting, A.D. 887. Ismail ben Ahmed—Struck at Al-shash, A.D. 897. Nasr ben Ahmed—Place wanting, A.D. 913. Nasr ben Ahmed—Struck at Samareand; no exact date, but between A.D. 913–943. Nasr ben Ahmed—A.D. 932–943. Nasr ben Ahmed—Struck at Bagdad; date wanting. Nasr ben Ahmed—No place or date.

Abbaside.—Al Radhi-billah—Place lost, A.D. 936. Al Mostakfi-billah—Struck at Bagdad, A.D. 945. Al Watek-billah. Al Tai-billah? Seven portions of coins illegible.]

Bowl-shaped Glazed Clay Urn, $7\frac{1}{2}$ inches high, $7\frac{1}{2}$ inches across mouth, and circumference round widest part 28 inches, with rudely painted black ornaments of a diamond shape on neck, and zigzag lines on sides, and apparently a representation of leaves rising up from bottom of vessel. It was found in a Cromlech in Hanover. By CHAS. E. DALRYMPLE, Esq., F.S.A. Scot.

Hydrographic Chart of the Sound of the Island of Iona, surveyed by Commander E. J. Bedford, Commander R. B. Creyke, and Mr T. Burchier, Master, R.N. By Captain F. W. L. THOMAS, R.N., Corr. Mem. S.A. Scot.

Collection of Papers, printed and in Manuscript, relating to the Affairs

of the City of Edinburgh, and the Supply of Water to the City, by Mr Andrew Chalmer, &c., 1760, in one vol. 4to. By ALEX. CHRISTIE, Esq., F.S.A. Scot.

Model Carved in Sandstone of a Hindoo Temple from Mirzapore, Benares; Also, Sculptured Sandstone, 9 inches long, by 8 broad; displaying two male figures in high relief, seated face to face, between two short square pilasters or pillars. From an Ancient Temple, Bindrachal, India. By CLAUD HAMILTON, Esq., F.S.A. Scot.

Various Vessels of Bronze found in marshy ground near Balgone House, East Lothian. By Sir GEO. GRANT SUTTIE, Bart.:

These consist of a large Bronze Tripod Pot, with loops at the neck for handle, 13 inches across the mouth, $15\frac{1}{2}$ inches high, and circumference round the middle 45 inches.

Three other Bronze Pots of similar type, varying in size as follows:—one 9 inches across mouth, 12 inches high, 16 inches circumference round the middle; another 9 inches across mouth, 11 inches high, 35 inches circumference; the third 6 inches across mouth, 9 inches high, 29 inches circumference in the middle of body.

Bronze Pot, with straight handle rising from lip, bent back at extremity, and with bent bar attaching it to the body; across mouth 6 inches, height 6 inches, circumference at middle 17 inches; length of handle 6 inches, which is ornamented by a row of six concentric circles; the circumference of the body is ornamented by two slightly projecting ribs.

Shallow thin Bronze Basin, 12 inches diameter, 4 inches deep; the lip is turned over, and is pierced at regular distances, as if for knobs or ornaments—imperfect.

Portion of larger shallow Bronze Vessel, of thin metal plate, showing remains of turned-over lip, with two patches on bottom.

Bronze Tripod Vessel, of the usual type, with spout and looped handle on side; 4 inches across mouth, $9\frac{1}{2}$ inches high, $17\frac{1}{2}$ inches circumference at middle; the spout, with rude ornament at mouth, rising from the rounded body of vessel, and strengthened by bar from middle of neck.

Bronze Tripod Vessel, with straight spout rising from upper part of rounded body, strengthened by a metal bar from turned-over lip of the vessel; looped handle from body to lip, with remains apparently of hinge on top, for lid or cover. The body is ornamented by a sunk belt or

ribbon round centre. The vessel is 6 inches in height; circumference round body $17\frac{1}{2}$ inches.

The following extract of a letter from Sir G. Grant Suttie, Bart., to the Hon. B. F. Primrose, of date 16th February 1849, gives the details of the discovery of these Bronze vessels:—"Last autumn my labourers were trenching amongst some rhododendrons in a piece of mossy ground under a peculiar ledge of grey rocks, in my park at Balgone, near my house, and about a mile and a half due south from North Berwick Law, when they found a number of camp-kettles of various sizes, one very large, and in this, one of the goblets was found. They were close to each other, and about 8 feet from the surface. The meadow, extending to about twenty acres, where they were found, was generally under water till imperfectly drained by me; since then the level has sunk from 3 to 4 feet. . . . I have little doubt that when these kettles were deposited there the meadow was a lake, or at all events a morass."

Collection of Rude Implements and Vessels of Stone, found in Shetland. By Mrs HORN, Royal Terrace, consisting of:—

Three Stone Celts or Axe-heads, varying in size; one 7 inches long, 3 inches across face; another broken at both ends; breadth $3\frac{1}{2}$ inches; the other broken, breadth across face $3\frac{1}{2}$ inches;

Stone Celt or Hammer-head, 7 inches long by 3 broad, with a uniform thickness of 2 inches. One extremity is cut away on each side to the depth of about half an inch, forming a tang or handle;

A thin Stone Knife, $9\frac{1}{2}$ inches in length, and $2\frac{1}{2}$ across the blade, with short rounded part for handle. The knife-blade is about a quarter of an inch in thickness;

A Portion of thin-pointed Stone, probably part of a larger knife-blade.

Three square-shaped Dishes of Stone, varying from 4 to 5 inches in breadth, and 2 to 3 inches in depth;

Four Stone Balls, varying in size; the largest, of white quartz, 12 inches in circumference, and smallest $6\frac{1}{2}$ inches.

An Anglo-Saxon Styca of OSBERCHT, King of Northumbria, found near Jedburgh. By JOHN ALEX. SMITH, M.D., F.S.A. Scot. (See subsequent notice.)

It was stated by the Secretary that the Museum had now been removed

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FOR CHRIST & HIS TRUTHS.

NO QUARTERS FOR Y: ACTIVE ENIMIES OF Y: COVENANT.

Size of the Original: 4 1/2" 5 1/2" x 3 1/2" 5 1/2"

Chromo. Lithog. by W. & A. R. Johnston

"THE BLUIDIF BANNER" CARRIED AT DRUMCLOG AND RUTHWELL BRIC 1679

Proceedings of the Society of Antiquaries of Scotland



EAST MUNCKLAND
FOR REFORMATION IN CHURCH AND STATE
ACCORDING TO THE WORD OF GOD
AND OUR COVENANTS



9



Cromo-Lithog. by W & A F Johnson

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to the New Galleries in the Royal Institution, where its arrangement would be proceeded with as rapidly as possible. This task would necessarily occupy some time; and it was most desirable that all persons intending to make donations to the National Collection should now forward them, so as to admit of their being classified in their proper order.

Mr ROBERT CHAMBERS—in presenting two Flint Celts from the neighbourhood of St Acheul, Amiens, France, along with a photograph of their position in the gravel bed—drew attention to some of the recently discovered facts which he thought tended further to unite the science of archæology with geology, by showing the occurrence of implements made by man under what was believed to be some of the later geological formations. These facts, he said, are attracting attention both in England and France at the present time; and having recently had his attention directed to them when in London, he thought the subject might be of interest to the members. Discoveries of flint weapons, with elephant remains, at a depth of 12 feet, in gravel, overlaid by sand and brick earth, had been made in Suffolk in the end of last century. More recently a variety of flint weapons have been found near Amiens and Abbeville, under drift varying in thickness from 10 to 20 feet, in which also many mammalian remains occur.

This statement gave rise to considerable discussion—some members suggesting that local causes of no very great age might probably account for the apparent relation of the stone weapons to these so-called geological formations.

The following Communications were read :—

I.

NOTICE OF "THE BLUIDY BANNER" OF DRUMCLOG AND BOTHWELL BRIG, PRESERVED AT DUNBAR. BY JAMES DRUMMOND, Esq. R.S.A. & F.S.A. Scot.

From our Scottish education and early prejudices, some members of this Society will no doubt be surprised and astonished at the name I have chosen for a flag used by the Covenanters at the battles of Drumclog and

Bothwell Brig. The few remarks I have to make on the subject will readily explain why such a title has been selected.

In the accounts of that troubled period of our national history, tradition and facts are sometimes strangely mingled. I will only mention one or two instances illustrating my subject. At the battle of Bothwell Brig, Hamilton of Preston, who was general of the Covenanters on that occasion, gave out the word for the day, "That no quarter was to be given." This is denied by Wodrow; and Dr M'Crie, after a somewhat curious fashion, follows him, evasively denying it, although Hamilton, in his "Vindication," rather boastfully states the fact, "blessing God for it, and desiring to bless his holy name, that since He helped me to set my face to his work, I never had nor would take a favour from mine enemies, either on the right or left hand, and desire to give as few." It is also stated, that there was found in the Covenanters' camp, after their defeat at Bothwell Brig, a great gallows, with a supply of new ropes. It is needless to say for what purpose this must have been erected. This statement has also been denied; yet Creighton, who wrote his account at the period, says, that "the Covenanters had set up a very large gallows in the midst of their camp at Bothwell Brig, and had prepared a cartful of new ropes at the foot of it, in order to hang up the king's soldiers, whom they already looked upon as vanquished, and at their mercy; and it happened that the pursuers in the royal army, returning back with their prisoners, chose this place where the gallows stood to guard them at, without offering to hang one of them," &c. The same is also mentioned by Guild in his "Bellum Bothwellianum." In a poem published at Edinburgh in 1681, a similar allusion is also made:—

They were committed to the guard,
Expecting but a bad reward;
The gallows which themselves prepared
Their captives on to hing:
To that same gallows were they brought,
Where all of them expected nought
But Haman-like up to be caught,—
A punishment condign.

And in the "Memoirs of the Rev. Mr Blackadder," the prisoners are likewise said to have been "all gathered about a gallows which stood

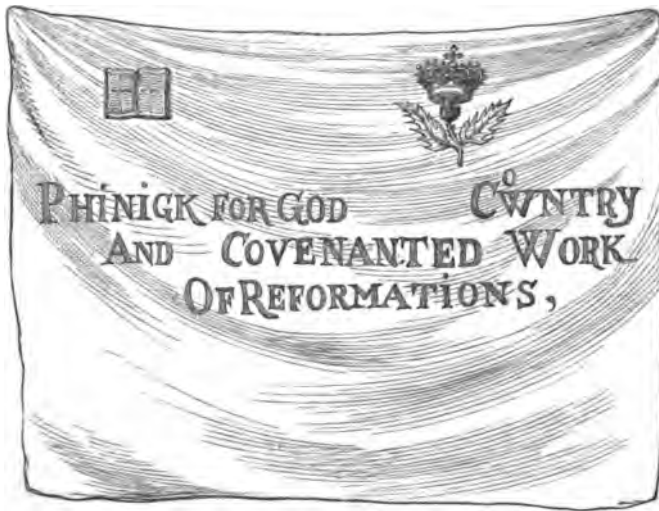
there." Now all this seems circumstantial enough, and under ordinary circumstances would be considered conclusive. But why deny such contemporary statements? Would it not be much better honestly to allow all to have happened under the excitement caused by persecution? For it should be borne in mind, that during civil war, but more especially if that war partakes of a religious character, everything like fair play and generosity seems to be effaced from men's minds, and crimes and cruelties are often perpetrated, and opinions avowed, which the same persons would shudder to think of in their more rational and sober moments; and we should look upon this period of our national history "not as a war time of saints and martyrs on the one side, and that of heathen persecutors on the other, but that of two fierce contending factions in a half civilized country, who alternately tyrannized over each other's persons and consciences,—one in the abused name of gospel freedom and civil liberty, the other under the no less misplaced watchwords of civil order and loyalty;" the fact is, neither side played a very creditable part during this tumultuous period.

I shall now call the attention of the Society to what I would term a tangible fact, bearing on the points at issue. Some years ago I was informed that, somewhere in East Lothian, there existed a Covenanters' Flag and other relics. I made no inquiry after them at the time, taking it for granted that the flag would be similar to the one in our Museum, or to the more perfect one belonging to my friend Mr W. B. Johnston, namely, with the Scottish Saltier Argent, and the motto, "Covenants, Religion, Crown, and Kingdoms." I have given illustrations of these and a few others. (See Plates XXVII. to XXIX.) Some months since, however, being told by a friend from Dunbar that he was acquainted with Mr and Miss Raeburn, who were in possession of this flag or banner, I accompanied him to their residence, while on a visit in that neighbourhood, and after much persuasion, was allowed to see and make a drawing of it. On asking the old lady why she objected to show it to strangers, she said, "It's the Bluidy Banner, ye ken; and what would the Roman Catholics say if they kenned that our forbears had fought under such a bluidy banner?"—Roman Catholics, I have no doubt, being a generic term, by which she called all who differed from her in religion. It is of blue silk, here and there a little faded; but having been treasured as

a valuable heirloom, is in very fair preservation, and is inscribed in Hebrew characters (gilded) "Jehovah-Nissi,"¹—The Lord is my Banner. From some cause or other, the cloth has given way where many of these letters are painted, and what remain are so tender that they will scarcely bear touching. The next line is painted in white,—“For Christ and his Truths:” and then come the words from which it has received the name Bluidy Banner,—“No quarters to ye active enemies of ye Covenant.” This seems to have been first painted in a light colour, and afterwards repainted in a dull, faded-looking red, in fact quite a bloody colour. It is 4 feet 5½ inches × 3 feet 5½ inches. I may remark, that if this flag or banner had been shown to me as a mere relic, without any history attached to it, I would not for a moment have doubted its authenticity. Its history, as given by the proprietors, is as follows:—It belonged to Hall of Haughead, a zealous Covenanter, and one of the leaders at Drumclog and Bothwell Brig, from the latter of which engagements he escaped and fled to Holland, but shortly returned. While lurking near Queensferry, an attempt was made to seize him by the governor of Blackness Castle; Hall, being mortally wounded in the struggle, died on his way to Edinburgh as a prisoner. On his person was found an unsubscribed document, afterwards called the Queensferry Paper. Hall's son, while on his deathbed, gave the banner to a zealous covenanting friend, of the name of Cochrane. His own son, having turned conformist clergyman, was considered unworthy to be custodian of such a precious relic. This Cochrane, after wandering about from place to place, settled in Coldstream; his son, again, bequeathed the banner to his youngest daughter Mary, who married Mr Raeburn of Dunbar, the father of the present proprietors, Mr and Miss Raeburn, now a very aged couple. Along with the banner, there was a chest of arms, which had been used in covenanting times; these, however, have been gradually given away to friends, excepting two swords. I chose the name of the “Bluidy Banner,” because Miss Raeburn so designated it;

¹ Exod. xvii. 14. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven. 15. And Moses built an altar, and called the name of it Jehovah-Nissi. 16. For he said, Because the Lord hath sworn, that the Lord will have war with Amalek from generation to generation.

who, although proud of being the proprietor of such a relic, seemed at the same time heartily ashamed of the device. The existence of this banner I conceive, throws an unexpected ray of light on the history of this period; and we may cease to be astonished at the "Great Gallows and Cartload of new ropes," which stood in the midst of the covenanting camp at Bothwell Brig. And during these engagements, if Claverhouse's troopers were a little sharp in their practice, who can now be astonished at it, when constantly before their eyes was waisted this, or, perhaps, many such similar banners, proclaiming that, if vanquished, no mercy was to be shown them? While, on the other hand, we must not forget, that confiscation and imprisonments, with punishments and tortures of the "Boots and Thumikins" kind, were a sore provocation to extreme measures, and, to say the least of it, their application but a bad school in which to acquire habits of charity and Christian forbearance.



In the annexed Plates I have given sketches of various banners borne by the Covenanters.

The Fenwick District Flag is represented in the above woodcut. It

has a very doubtful appearance, being in every respect quite perfect, and suspiciously modern looking. It is of white linen; the letters very rudely painted in red.

Plate XXVII. is the Bluidy Banner.

Plate XXVIII., No. 1, was carried by the Covenanters of the district of East Monkland, and was used at Bothwell Brig in June 1679.

Plate XXVIII., No. 2, was also used at Bothwell Brig, and carried by a corps of Burgher Seceders, associated as a regiment of volunteers, who were posted at the College, when the Highland army entered Edinburgh in 1745. It is preserved in the Museum of the Society of Antiquaries.

Plate XXIX., No. 3, belonged to Covenanters of the district of Avondale, who were at the battle of Bothwell Brig.

Plate XXIX., No. 4, is the property of Mr W. B. Johnston, R.S.A. It is said to have been carried by Stewart of Garscube at the battle of Worcester, and was afterwards used at the battle of Bothwell Brig. It is in good condition; and although now faded to a weak green and dull orange colour, seems originally to have been pink and blue.

II.

SAINT MAELRUBHA: HIS HISTORY AND CHURCHES. BY WILLIAM REEVES, D.D., M.B., VICE-PRES. R.I.A., HON. MEMB. SOC. ANTIQ. SCOTLAND, AND ANTIQ. SOC. OF ZURICH.¹

Next to St Columcille, there is no ecclesiastic of the ancient Scottish Church whose commemorations are more numerous in the West of Scot-

¹ In July 1849, the writer of the following paper made a communication to the "Irish Ecclesiastical Journal," which appeared in the 108th number of that publication (vol. v. p. 299). Previously to that date, nothing had been done towards the identification of St Maelrubha or his church of Apercrossan; and in his note on the passage of the Four Masters at 671, which makes mention of them, the learned Dr O'Donovan declared his inability to ascertain the modern name of the saint's church in Scotland. In the appendix, however, to the second volume (p. 1191), the author refers to the article in the "Irish Ecclesiastical Journal" as affording the desired information. Since that period, the present writer has had opportunity to visit many of the scenes of St Maelrubha's labours, and to extend his acquaintance with Scottish works bearing upon the individual or his age; and the result of all is here col-

land than St Maelrubha, or whose history is marked with greater exactness in the main particulars of his life. He was born on the 3d of January, in the year of our Lord 642, as we learn from the accurate annalist Tighernach, who, in recording the saint's *obit*, determines his age to the very day. On his father's side, he was eighth in descent from Niall of the Nine Hostages, Sovereign of Ireland, through that branch of his house called the Cinel Eoghain;¹ subordinately, through the family styled the Cinel Binnigh,² which clan early obtained a settlement in, and gave name to, a district in the south-eastern part of the present county of Londonderry, where, among his kindred, we may reasonably presume our saint was born. On his mother's side he was akin to St Comgall, the great abbot of Bangor in the county of Down, who was of the Cruithne, or Irish Picts, being of the race of Fiacha Araidhe, the founder of the Dal-Araidhe of Ulster. His paternal descent is recited among the pedigrees of the Irish saints preserved in the venerable manuscripts in the collection of the Royal Irish Academy, called the Book of Lecan, and the Book of Ballymote.³ It is also found in the more modern compilation of Duaid MacFirbis.⁴ All these authorities agree in setting him forth as Maelrubha, son of Elganach, son of Garbh, son of Ollarbach, son of Cuboirenn, son of Cremthann, son of Binnigh, son of Eoghan (who died, according to Tigernach, in 465), son of Niall of the Nine Hostages.

lected in a memoir, in the compilation of which accuracy has been principally aimed at. Should this effort to embody in a connected view the *disjecta membra* of Irish and Scottish reminiscences of the saint be deemed worthy of the notice of the Society of Antiquaries of Scotland, the writer will consider that he has received tenfold remuneration for the time and pains bestowed upon the task.—THE VICARAGE, LUXE, April 20, 1859.

¹ The Cinel Eoghain were the descendants of Eoghan, son of Niall, and their territory was called *Tír-Eoghain*, *i. e.* Terra Eugenii, subsequently and still known as *Tyrone*; and *Inis Eoghain*, *i. e.* Insula Eugenii, the peninsular portion of the north-east of the county of Donegal, now known as the barony of *Inishowen*.

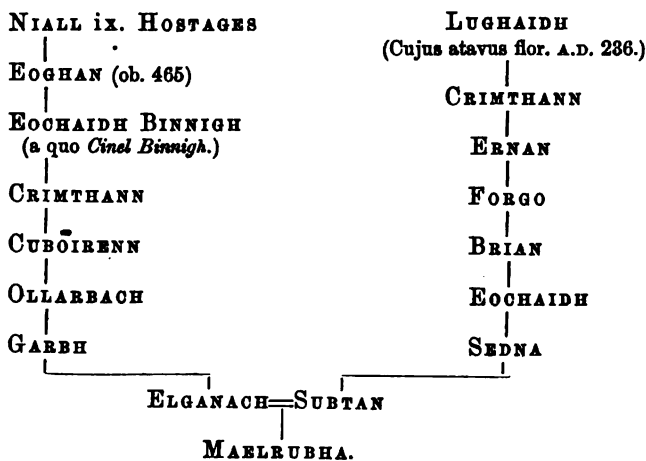
² The Cinel Binny were the descendants of Eochaidh Binnigh, a son of Eoghan above mentioned. Their territory was a subdivision of Tyrone, extending to Tullaghoge on the south, and comprehending all the modern barony of Loughinsholin on the west of the River Bann, which, though now in the county of Londonderry, was in Tyrone until 1591. It gave name to a rural deanery in the diocese of Derry, called *Bynnagh* or *Bennagh*. See Reeves's "Colton's Visitation," p. 74.

³ "Book of Lecan," fol. 87 *bc*.

⁴ "Book of Ballymote," fol. 119 *bs*.

In the tract on the Mothers of the saints of Ireland, preserved in the manuscripts above mentioned,¹ two names are assigned to his mother—*Suaibpech matair Maolruba mec Elgonair*, “*Suaibsech, mother of Maolrubha, son of Elgonach;*” and again, *Subtan ingen Sedna riup Chomgaill matair Maolruba*, “*Subtan, daughter of Setna, sister of Comgall, mother of Maolrubha.*” With the latter statement agrees the note on the *Feilire* of Ængus the Culdee, at the 21st of April; but it is attended with the chronological difficulty that S. Comgall, Subtan’s brother, died at an advanced age in 602; whereas *Maelrubha* was not born till 642.

The following table exhibits at a view the double descent of our saint:—



The name *Maelrubha* is compounded of *Mael*, “a servant,” and *Rubha*, which signifies either “patience”² or a “promontory;”³ and it is occasionally met with in Irish records. *Maelrubha*, of the race of Conall Gulban, was great-grandfather of St Moabba.⁴ Two of the name are

¹ “*MacFirbis’ Genealogical M.S.*,” p. 701 *b*.

² *Ruba .i. pulang* (“patience”). “*MacFirbis’ Gloss.*”

³ Of frequent occurrence in the topography of Scotland, as a point of land, in words beginning with *Ru* or *Rue*.

⁴ See the genealogical table in “*Reeves’s St Columba*,” at p. 342; “*Book of Lecan*,” fol. 41 *ba*.

found among the descendants of King Laeghaire;¹ and the Four Masters, in their Annals, at the years 715, 771, 823, and 992, record the deaths of other individuals so called.

Our saint, following the national usage of family association, became a member of St Comgall's society at Bangor. The Four Masters, led by the gloss in the Calendar of Marian, state expressly that he was abbot of that monastery; but for this assertion there is no authority in the earlier records, and, indeed, there is negative proof to the contrary, as his name is not found in the catalogue of abbots recited in the Antiphony of Bangor.² His connection with this place seems, however, to have been kept up even after he fixed his seat in Scotland, and his principal church in that country was regarded as an affiliation of Bangor; for we find, at the year 802, mention made of the death of an abbot of Bangor, who took his designation from Apurcrossan; and it is probable that Failbhe, abbot of Apurcrossan, who was lost at sea, with twenty-two members of his fraternity, in 737, was on his way to or from a chapter of his order in the parent institution.³

In the year 671, Maelrubha, being now twenty-nine years old, withdrew from his native country to Alba, following in the wake of St Columba and others of his nation. This we learn from the Annals of Tighernach and of Ulster, at the years 671 and 670 respectively, in the entry, *Maelruba in Britanniam navigat*. Two years expired before he obtained a permanent settlement; but in 673,⁴ as Tighernach again relates, *Maelruba fundavit ecclesiam Aporcrosan*. The Four Masters, at the year 671, combine the two entries, omitting any notice of the interval, and state that in that year *Maolruba abb benbcair do bul i nUlban go po potaig ecclar Aporcrosan*, "Maelrubha, abbot of Ben-

¹ "Book of Lecan," fol. 41 *bb*; "MacFirbis' Geneal. MS.," p. 192. "The Annals of Ulster," at 716, render Maelrubha *Filius Rubai*; and at 992 by *Rubai*.

² See Muratori Anecd. tom. iv. p. 158; "Opere," tom. undec. pt. iii. p. 251; "O'Conor, Rer. Hib. Script." vol. i., Ep. Nuncup., pp. 168, *sqq.*; Peyron, "Ciceronis Orat. Fragm.," pp. 224-26 (Stuttgardæ, 1824); especially "Ulster Journal of Archaeology," vol. i. pp. 177-79.

³ See such a case recorded by Adamnan, ii. 45, and the note, p. 178, in Reeves's edition.

⁴ "Annal. Ult." 672; "The Annals of Clonmacnois" have *Moyle-Rovais founded the church of Aporcrosan* an. 669.

char, went to Alba, and founded the church of Aporcrossan."¹ Here he continued to exercise his abbatial office for fifty-one years, during which time he founded a church on an island in a lake of Ross-shire, which takes its name of *Loch Maree* from him; and he acquired so great a reputation for sanctity, that he was regarded as the patron saint of this part of Scotland, whence he extended his influence both in islands and on the mainland. In 722 he closed his labours; and his *obit* is thus circumstantially recorded by Tighernach: *Maelruba in Apercrossan, anno lxxx. etatis sue, et tribus mensibus, et xix. diebus peractis, in xi. Kal. Maii tertie ferie die, pausat.* The parallel entry in the Annals of Ulster, at 721, is less explicit: *Maelrubai in Apurcrosson, anno lxxx. etatis sue [obit].* Tighernach, indeed, subjects his accuracy to a severe test; for he gives the year, 722; the day of the month, 21st of April; and the day of the week, Tuesday. Let us try him on his own telling:

The current letter of April 21 is F; therefore, supposing it to be Tuesday, as he states, the Sunday-letter will be D. We turn to the *L'Art de Verifier les Dates* for a year to answer this note; and 722 exhibits the desired symbol.

April 21 being established as the day of his death, we refer to the Irish calendars, where we find the following interesting notices. And first, the Feilire or Festival-book of Aengus the Culdee,² a writer who flourished in the early part of the ninth century:—

In Alpaín co nglame
 lap lecub cech puba
 Lúib uainn cona machair
 Gp mbrachair Moelruba.

“In Alba, in purity,
 After abandoning all happiness,
 Hath gone from us to his mother,
 Our brother Maelrubha.”

¹ “Annals of the Four Masters,” vol. i. p. 282., ed. O'Donovan.

² This most venerable, curious, and important poem has never, to the disgrace of Ireland, been printed. Ancient copies exist in MS. in the Bodleian library (Rawl. 506, vell.); the Royal Irish Acad.; and the O'Clery collection in the Burgundian library at Brussels. The finest and best annotated copy known is that in the Leabhar Breac, fol. 28. (Library of the R. Irish Academy.)

Upon which is written the following note by an early hand :¹—

<p>.i. bo ðenel Eogain bo, ocur i nCl- pau atá .i. in Conpur Cporran ocur feil a eitepchea ro. Sub- can in gen Setna ocur riuþ Chom- gail benochuip a machaip ocur in Abur Chrepen² atá a chell.</p>	<p>“i.e., he was of the Cinel Eoghain, and it is in Alba he is, i.e., in Con- pur³ Crossan; and this the festival of his death. Subtan, daughter of Setna, and sister of Comgall of Benn- char, was his mother; and in Abur- chresen his church is.”</p>
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Next in order is the Martyrology of Tamlacht, an ancient calendar, which simply gives under each day the name of the saint and his principal church. At the 21st of April it has the commemoration,

Maelpubach benchaip,
“Of Maelrubha of Bangor.”

The Calendar of Marian Gorman, compiled about the year 1167, commemorates, at same day,

Maelpuba naem,
“Maelruba the holy.”

Upon which is the gloss, Cbb benchaip, “Abbot of Benchar.”

Lastly, the Calendar of Donegall, collected from ancient authorities, by the O’Clerys, in the early part of the seventeenth century, thus notices the saint:—

<p>Maelpuba mac Ealghanaiḡ bo ðenel Eogain mic Neill, abb benn- chaur aḡur ro bennaigh por in Alban .i. in Apur Cporran, anno Domini 721, octmogac bliadan a aeip an can ro faib a rpirat. Suaibpach anm a mataip. No</p>	<p>“Maelrubha, son of Elganach, of the race of Eoghan, son of Niall, abbot of Benchar; and he blessed also [a place] in Scotland, i.e., in Apur Crossan, A.D. 721. Eighty years was his age when he resigned his spirit. Suaibhsech the name of</p>
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¹ The notes on the Feilire are ascribed by Colgan to Cathal Maguire, a canon of Armagh, who died in 1498. The present gloss is cited in Dr Todd’s “Introduction to the Book of Obits of Christ Church,” p. 58.

² *Conpur* seems to be an error for *Apur*, as the contraction *o*, which represents *on*, may easily have been mistaken for *a*.

³ *Chrepen* might mean “devout,” or “righteous man.” But it is more likely that *Crossan* was the ancient name of the Applecross river.

gomba i Subtán ingen Seona piup his mother. Or, it was Subtán,
Comgall a maíar. daughter of Sedna, sister of Com-
gall, was his mother."

From the above, it may be seen that all the Irish authorities, both Annals and Calendars, are unanimous in referring his death to the 21st of April.

The following is a connected summary of the preceding observations:—
St Maelrubha, son of Elgana and Subtán, descended on his father's side from Niall the Great, through the Cinel Owen race; and by his mother, from the Dalaradian stock, and, through her, nearly related to St Comgall, was born on the 3d of January 642. He received his early training at his kinsman's famous monastery of Bangor, where he rose so much in esteem that, according to some authorities, he became the abbot, or what is more probable, was appointed to the subordinate station of prior. In 671, having attained his twenty-ninth year, he left his native country and withdrew to Scotland. Two years, which were probably spent in choosing a place of abode, having elapsed, he settled in 673, at Apurcrossan, on the north-west coast of Scotland, where he founded a church, which became the nucleus of a conventual establishment, following the order of Bangor, and for a long period affiliated to that monastery. After a presidency of fifty-one years, during which time he enjoyed a character of great sanctity, he died a natural death at Apurcrossan, on Tuesday, the 21st day of April 722, at the age of eighty years, three months, and nineteen days.

Such is the Irish statement of his history, and it is too circumstantial and too well attested to admit of its being called in question. Scottish authorities, while they agree with the Irish in coupling the name and memory of the saint with Applecross, as his principal church, differ very materially from them as to his date, history, and festival. Indeed, it is difficult to avoid the alternative of supposing that they have confounded the acts of two saints, or, that a good deal of what is set down to Maelrubha by them, is gathered from comparatively recent and debased tradition. I shall adduce these writers in their order of age, premising that the day which all Scottish calendars and writers, with one exception, have chosen for the saint's festival, is the 27th of August.

The Breviary of Aberdeen in its calendar, at the vi. kal. Sept., notices *Maerubii abbatis, mediæ lectiones de sancto Rupho, novem lectiones*. In the Proprium Sanctorum, at same day, we find an office of nine lessons, the middle three of which are devoted to St Ruffus of the Roman Martyrology. The compiler of the principal legend of the day evidently was in the dark as regarded the history of St Malrubius, and records, as will presently be shown, no more authentic matter in the narrative than a peasant could at this day collect in the regions where the saint's memory is preserved.

Lec. i. "Malrubii martyris Christi transitum de mundo celebraturi dignis cum laudibus ejus commemoracionem in hymnis psallendo et canticis transigemus et ob Dei reverenciam diem presentem diligenter decorare studebimus Nec vestras subterfugiat sanctitates hunc quem colimus virum sub regula et habitu monachali longos vite sue in calamitate et miseria trivisse dies. Fidei incredulos ac gentilium paganos suis doctrina et predicacione ad religionem quam profitemur christianam convertendo. *Lec. ii.* Sed ne dies preclara illa de qua locuti fuimus absque miraculorum per Dei virum gestorum narracionis [*recte* narratione transeat] ea paucis taxando ubi plurima quam tempus patitur angustia fuerint [*recte* plurima temporis non patitur angustia] declarabimus. Nam cum nonnulli malarum cogitacionum viri de Norvagii regniculo navigio Rossie confinibus applicarent: beatum audientes Malrubium alienam ab eorum gentilitate fidem predicantem sanguinolentas in Dei unctum intulerunt manus ac gladios de vaginis extrahentes funestos beatum Dei virum tanquam agnum mansuetum et pium pro Christi nomine patientem crudelius quam enarrari posset percusserunt et vulneraverunt: et tanquam mortuum in campis silvestribus canibus et avibus devorandum reliquerunt. *Lec. iii.* Beatum itaque corpusculum per triduum semivivum incognitum populo jacebat Attamen per angelos Dei continua consolacione et visitacione a multis visum est associatum. Locus tamen ubi corpus exanime incubuit fulgore nimio coruscare pluribus apparuit qui illic venientes beatum Malrubium in agone laborantem reperierunt sed eo sanguine et corpore Jesu Christi immaculati agni participati [*recte* participato] dominum laudando cum sancta pacientia et senectute bona in fata decessit corpusque ad basilicam que a vulgo dicitur Appilleroce transferri et ibidem tradi sepulture mandavit. At ne sanguis beati martyris preciosus in terram effusus absque venera-

cione relinqueretur Illo in loco in honore martyris nostri sacratissimi ex inciso robore satis reverenter extracta est capella que postea in parrochiam erigitur ecclesiam que in presens Urquhard ab illius terre incolis vocitatur. (*Tres medie Lectiones de sancto Rupho martyre*). *Lec. vii.* Interim populo alia quamplurima contingebant fieri miracula Dani adversus insulanos bella moventes ad prefatam ecclesiam de Appilcroce navigio terram illam vi et armis expugnandam et depredandam arripuerunt : verum quia terre circumvicine¹ per sena a dicta ecclesia miliaria immunitatis beati viri meritis gaudet privilegio eandem a quibuscumque minus juste depredari minime permittit Dani vero de premissis cerciorati Dei vindictam non formidantes in beati Malrubii contemptum sacerdotibus et aliis ecclesie ministris in obprobrium datis victualia et animalia cum quibus sese sustentare deberent vi et palam abstulerunt et rapuerunt atque licet ciborum inedia astricti fuerant (justo Dei judicio) suis cum rapinis navibus festinarunt Nam cum tanta prohibuit mora quod illo in territorio manducare nec bibere potuerant velisque extensis mare minime agitato ventis sed tranquillo prospero ut apparuit cursu navigantes videntibus cunctis eosdem mare omnes simul consumpsit et exorbuit. *Lec. viij.* Dehinc dum prefati insulani contra Rossenses quosdam veteres excitarent inimicitias cogitaverunt qualiter in eos vindicarent inito eorum consilio in magna virorum copia congregati ignorantibus Rossiis qui cum in ecclesia beati Malrubii de Contan annuam sancti viri celebrarent solemnitatem insulani clam noctis sub silencio eosdem insidiarunt atque igne ecclesiam prefatam incenderunt in qua plusquam centeni christiani viri et mulieres ferro et igne extincti sunt quod facinus Deus ipse gloriosus qui sanguinis innocencium aspersionis est ultor impunitum non permisit. Nam cum quibusdam illorum occisorum parentibus beatus vir apparuisset in somnis Rossii in brevi aggregati sunt numero verum quamquam insulani illis forciores et pociores fuerint nichilominus Dei et beati viri freti auxilio Rossii insulanos illos ita compescu[er]unt et gladio perdomuerunt quod de quincentis armatis triginta vix viri evaserant qui etiam servi hostium et dediticii effecti immo omnes tanquam non videntes stupore formidinis perculsi sunt et a pluribus adversariis beatus vir baculum gestans manu visus est. *Lec. ix.* Sacerdos quidam parrochialis inter divina celebranda solemnitatem beati martyris Malrubii suis parrochianis a servilibus observandam serviciis

¹ See the Gaelic name *Comrich*, infra ; and the Saxon *Girth*, infra.

precepit parrochiani autem illi quia autumnus instabat grana usque ad vesperam non obstante metebant pauloque ante singule domus metencium sponte igne accense sunt verum quidam devotus diem martyris solemniter celebrabat in divinis. Ita contigit quod singule domus incendio consumpte sunt illius devoti viri domo que aliis domibus contigua fuerat tantum excepta. Et cum illi messorum domesticas suas res de eisdem domibus adversus ventum extraherent sicut fecerat iste devotus Ventus vero in aliam versus est regionem: et res ille que premitus a vento salve fuerint igne adversante similiter exhauste sunt Rebus illius viri aliis in medio admixtis integre permanentibus.¹

The purport of this narrative is, that a body of pagan Norwegians, landing on the eastern shores of Ross, slew Malrubius, and dragged his body into the thickets to be devoured by wild beasts. That his martyrdom occurred at Urquhard, and that on the spot where he suffered, a wooden chapel was at first constructed, which was subsequently superseded by the parish church of Urquhart or Ferintosh. That his body was removed from this place and carried to Applecross, where it was solemnly interred. That in after-times the lands of Applecross, in a radius of six miles from the saint's church, enjoyed the rights of sanctuary and immunity; but the Danes, who invaded the district, despising the privilege, plundered the priests and ministers of the monastery, and carried the booty to their ships. Yet the vengeance of Providence overtook them, for they perished in the tranquil sea. On another occasion the Islanders surprised the Rossmen who were assembled in St Malrubius's church of Contan, keeping the saint's festival, and burned the church with above a hundred men and women in it. But the Rossmen assembling and suddenly attacking the invaders, overthrew them so signally, that of five hundred scarcely thirty survived. Lastly, it happened that one year some people, anxious to anticipate the advancing autumn, neglected to observe the saint's festival, being busily occupied in reaping, for which their houses took fire and were consumed, while one adjoining house, belonging to a man who respected the saint and kept his holiday, was miraculously left intact.

¹ Breviarii Aberdonensis, Part. Estiv., Propr. Sanct. foll. 89 bb—91 aa (Reprint).

The next authority is an Aberdeen martyrology preserved in the University Library of Edinburgh: "vi. Kal. Sept. In Scotia sancti Malrubii martyris sepultus apud Appilhors, Rossensis dyocesis. Cujus tanto sperabatur in partibus illis beatitudo in patria quanto ejusdem miranda apud illam indomitam gentem comprobatur probitas et patientia."¹

Adam King's Calendar at the 27th of August has: "S. Malrube heremeit and mart. be ye daneis at marne in scot. vnder king malcolme 2. —1024."

Whom Camerarius follows: Aug. 27. "S. Malrubius Martyr a Noruegis. Celebris habetur in Mernia."²

Dempster, in his Menologium, has: "Julius xxvii. Marnæ Malrubi Eremitæ et martyris a Danis interfecti." And again, "Augustus xxvii. In Scotia Malrubi Eremitæ."³ In his larger work he is more explicit: "S. Malruber eremiticam vitam sanctissime professus Danis sub Malcolmo II. Scotiam ferocissime incurstantibus ad Marnam, quam toties optavit, martyrii palmam tandem recepit. Apices tantum operum invenio cum ea perierint. scripserat autem—

De imitatione Sanctorum, Lib. i.

De Christiana perfectione, Lib. i.

Vixit anno mxxiv. Recolitur ejus memoria die xxvij Augusti."⁴

Bishop Keith copies the entry in Adam King, but unhappily turns *Marne* into *Nairn*.⁵

The Bollandists, following Dempster, notice the saint under the 27th of July,⁶ but they refer to the 27th of August for his acts. Under the latter day they cite the lessons of the Breviary of Aberdeen, but fall into

¹ Proceedings of the Society of Antiquaries of Scotland, vol. ii. p. 267.

² De Scotorum Fortitudine, p. 176 (Paris, 1631).

³ Tho. Dempsteri Menologii, pp. 18, 21 (Bonon. 1622).

⁴ Tho. Dempsteri Hist. Eccles. Gent. Scotor.; vol. ii. p. 450* (Repr. 1829.)

⁵ Histor. Catal. of Bishops, p. 878 (Edinb. 1824).

⁶ Acta Sanctorum, Julii, tom. vi. p. 852 b.

the error of making the place of his martyrdom to be Marnia or Mernis;¹ while Patrick Ninian Wemyss, cited by them, fixes it "penes Nairnam non procul ab Invernesso." They are again in error in taking exception to the supposed identity of Malrubius and Rufus:—"Unde censemus, non satis cum vero consentire, quæ scribit Wemyssius antea allegatus; Suspikor hunc Malrubium eundem esse cum famoso illo Rossensium eremita, de quo mira narrantur, quem illi Melrigam vocant: quia narravit mihi P. Macra noster, eis in oris missionarius, et amicus meus, Rossos suum eremitam latinè Rufum dicere: jam Malrubius et Rufus non multum discrepant."²

Alban Butler, in deference to both Scottish and Irish, notices two Malrubii; the one at April 21, whom he represents as "of Abur-Crossain, in the county of Ross in Ireland," who was slain by Norway pirates in 721; having "his festival in Connaught."³ The other, as leading an eremitical life in Scotland, and murdered by the Norwegians about the year 1040. The note adds, that "he is not to be confounded with St Malrubius who is honoured on the 21st of April."⁴ Thus this amiable writer makes confusion doubly confounded.

The sagacious Thomas Innes, however, was not to be misled by the conjectural dates of Adam King, nor even by his native calendars: "About the same time lived among the Picts, S. Maolrubius or Mulrui, a religious man of great sanctity of life, who being slain by the Danes or Norwegians in an invasion they made into Ross, A.D. 721, was buried at Apercross, and his memory celebrated as a Martyr upon 21st of April."⁵ Here it is to be observed that he borrows the day and year from the Irish authorities, but introduces the Scottish tradition of the martyrdom, which is not borne out by any ancient record. It is also open to the serious objection, that the Northmen had not commenced their recorded ravages of North Britain so early as the year 721.⁶

¹ *Marnia*, alias The Mearns, was an old name of Kincardineshire. But may not Marnia have been a name for the district about Urquhart also?

² *Acta Sanctor.* Aug., tom. vi. pp. 181, 182.

³ *Lives of the Saints*, April 21.

⁴ *Ibid.* Aug. 27.

⁵ *Civil and Eccles. Hist. of Scotland*, p. 319 (Spalding Club). He is styled *martyr* in the legal records of 1548, 1549, in Appendix *infra*.

⁶ The first inroad of the Danes on England was A.D. 787 (*Saxon Chron.*); the

We can easily suppose this story of S. Malrubha's martyrdom by the Danes to have been invented, or borrowed from some later ecclesiastic's history, but it is not so easy to account for the discrepancy regarding the saint's festival in Ireland, April 21, in Scotland August 27. The best solution seems to be afforded by the partial coincidence in sound of the name *Mal-rubius* with *Rufus*. St Ruphus or Rufus, of Capua, was a follower of St Apollinaris, an alleged disciple of St Peter. His day in the Roman Calendar is August 27th; and he is thence transferred into the Irish and Scottish Calendars. Marian Gorman has *Ruffus* at this day, and the Feilire of Ængus devotes a quatrain to him :

Óronḡ in marḡar ḡlanḡar
 Ruphin cam combinḡe
 Co rḡḡ nel noem nḡoe
 Luit tpe noe rinḡe.

'The party of that pure martyr,
 Ruphin the gentle and sweet:
 To the king of the limitless clouds
 He went through a field of spears.'

The Scottish calendar in like manner notices him together with Mael-rubha, and inserts his lessons in the body of the other saint's. Therefore it is possible that the early compilers of the Scottish calendar, finding *Ruphus* fixed through Christendom to this day, grafted on the name the memory of Mael-*Rubha*: and in support of this hypothesis, it may be mentioned that an island off Applecross, now called Croulin Beg, was formerly styled *St Ruphus's Island*, and that in a native authority our saint is called "St Rice or Rufus."¹ In the case of three or four other churches,² the patron St Rufus seems to be none other than our Mael-rubha. Or, it may be that the observance of the festival of the *Trans-*

first in Ireland in 795. In 794 and 798 the island of Britain was ravaged by them; and in 802 and 806 Hy was plundered by them; and these appear to have been the earliest ecclesiastical spoliations. Hence we may pronounce a Danish or Norse descent on Ross in 721 to be a fable.

¹ Collectanea de Rebus Albanicis, p. 804.

² See the list of churches *infra*, under Harris, Keith, Crail. Rafford, in Elgin, was anciently *Ecclesia de Ruffus*,—Old Stat. Ac. xvi. 338.

lation, or of some such ceremony, instead of the *dies natalis*, as has occasionally happened, may in this case have given rise to the different usages of the two sister churches. Indeed the gloss on the Feilire of Ængus already cited, seems to imply another commemoration, when at the 21st of April it significantly observes, "this is the festival of his death." Even Dempster wavers between July 27 and August 27.

One point more deserves to be noticed before I treat in detail of the churches where St Maelrubha is venerated, namely, the endless variety under which his name is presented, both simply and in combination.

Preserving the radical letters, we find it in the forms—

Mulruby,	Malruf,	Malrou,	Molroy,
Mulrew,	Malrew,	Mulruy,	Melriga.

Dropping the *l* from *maol*, we observe it contracting into—

Marow,	Marrow,	Maro,	Maroy,
Morew,	Morow,	Murruy,	Mareve,

And by a further process becoming—

Máree,	Márie,	Máry,	Mury,
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which is the prevalent pronunciation of the name in Rosshire and Argyle, and in speaking is sufficiently distinct from *Máry* the female name, though on paper it is apt to be confounded with it, and has in many instances caused the patronage of ancient churches under Celtic foundation to be transferred to the Virgin *Mary*¹ instead of St Maelrubha, thereby assigning her a distinction which was very sparingly, if ever, accorded to her in the early Scotie Church, whose favourite practice was to adopt the founder's name, and limit the honour to native merit.

Again, another process drops the initial letter of the names in composition, and thus we get—

Arrow,	Erew,	Errew,	Olrou.
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A further retrenchment discards the first element of the compound name, which gives us—

Rice,	Ro,	Row,	Ru,	Rufus,	Ruvius,
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¹ An accomplished Irish antiquary, Charles Haliday, Esq., states that in no case was there an ancient Irish dedication to the Virgin *Mary*—St Brigid being the female of highest honour; but that the Danes discarded her, adopting *Mary* instead, and even changing some existing churches to her invocation. A favourite title for St Brigid was "the *Mary* of the Irish." See Dr Todd's "Liber Hymnorum," part i. p. 64.

And, to crown all, by an inverse process, the natives on the east side of Scotland, less inclined to hurry off the honoured sound, combine both name and title, running *Saint Malrubhe* into the euphonistic form of *Summereve*, and this again diverging into the local varieties of—

Summaruff,	Samarive,	Samarevis,	Samerivis,
Samarvis,	Samervis,	Smarevis,	Smarivis.

CHAPTER II.—LOCAL COMMEMORATIONS.

I. APPLECROSS.

Apurcropan [Tigh. 673; iv. Mast. 671, 797]	Abur Chrepen [Gloss. Feilire]
Apurcroppan [Tigh. 722; An. Ult. 672]	Apurcroppan [Mar. Gorm.; Cal. Doneg. 21 Apr.]
Apuor epan [Ib. 737]	Appilcroce [Brev. Aberd.]
	Appilleroce [Ibid.]
Apurcropan [An. Ult. 801; iv. Mast. 721]	Appilhors [Mart. Aberd.]
Apurcroppan [An. Ult. 721]	Apilcroce [Reg. Sec. Sig. 1540, 1583]
	Abilcours [Ib. 1548, 1549]
Cropan [An. Ult. 736]	Apelcroce [Retour, 1662]
	Apilgirth [MS. 1640]

This name in its original form, as supplied by early Irish records, is manifestly compounded of *Apur* or *Apor*,¹ the old form of the British *Aber*, which signifies "the mouth of a river;" and *Crossan* the name of the stream which flows into the bay a little west of the church. This old name of the river is locally forgotten, and, instead of it, they use the borrowed designation *Abhuin Maree*, *i.e.* "Maree's River," or the *Apple-*

¹ This word is unknown in Ireland, and does not exist among the Irish branch of the Celtic race. *Inver* is the term commonly employed in Ireland, as it is on the west side of Scotland. *Aber* prevails on the east side. The existence of an *Aber* in the eighth century, on the west side of Ross-shire, indicates a Pictish occupation of the district previously to that time. See Adamnan's account of the Pict who was ferried over to Skye to be baptized by St Columba. Vit. i. 88 (p. 62, ed. Reeves).

cross River, as it is marked on the county maps. In all the Irish authorities which notice the place, the word is found in its correct form; but in all existing Scottish records, and in the language of the Gaelic-speaking natives, it is called Appilcross or Applecross. We have no means of ascertaining at what period the *apur* passed into *apil*, and *crossan* into *cross*, but the change probably arose from a tendency to facilitate the utterance of the compound.

In the modern etymology of the name, we have a striking example of the literary loss which a country sustains in the destruction of her primitive records, and of the childish extravagance into which even men of sense and education may run, when they have no other guide in etymology than untutored conjecture. "Applecross," says the Rev. John M'Queen, a clergyman who knew Gaelic as well as English, "is a fanciful designation assumed by one of the proprietors of that part of the parish, from which it derives its name. In commemoration of this, five apple-trees were planted cross-ways, and have since, in form, been perpetuated by his successors."¹ This was written in or before the year 1792; but the derivation seemed too good to be abandoned, and so late as 1836, the Rev. Roderick M'Raë, impressed with the same idea, states that "the modern name Applecross was given to the parish by the gentleman who was proprietor of the *Comaraich* estate, at the time of the erection: in commemoration of which event, five apple trees had been planted cross-ways in the proprietor's garden."²

When the writer of the present paper visited Applecross, in 1854, he was informed by the then minister that the cross trees which yielded the name were *chestnut* instead of *apple*! A communication lately received from the spot suggests a solution by supposing "a cross of trees with a crab-apple in the centre." Another and more ecclesiastical version of the etymology is, that every apple which grew in the monks' garden was marked with the sign of the cross.³

Nay, the tendency which exists in the Celtic mind for quasi and fanciful etymologies will not allow even the common Gaelic designation of the sanctuary-land to escape. The Breviary of Aberdeen states, that the

¹ Old Statistical Account of Scotland, vol. iii. p. 369.

² New Statistical Account of Scotland, vol. xiv. (Ross-shire), p. 100.

³ Anderson's Guide Book, p. 481.

privileged territory of this church extended six miles from it in all directions. This tract was vernacularly called *Comrich*, or *Comaraigh*, which is equivalent to *Girth* or *Sanctuary*,¹ and is rightly interpreted by the contributors to both Statistical Accounts. Yet local etymology suggests *Comchris*, "a belly-belt," because the man who first landed pulled off his bellyband, and flung it before him on the shore, crying out, *Mo chomchris ort*, "My belly-belt upon you." The place where he landed is still marked by four trees on the side of the bay, about a hundred yards south of the well!

Abbots and Ministers.

Maelrubha the founder, of whom we have already treated, was succeeded in Apurcrossan by Failbhe, son of Guaire, who perished at sea in 737, as is thus recorded by the annalist Tighernach:—*Faibhe mac Guaire, Maeleirbai eiris* [rectè *Maelerubai heres*], i. e. *Apuorcrosain, in profundo pelagi dimersus est cum suis nautis numero xxii.*² Or, as the Annals of Ulster, at 736, *Faibhe filius Guaire Maelrubii. heres Crosain, in profundo pelagi dimersus est cum suis nautis numero xxii.*³ Or, as the Four Masters, at 732: *Faibhe mac Guaire comarba Maoilepuba do batad go bpoir-pinn a luinge amaille ppur. Diaf ar picit allion.* "Failbhe, son of Guaire, successor of Maelrubha, was drowned, and the crew of his ship together with him. Two and twenty their number."⁴ These twenty-two were probably brethren of the community of Applecross, who, like the congregation of Hy, were trained to a seafaring as well as agricultural life.

In the course of the same century, a member of the family of Apurcrossan became abbot of Bangor in the Ards of Ulster, the institution of which, as has been already observed, St Maelrubha had originally been a member. His obit is thus recorded by the Annals of Ulster, A.C. 801: *Mac Oigi Apuirchrosan ab Benchair feliciter vitam in pace finivit.*⁵ Of this MacOigi we hear nothing further; but the writer of this paper is

¹ Styled *Refugium* *lis Girth*, in Append., No. viii., *infra*.

² O'Conor, *Rer. Hib. Script.*, vol. ii. p. 241.

³ *Ibid.* vol. iv. p. 86.

⁴ Vol. i. p. 329 (ed. O'Donovan). *Vid.* Colgan *Acta Sanctor.*, p. 576 b, n. 3. See Reeves's *Columba*, p. 885.

⁵ O'Conor, *Rer. Hib. SS.*, vol. iv. p. 193. So the Four Masters at 797.

strongly of opinion that he is the individual familiarly known at Applecross as Buaidhri mor MacCaoigan, whose tombstone the slab bearing the incised cross (certainly the monument of an ecclesiastic) is said to be. MacCaoigan may, without any straining, be traced to MacOigi, the last letter of the *mac* being attracted to the following vowel.¹

This is the last reference to the place in the Irish Annals, and, it may be said, in all existing records, until it makes its appearance as "ane commoun kirk of the bischoprik of Ros."² There exists, indeed, a vivid tradition of an individual styled the *Red Priest of Applecross*, who is said to have conveyed to his daughter the rich estates with which this church was endowed, and which, down to his time, had been enjoyed by his predecessors in office.³

It would seem that the office of *herenach*, or hereditary farmer of abbey-lands, which was originally, both in Ireland and Scotland, of a clerico-secular character, was, in the case of this church, early vested in the family of O'Beollan.⁴ They were of Irish extraction, and of the same stock as St Maelrubha, the founder, although their exact descent is forgotten. In the present instance, as in the richly-endowed churches of Dull and Glendochart in Scotland,⁵ and of Armagh and Bangor in Ireland, the secular functions of the herenach in process of time gained upon the clerical; and the transmission of the estates, which was originally by election in the founder's kin at large, became limited in direct succession, marriage on the part of the tenants being both allowed and practised. In this manner the church-lands of Applecross became an heirloom in one family, which family, namely O'Beollain, furnished the recipient of the first-created earldom of Ross. The legendary history of the MacDonalDs, published by the Iona Club, states that "this surname Obeolan was the surname of the Earls of Ross, till Farquhar, born in

¹ Thus in Ireland, Mac Artain becomes *Mac Cartan*; Mac Aengusa, *Mac Gennis*; Loch Oirbsen, *Loch Corrib*.

² Orig. Par. Scot., vol. ii. p. 408.

³ Old Stat. Account, vol. iii. p. 879.

⁴ In Ireland, the O'Beollans were herenachs of St Columba's church of Drumcliff, near Sligo. (See Reeves's *Columba*, pp. 279, 400.)

⁵ See Mr C. Innes's Preface to the *Black Book of Taymouth*, p. 84; Mr J. Robertson's admirable researches in the *Miscellany of the Spalding Club*, vol. v. pp. 60, 74 *New Stat. Ac.*, x. p. 765.

Ross, was created earl by King Alexander, and so carried the name of Ross since, as best answering the English tongue. This Obeolan had his descent from the ancient tribe of the Menapii; of this tribe is also St Rice or Rufus."¹

In the early part of the thirteenth century, a member of this family, commonly known by the epithet *Mackentagairt*—that is, *Mac-an-tsagairt*, "son of the priest"—distinguished himself by his military exploits, as is recorded in the Chronicle of Melrose, at the year 1215 :—"Intraverunt in Moreuiam hostes domini Regis Scotie, scilicet, Dovenaldus Ban filius Macwillelmi, et Kennauch mac Art, et filius cujusdam Regis Hibernie, cum turba malignantium copiosa; in quos irruens *Machentagar* hostes regis valide prostravit, quorum capita detruncavit, et novo Regi nova munera præsentavit, xvij. Kal. Julii, propter quod dompnus Rex novum militem ipsum ordinavit."² In 1235, in a battle between the King of Scots and Galwegians, the same warrior rendered essential service to the sovereign: "In principio autem certaminis supervenit Comes Rosensis, nomine Mackinsagart, et hostes a tergo invadebat."³ This individual was probably Ferchar O'Beollan, son of the abbot of Applecross, whose lordship was afterwards known as "*Ergadia Borealis* (i.e., Northern Argyle) que est Comitatus de Ross."

The Red Priest was Gilla Patrick O'Beollan,⁴ whose daughter was married or handfasted to Alexander, Lord of the Isles of Lochalsh, and was mother of Celestine de Insulis, in whose charter of 1467 these lands are included. In MacVurrich's Gaelic manuscript he is styled *Giol-lapadruig Ruaidh*, son of Rury, son of the Green Abbot, son of the Earl of Ross; the original words being—*Chlann eile ag Alasdair iodhon tuisuidion inghean Ghille Phadrig Ruaidh mic Raighre mic an Aba Uaine mhic Iarla Rois do na Rosachadh a shloinneadh*.⁵ "Alister had other children, the offspring of the daughter of Gillapatrik Roe, son of Rury,

¹ Collectanea de Rebus Albanicis, p. 304.

² Chronica de Mailros, p. 117.

³ Ib. p. 145. So Fordun, Scotichron., ix. 49 (vol. ii. p. 61).

⁴ There is also a tradition of a *Red Priest* at Durness and Farr, in Sutherland. See Orig. Par. Scot., vol. ii. part 2, pp. 702, 703, 708.

⁵ For this extract, as well as for the first suggestions regarding the O'Beollans, I am indebted to my learned and ingenious friend, W. F. Skene, Esq.

son of the Green Abbot, son of the Earl of Ross, whose surname was *of the Rosses*.

Iarla Rois
 |
 Abb Uaine
 |
 Ruaidri
 |
 Giollapadraig Ruaid.

The story of the Red Priest, as now current in the neighbourhood, is mixed up with a good deal that is apocryphal. As related to the writer by his venerated friend the minister of Lochcarron, it is to the following effect:—The Sagart Ruadh, or Red Priest, was married, and had by his wife an only child, a female, who was early betrothed to a son of the laird of Coul. The Priest is supposed to have been a MacDonald. The girl in process of time grew to maturity, when several neighbouring lairds strove to win her affections. Among others, Mackenzie of Gairloch, who attempted abduction, but paid dearly for his desperate experiment. He came by sea with a band of daring men, whom he landed on the shore below the manse; and while he remained with a single companion in the boat, they proceeded under cover of night to execute his orders. It would seem that the Red Priest had previously obtained some secret information of their intentions, and was prepared for their reception. So he invited them into his house, and received them with seeming hospitality; but, in the middle of the entertainment, a body of men who were lying in wait, upon a given signal, rushed in and slew all the guests. From the banquet-room they hastened to the shore, and there finding the laird, with his attendant, they put them, in like manner, to death. All their bodies were buried in Applecross churchyard. After this catastrophe a MacDonald paid his addresses to the damsel, and was accepted, which so exasperated the Mackenzies of Coul, that they came, demanded the lady for their chief, and succeeded in scattering the MacDonnells, on whose withdrawal the lady was surrendered to them, and with her the lands of Applecross.¹ Thus, as the story goes, these lands came into the family of Mackenzie, with whom they remained till the other day, when, by the

¹ In 1662 John M'Keanzie of Aplecroce was served heir male to his grandfather, Alexander M'Keanzie of Coull, in the lands of Aplecroce. (Orig. Par., ii. p. 404.)

gentle process of legal transfer, they became the property of his Grace the Duke of Leeds.

Another version of the story is: The Red Priest was a MacDonald, and the last of that family who was proprietor of these lands. He was married to one of the MacKenzies of Ross-shire, by whom he had a son called Duncan, the object of his mother's aversion. The Priest was in the habit of officiating at Gairloch. On one occasion, while there, his wife sent secret emissaries to incite the Gairloch people to kill him. This they refused to do while he was on their ground; but while accompanying him homewards across the Tourbuoy, between Torridon and Gairloch, three of them followed him, under the semblance of friendship, farther than the rest, and, while parting with him at a bog on the top of Tourbuoy, as he turned his back to cross a pool, they stabbed him, and the wound being mortal, he expired on the spot. The bog is still called *Feith-an-tshagairt*, or "the Priest's Bog." It is not known where he is buried. His son had children whose descendants are said to be still on the property. By means of this murder the MacBuries obtained possession of the estate. But the papers fell into the hands of the MacKenzies, who excluded Duncan, and eventually established themselves in possession of the lands. The Red Priest also officiated in a cave in this parish, at a place called *Fearn-na-mor*. The sitting-stones are still in the cave, which is called *Ob-na-nughach*. The reputed descendants of the Priest live at Torridon, and they are locally regarded as the rightful owners of the property. Their burying-ground is pointed out in the churchyard of Applecross, in a spot which was outside the west end of the old church.

But to return to St Maelrubha: the local tradition concerning him is, that he came to Applecross from Iona, and made this the principal place of his abode during the remainder of his life. He preached in various parts of the parish; and the spots called *Suidhe Maree* and *Loch Maree*¹ are commemorative of his visits. Sometimes he crossed over to Skye, and at Ashaig, between Kyleakin and Broadford, he founded a church. He also frequented the island in Loch Maree which bears his name. He died at Ferintosh, when in the discharge of his sacred calling. Before he expired, he gave directions that four men should be sent

¹ For their situation, see further on.

for to Applecross, who should convey his body thither. But the Ferintosh people neglected to fulfil his dying injunctions, for they wished to retain his remains in their own churchyard. But when his body was placed on rests outside the chamber where he died, in order to its being carried to burial, the united efforts of the assembled people were insufficient for its removal. Perceiving that some unseen agency operated against them, they sent for four Applecross men, who lifted the coffin at once, and carried it with such ease that they rested only twice upon the road—first at Kennlochewe, at a place called *Suidhe*, and secondly at *Bealach an tsuidhe*, between Shieldag and Applecross. On reaching his last home he was solemnly interred in the churchyard, and the spot which is supposed to be his grave is marked by a little hillock, called *Claodh Maree*. His tombstone, it is said, was sent from Norway by the king's daughter, and its material was red granite. Some fragments of it are lying about the churchyard. It was broken when the present manse was a-building, and, with the debris of the old ruins, was carted away for the walls of the dwelling-house. But in the midst of the proceeding the work was suspended, in consequence of a dream which the master-mason had, wherein he was warned not to touch *that* stone. Soon after he was thrown from the scaffolding, and his skull fractured on the selfsame object of his impiety and dream.

It is believed that a man who takes about his person a little earth from this churchyard may travel the world round, and that he will safely return to the neighbouring bay; also, that no one can commit suicide, or otherwise injure himself, when within view of this spot.

Existing Remains.

Near to the bay, a little north of the place where the stream, locally known as the *Amhain Maree*, or Maelrubha's River, falls into the sea, is the spacious churchyard, which is entered from the south-west, near the Applecross Manse. The first object which attracts attention is the upright slab which stands on the sward, facing to the south, and bearing the figure of a collared cross, which is clear on the top, and left arm, but lower down is merely incised in outline.¹ It is 9

¹ To this Mr Muir refers in the following passage: "Ross-shire is known to contain, among many [crosses] of ordinary merit, some very fine specimens; but

VOL. III. PART II. T

feet 3 inches high, 2 feet 10 inches broad, and 2½ inches thick. It is locally called Cloch Ruairidh MacCaoigen, and it is said that it formerly stood near the mouth of the river, and marked the grave of an ancient chief, called Ruairidh Mor MacCaoigen, who had been proprietor of Applecross. Concerning this name and its bearer, the writer has already expressed his opinion.¹

South of this, at the opposite side of the road, is a nearly circular space, about ten yards in diameter, enclosed by a low embankment of the same form. This is the vestige of some ancient appendage of St Maelrubha's primitive establishment, although its use is now unknown. It is said to contain human remains; but no one has been buried within the precincts in the memory of man. It is at present considered the special property of the *gentry* of the place; and so strong is the disinclination to disturb the invisible owners, that many of the neighbours would rather face the enemy in the field than meddle with it.

Passing on, the parish church next presents itself. It was built in 1817, partly upon the site of an older church, which was condemned in 1788, but was standing in 1792, and described as "the skeleton of a parish church, still the only edifice for public worship in the parish." At the west end of it, a little north-west of the west gable of the present church, is a spot which is pointed out as the burial-place of the Red Priest's family.

Proceeding eastwards past the church, the visitor reaches an old building, which might be taken for a disused church, but that it stands north and south. It is roofed and closed, and whatever might have been its original purpose, it is now the vault of the Applecross family. This is the building to which the writer in the Old Statistical Account refers, when he says, "Close by the parish church are the remains of an old religious house, where the standard and soles of crucifixes are still to be seen."²

the only one I have seen is that called the *Clach Mhor Mac-Cuagan*, in the burying-ground at Applecross. It is a very poor example, 9 feet 4 inches in height, exhibiting a wheel-cross deeply incised on the south face, with its summit above the arms cut out free." *Ecclesiological Notes, &c.* (Edinb. 1855), p. 82.

¹ The local tradition concerning Ruairidh Mor MacCaoigen is, that he was slain in battle with the Danes, either in this bay or at Toscaig, where there is a bay called *Lochan a Chath*, "Battle Bay."

² Vol. iii. p. 379.

The present door is in the north end, in which direction the building formerly extended beyond its present limits.

At a short distance south of this is the little elevation called *Claodh Maree*, which is supposed to mark the founder's grave.

Beyond this is the eastern boundary of the churchyard, but in the field outside, at a little distance on the north-east, is a mound which is said to have been employed as an altar in ancient times.

Near the river, in the meadow below the church, are traces of embankments, which are reputed to have subserved the abbot's mill, that formerly existed in this place.

Leaving the church, and proceeding about two miles in a south-easterly direction, the visitor comes to a place called *Suidhe Maree*, "Maelrubha's seat," which is said to have been a resting-place of the saint.

About two miles south-west of the church, near the shore, is a small sheet of water, about a quarter of a mile long and fifty yards wide, called *Loch Maree*.¹

South of this, at the hamlet of Camusterrach, on the shore, is a "rude monolith," 8 feet 3 inches in height, showing traces of a cross on the west face.²

South-east of this, in the interior, is a lake called *Loch-an-Tagart*, or "Priest's Loch."

In the strath, about half a mile north-east of Applecross, is Hartfield, known in Gaelic as *Caoill Mhourie*.

Off the shore, opposite Camusterrach, is an island now called Rugg's Island, but marked on Thomson's Map *I. na nuag*, or *Saints' Isle*. It contains one grave, but no other ecclesiastical traces.

Lower down, on the south-west, are three islands, now known as *Croulin Beg*, *Croulin Meadhonach*, and *Croulin Mor*, that is, Little, Middle, and Great Croulin. The first of these, which is the most northern, is marked on Thomson's Map *St Rufus' Island*, a name now not locally known, but justified by the ecclesiastical traces which remain on it. It is about a mile in circumference, and possesses the remains of a church,

¹ About a mile past the school-house. It is laid down on Thomson's Map, but the name is omitted.

² Muir's Ecclesiological Notes, p. 82.

³ Kilvoury, Old Stat. Ac., vol. iii. p. 881.

a portion of the wall of which, about thirty feet long and a foot high, is still to be seen. There is no cemetery discernible, but there is a green patch below the site, which is supposed to have been a garden.

APPENDIX.

The following Presentations to the church of Applecross are copied from the Register of Privy Seal, &c. :¹—

I. Presentacio domini Alexandri Makcloid directa Episcopo Rossensi ad conferendum collacionem sibi domino Alexandro super duabus capellaniiis jacentibus et fundatis infra ecclesiam parochialem de Abilcros infra diocesem Rossensem cum eas vacare contigerit per decessum aut inhabilitatem domini Murdaci et domini Cristini capellanorum et nunc possessorum earundem ad presentationem Regis per jus suum patronatus ac collacionem dicti Episcopi pleno jure spectantibus, etc. Apud Edinburgh xxiiij^o Novembris anno Domini et Regis predictis [anno Domini etc., v^oxv^{to} et Regni Regis tercio.]

Per signaturam manu domini Gubernatoris subscriptam, etc.²

II. Presentacio domini Johannis Donaldsoun super capellania capelle sancti Mulrubii in Apilcors infra diocesem Rossensem nunc vacante per decessum quondam domini Alexandri M'clode, etc. Apud Sanctandris xxviii Maii anno predicto [Anno Domini M^o v^o xxxix.

Per Signaturam.³

III. Presentacio domini Johannis Donaldsoun super capellania capelle Sancte Malrubei in Apilcroce infra diocesem Rossensem nunc vacante per decessum quondam domini Christoferi Johnnesoune ultimi possessoris ejusdem ad presentationem domini Regis et collationem Episcopi Rossensis spectante etc. Apud Sterling xx. Marcii anno prescripto [Anno Domini j^m v^o xxxix.]

Per Signaturam.⁴

¹ For these interesting records the writer is indebted to his friend Joseph Robertson, Esq.

² Reg. Sec. Sigill., vol. v, fol. 29. MS., General Register House, Edinburgh.

³ Reg. Sec. Sig., vol. xij. fol. 26.

⁴ Ibid., vol. xiii. fol. 78.

IV. Ane lettre maid to Maister Johnne Cameroune and Schir Johnne Donaldsonne chaplains thare airis and assignais ane or ma of the gift of all gudis movable and unmovable quhilkis pertenynt sumtyme to Schir Christe Johnesone chaplane and now pertennyng to our Souerane Lord be resoon of eschete throw being of the said Schir Christe borne bastard and deat bastard, etc. At Stirling the xxix. day of Marche the yer forsaid [j^m v^o xl^o].

Per Signaturam.¹

V. Presentacio magistri Johannis Camroune super capellania Sancti Malrubii in Apilcroce infra diocesem Rossensem cum eandem vacare contigerit per resignacionem aut dimissionem domini Johannis Donaldsone ultimi capellani et possessoris ejusdem ad presentacionem domini Regis et collationem Episcopi Rossensis spectante, etc. Apud Edinburgh penultimo Novembris anno predicto [Anno Domini j^m v^o xl^o.]

Per Signaturam.²

VI. Presentacio domini Murdoci Johnesoune junioris capellani super dimedia capellania de Apilcroce infra diocesem Rossensem cum eandem vacare contigerit per resignacionem cessionem aut dimissionem domini Murdoci Johnesoune senioris ad presentacionem domini Regis et collationem Episcopi Rossensis, etc. Apud Falkland xiiij. die mensis Februarii Anno Domini j^m v^o xli^o.

Per Signaturam.³

VII. Presentacio Murquhardi Jhonestoune junioris super capellania sancti Mulrubij martyris de Abilcors fundata in ecclesia parochiali Rossensi infra diocesem ejusdem nunc vacante aut quum eandem vacare contigerit per resignacionem aut dimissionem domini Murquhardi Johnestoune senioris nunc capellani et possessoris ejusdem ad presentacionem Regine sede Rossensi vacante et collationem ordinariam vicariorum generalium ejusdem spectante etc. Apud Edinburgh vii^o Septembris anno predicto [j^m v^o xlviij].

Per Signaturam.⁴

¹ Reg. Sec. Sig., vol. xiiij. fol. 87.

³ Ibid., vol. xv. fol. 84.

² Ibid., vol. xiv. fol. 86.

⁴ Ibid., vol. xxii. fol. 88.

VIII. Presentacio domini Willielmi Monro capellani super capellania de Apilcroce infra refugium lie Girth ejusdem et diocesem Rossensem situata nunc vacante per decessum quondam domini Joannis Donaldsone ultimi capellani et possessoris ejusdem ad presentacionem domine Regine pleno jure patronatus et collacionem ordinariam Episcopi Rossensis spectante, etc. Apud Edinburgh xvij^{mo} Octobris anno, etc., lxi^o.

Per Signaturam.¹

IX. Presentacio domini Johannis Donaldsone super capellania sancti Malrbij martyris in Abilcors infra diocesem Rossensem nunc vacante aut quum vacare contigerit per resignacionem cessionem seu demissionem magistri Johannis Camroune nunc capellani et possessoris ejusdem ad presentacionem Regine pleno jure patronatus et collationem ordinariam Vicarii Generalis Rossensis sede ejusdem vacante spectante, etc. Apud Edinburgh xxvii. Maii Anno, etc., quadagesimo nono.

Per Signaturam.²

X. Preceptum Carte confirmationis super carta feudifirme facta per dominum Willielmum Stewart capellanum de Apilcroce infra diocesem Rossensem cum expressis consensu et assensu Johannis Episcopi Rossensis ac Decani et Canonicorum cathedralis ecclesie Rossensis capitulariter congregati Rorio Makkangze et heredibus suis masculis de corpore suo legitime procreatis seu procreandis Quibus deferentibus Kenzecho M^cKangze de Kintail et heredibus suis masculis quibuscunque arma et cognomen dicti Kanzeocht gerentibus eorumque assignatis quibuscunque Omnium et singularum terrarum subscriptarum, viz. dimidietatis terrarum de Bounadell dimidietatis terrarum de Longoll et Athchork dimidietatis terrarum de Kippeche dimidietatis terrarum de Satrell et Drumloy dimidietatis terrarum de Corlmvir dimidietatis terrarum de Corchirie dimidietatis terrarum de Coulnakill dimidietatis terrarum de Ardestaig dimidietatis terrarum de Scheildaig dimidietatis terrarum de Dybege dimidietatis terrarum de Rischill dimidietatis terrarum de Lestang jacentium infra comitatum Rossensem et vicecomitatum de Innerness dicto domino Willielmo tanquam patrimonium et proprietatem dicte capellanie spectantium Tenendum de dicto domino Willielmo et suis

¹ Reg. Sec. Sig., vol. xxx. fol. 52, alr. 58.

² Ibid., vol. xxiii. fol. x.

successoribus apud Edenburght vicesimo secundo die mensis Aprilis Anno Domini, etc., lxi.

Per Signetum.¹

XI. Ane lettre maid makand mentioun That ane of the chaplanries of Apilcroce liand in the diocie of Ros and schirefdome of Inuernes vaikis be the deceis of unquhil Sir Williame Stewart last possessour thairof and oure Souerane Lord being certefeit that Knoch M^cKenze sone to maister Alexander M^cKenze of Kilchrist is of conuenient aige to enter in the studie of grammer and apt and disposit thairfoir As alsua hes promiseit to be subject to discipline and continew thairin Thairfoir gevand grantand and disponand to the said Kenoche all and hail the said chaipnanrie of Apilcroce for his sustentatioun at the sculis for the space of seavin yeiris with power, etc. At Dalkeith the twentie day of Junii the yeir of God j^m v^c lxxvi yeiris.

Per Signaturam.²

XII. Ane lettre maid to Patrik Dunbar sone to unquhile David Dunbar of Penik makand mentioun that the chaipnanrie of Apilcroce lyand in the dyocie of Ross and schirefdome of Inuirnes vaikis be outrunning of the gift thairof grantit to Kenzeocht M^cKainzie sone to M^r Alexander M^cKainzie of Kilchrist And being certefeit that the said Patrik Dunbar is of conveinent aige to enter in the studie of philosophie and apt and disposit thairfore Thairfore gevand grantand and disponand vnto him the said chaipnanrie of Apilcroce lyand as said is and that for the space of seven yeiris With power, etc. At Perth the xxix. day of Julij the yeir of God j^m v^c fourescoir thre yeiris.

Per Signaturam.³

XIII. Jul. 30, 1662. Joannes M^cKeanzie de Aplecroce, *hæres masculus* Alexandri M^cKeanzie de Coull *avi*—in terris de Aplecroce comprehendentibus villas et terras de Baessolis vulgo vocatis Over and Nether Baessolis, Resker, Toskag, Barradail, Longoll, Keppach, Auchmoir, Sacadail, Drumley, Culmoir, Tercherrie, Drumclaughan, Kirkton de Aplecroce,

¹ Reg. Sec. Sig., vol. xxxviii. fol. 119.

² Ibid., vol. xliij. fol. 100.

³ Ibid., vol. xlix. fol. 165.

Killiemorie, Culduakle, Ardestag, Schildag, Sacrell, Testang, Sadilack, Auchiechork, et Culnakle, cum advocacione ecclesie de Aplecroce infra parochiam de Aplecroce et episcopatum Rossensem.¹

II. LOHCARRON.

A parish in the south-west of Ross-shire, adjoining Applecross on the east.

In reference to its patron saint, it was sometimes designated *Chombrich Mulrui*, that is, "Maelrubha's Sanctuary," and sometimes *Clachan Mulrui*, "Maelrubha's Hamlet."²

A small eminence within view of the manse of Lochcarron is called *Suidhe Maree*, or "Maelrubha's Seat."

It is a curious circumstance that the venerable minister of this parish has two sons ministers of two other of St Maelrubha's churches—namely, Contin and Urquhart.

III. GAIRLOCH.

A large parish in Ross-shire, next to Applecross, on the north. Its most remarkable feature is the long narrow lake, extending eighteen miles in a north-westerly direction, and called after the patron saint, *Loch Maree*. In records of the seventeenth century, this name appears in the forms *Lochmarroy*, *Loch Mairray*, *Loch Marie*.³ It was derived from the principal island in the lake, called *Inis Maree*—i.e., "Maelrubha's Island"—where there formerly existed an oratory of the saint. Ere the lake received this name, it was called Loch Ewe, and abundant traces of this earlier appellation exist in the neighbouring district.⁴

¹ Inquis. ad Capellam Dom. Regis Retorn. Vic. Ross., No. 117.

² Orig. Par., vol. ii. pt. 2, p. 398.

³ Retours of 1688, 1678, 1697, Ross., Nos. 87, 180, 162; Or. Par., ii. 2, p. 407.

⁴ 1. At the south-east end of the lake is *Kinlochew*, "Head of Loch Ew." 2. On the eastern shore, opposite Inis Maree, is *Lattir-Ew*, "The Holm of Ew," and *Port Jettirew*. 3. The stream which runs from the lake into the sea is the Water of Ew (Or. Par., ii. 2, 407). 4. The bay which it enters is now *Loch Ew*. 5. In the loch is *Inis Ew*. 6. At its head, opposite the sea, is *Poolew*. 7. A little north is *Inverew*.

The island, which is situated about the middle of the loch, has an ancient cemetery, which the inhabitants on the north side continued to use till the end of the last century. A modern writer speaks of "the number of tombstones in the burying-place, with inscriptions and hieroglyphical figures which few now-a-days can satisfactorily decipher." In reference to the name, he writes:¹ "About the centre of the loch is an island called 'Island Maree,' on which is a burying-ground supposed to be dedicated to the Virgin Mary; hence the name of the island and of the loch. This is one conjecture"—a false one. "Another is, that some of the Danish kings were buried in this island, and that the original name of it was *Eilean nan Rìgh*, which came to be pronounced *Eilean Maree*"—an absurd one. "As it is a doubtful subject, and likely to remain so, a third conjecture may be ventured: There lived, a great many years ago, in this part of the Highlands, a great and good man called *Maree*, who had his principal residence on this same island. After his death, his admirers prefixed *Saint* to his name. Many of his generous and benevolent deeds are, to this day, recounted by the people of this and the surrounding parishes." An intelligent stranger, who visited the spot in the year 1772, felt no difficulty, however, in arriving at the true derivation. "Land on that [little isle] called Inch-Maree, the favored isle of the saint, the patron of all the coast from Appleton to Loch Broom. . . . In the midst is a circular dike of stones, with a regular narrow entrance: the inner part has been used for ages as a burial-place, and is still in use. . . . A stump of a tree is shown as an altar, probably the memorial of one of stone; but the curiosity of the place is the well of the saint; of power unspeakable in cases of lunacy. The patient is brought into the sacred island, is made to kneel before the altar, where his attendants leave an offering in money; he is then brought to the well, and sips some of the holy water: a second offering is made; that done, he is thrice dipped in the lake; and the same operation is repeated every day for some weeks: and it often happens, by natural causes, the patient receives relief, of which the saint receives the credit. I must add, that the visitants draw from the state of the well an omen of the disposition of St Maree: if his well is full, they suppose he will be propitious; if not, they proceed in their operations with fears and doubts: but let the

¹ New Stat. Ac., xiv. 2, p. 91.

event be what it will, he is held in high esteem : the common oath of the country is by his name : if a traveller passes by any of his resting-places,¹ they never neglect to leave an offering ; but the saint is so moderate as not to put him to any expence : a stone, a stick, a bit of rag, contents him. This is the most beautiful of the isles ; the others have only a few trees sprinkled over their surface.”²

That this veneration was not extinct in 1836, appears from the incumbent's report : “ On the centre of this island is a deep well, consecrated by the said *Saint Maree* to the following purpose. To this same well are dragged, *volens, nolens*, all who are insane, in this or any of the surrounding parishes ; and after they have been made to drink of it, these poor victims of superstitious cruelty are towed round the island after a boat by their tender-hearted attendants. It is considered a hopeful sign, if the well is full at the time of dragging the patient to the scene. In justice to the people of this parish, it may be stated, that they have not such an unbounded belief in the healing virtues of the well, and the other parts of the transaction, as their most distant neighbours appear to entertain.”³

What follows is from the “ *Inverness Courier*” of November the 4th, 1852, and crowns the description :—

“ About the centre of the celebrated Loch Maree, a splendid sheet of water nearly twenty miles long, and of proportionable breadth, is situated an island called ‘ *Island Maree*,’ on which a certain great and good man is said to have had his principal residence, the appellation of *Saint* having been given to him after his death. . . . In the centre of this island there is a deep well, which is popularly said to have been consecrated by the *Saint* for the use of the insane. On Friday last, confident in the success of the virtuous properties of the fountain, a woman, accompanied by a young lad and an idiot daughter, were conveyed down Loch Maree in a boat, in order to put to the test the restorative powers of the well. . . . We must premise that, in the district, it has been maintained that the well lost its efficacy on account of some profane unbeliever having put a mad dog into it ; to the sore vexa-

¹ These are the *Suidhes* already spoken of.

² Pennant's *Tour in Scotland, &c.*, Pt. ii. p. 380 (Chest. 1774).

³ *New Stat. Ac.*, xiv. 2, p. 92, note.

tion of the presiding genie, who forthwith revoked his blessing. On this occasion, however, the poor idiot was rowed over to the island, the mother having obtained assistance from several persons. On reaching the spot, the unfortunate creature was dragged to the well, and having been compelled to drink of its water, was put through the ceremonial of ducking, after which she was towed round the island after the boat, and after midnight bathed in the loch. The result of all this, it is lamentable to add, has been, that the hitherto quiet imbecile has become a raving maniac. That persons should have been got to give their countenance and assistance to such a proceeding is truly sad, and we trust that the melancholy result of this attempt will act as a warning to the district, and destroy the belief in so gross a superstition."

There is another local commemoration of the Saint in this parish in *Suidhe Maree*, Maelrubha's Seat, the name of a place between Loch Torridon and Kinlochew.

IV. CONTIN.

A parish situated eastwards in Ross-shire, on the way to Dingwall. In the Breviary of Aberdeen it is called *Contan*, and its church alluded to as one where the memory of St Maelrubha was specially observed.¹

A fair, called the *Feil Maree*,² used formerly to be held here on the last Wednesday of August, o.s., which was familiarly known as the *August Market*. Some years ago this fair was removed to Dingwall.

The parish church is pleasingly situated on a space of glebe insulated by the river Rasay. It is an ancient building, but disguised and disfigured by modern changes.

In the Mains³ of Coul, about a quarter of a mile from the church, a little way to the left of the road that leads to Dingwall, is a burying-ground called *Praes Maree*, or "Maelrubha's Bush." Though not em-

¹ Propr. SS. Temp. Estiv., fol. 70.

² *Feil*, the Irish for a festival, is a modification of the Latin *Vigilia*. From it comes *Feilire*, a calendar. A fair held on the Saint's day, or his *feil*, came itself to be called a *feil*, like the Irish *Pattern*, a corruption of *Patron* [Saint].

³ Called in the old charters *Meyne*, *Muncye*, *Mainzia*. See Orig. Par., ii. 2, pp. 505, 506. The Applecross Mackenzies are a branch of this Coul family.

ployed for interment by any but the family of Coul, it is probably the re-occupied relic of an ancient cemetery. Sir George Mackenzie, with his lady, and their son, the late Sir Alexander, were buried here. It is well enclosed, and kept in very neat order, with shrubs, gravel walks, and monumental slabs.

V. URQUHART.

Called *Urquhard* in the Breviary of Aberdeen. Here, according to the legend in that work, St Maelrubha was put to death by Norwegian invaders.¹

The local tradition preserved here is, that St Maree died in this place; and though this was not his principal church, the parishioners endeavoured to detain his body; but that it was eventually removed to Applecross, as already related under that parish.

Urquhart is situate in the peninsular portion of Ross-shire, at its south-eastern extremity between Cromarty and Moray Firth, called *the Black Isle*; and is to be distinguished from parishes of the same name in Inverness and Elgin.

VI. STRATH.

The territorial name of a parish in the west of Skye, lying to the south of Applecross. It was formerly called *Kilcrist in Askimilrudy*. Blaeu marks *Askemorrury* here, and Macfarlane gives *Askemorrury* or *Morrury*. In all these names we discover the phonetic element of Maelrubha, denoting his connection with the district.

In this parish there are the remains of a cell at *Kilmarie*, not as has hitherto been explained "St Mary's Church," but "Marie's," or "Maelrubha's Church."² It is marked as *Kilmore*³ on Thomson's map, and is on the west shore of Loch Slapin, in the Aird of Strath, that is, in the south-western part of the parish. In Black's County Atlas it is more correctly written *Kilmaree*.

¹ Propr. SS., Temp. Estiv., fol. 70.

² New Stat. Ac., xiv. 1, 305; Or. Par., ii. 1, 344.

³ *Kilmori* in Old Stat. Ac., vol. xvi. p. 226.

There is also a cemetery at Ashig,¹ on the north-east coast, halfway between Broadford and Kyleakin. Near it is *Tobar-Ashig*, a beautiful spring. This name, with Maelrubha, is evidently the origin of the compound *Aski-milruba* above mentioned.

The tradition is, that St Maree used to preach here, and that he hung a bell in a tree, where it remained for centuries. It was dumb all the week till sunrise on Sunday morning, when it rang of its own accord till sunset. It was subsequently removed to the old church of Strath, where it ever afterwards remained dumb; and the tree on which it had so long hung soon after withered away.

VII. BRACKADALE.

Also in Skye. At the head of Loch Eynort, Blaeu marks *Kilmolruy*, in that part of the parish called Minginish.

St Assint was the patron saint of Brackadale proper.

The annual tryst is in September, probably the early part, new style, or the close of August, old style—that is, about St Maree's day.

VIII. PORTREE.

The principal church on the bay of Portree, in former times owned S. Columba as patron;² but the old church of Ceiltarraglan, situate to the north of Loch Portree, may have been St Malrubha's.³ He certainly had a commemoration in the neighbourhood; for, according to a respectable authority, there was held in September "Samarive's fair at Keith; and at Portree, within the Isle of Sky, first Tuesday."⁴

IX. ARASAIG,

A parish in Inverness-shire, lying to the north of, and united to Ardnarmochan. The church was formerly styled *Kilmolroy* in Arisik, or *Kilmarioy*, or *Kilvorie*.⁵ "Kilmaria, the walls of which remain at Keppoch in Arasaig, dedicated to the Virgin Mary."⁶ Which error concerning the patron saint is continued in a later publication. "At Ardnafuaran

¹ Called *Aisk* in Old Stat. Ac., xvi. 226.

² New Stat. Ac., vol. xiv. 1, p. 219.

⁵ Or. Par., ii. 1, p. 200.

³ See Reeves's Adamnan, p. 189.

⁴ Aberdeen Prognostication for 1708.

⁶ Old Stat. Ac., vol. xx. p. 287.

in Arasaig, the church of Kilmaria, dedicated to the Virgin Mary."¹ Nor is it abandoned in the latest: "The church, dedicated to the Virgin Mary, stood at Keppach or Ardnafuaran in Arasaig, where its ruins may still be seen."²

X. HARRIS.

On the west side of the entrance of Loch Seaforth, which is on the east side of Harris, the map in the "Origines Parochiales" marks, on earlier authority, *Malrube*.

The church of *St Rufus* is mentioned as on the mainland by Martin,³ and Old Statistical Account.⁴

XI. MUCKAIRN.

On the west side of this parish is *Kilvary*, situated north-east of Oban, near the road to Loch Etive.

Among the lands of this parish, in 1532, are mentioned the pennylands of *Kilmolroue*,⁵ and in 1601 those of *Kilmolrue*.

The derivation of this name is misunderstood. "Near the western boundary of the parish we have *Kilvarie*, that is, the burial-ground or church of *Marie*, or the Virgin Mary."⁶

In 1518, Sir John Campbell of Calder received the services of the clan MacDuinlaves and others, who were sworn upon the "mess buik and the relic callit the *Arwachyll* at the iil of Kilmolrue."⁷ This relic, which, as the name imports, was a crozier, may have been kept by the officials who gave name to *Ballindore*—that is, *Baile-an-deoraidh*, "town of the religious stranger"—situated at the south-west of Kilespicerrill old church.⁸

There is *Kilvarie Loch*, and on its west side *Killarie*, marked on Thomson's map; but there is a difficulty in fixing the situation of the isle above mentioned.

¹ New Stat. Ac., vii. 2, p. 147.

² Western Isles, pp. 47, 49.

³ Erroneously written *Kilmokove*. Or. Par. ii. 1, 133; *ib.* p. 184.

⁴ New Stat. Ac., vii. 2, p. 517.

⁵ Written Kilmolmolrue in the copy. See "The Book of the Thaness of Cawdor," p. 129 (Spalding Club, 1859).

⁶ Or. Par., ii. 1, p. 200.

⁷ Vol. x. p. 377.

⁸ Or. Par., ii. 1, 133.

XII. CRAIGNISH,

A parish about the middle of the west coast of Argyllshire, marked by Blæu *Kilmolrou*, and called in the Retours *Kilmalrew* and *Kilmolrew*, sometimes *Kilmorie*.¹

It is stated, but incorrectly, to have been dedicated to the Virgin Mary.²

The true explanation is *Cill-Maelrubha*, Maelrubha's church.

It stood between the castle of Craignish and the extremity of the peninsula Ardcaignish.

XIII. KILABROW,

A parish of Islay, the church of which was near the centre of the island. The name passed through the following forms in arriving at its present disguised shape :—

<i>Kilmolrow</i> (1500, 1640),	<i>Kilmorow</i> (1511),	<i>Kilmorrow</i> (1511),
<i>Kilmoroy</i> (1512),	<i>Kilmow</i> (1538),	<i>Kilmarrow</i> (1548),
<i>Kilmarew</i> (1554),	<i>Killerrew</i> (1617),	<i>Killerew</i> (1661),
<i>Kilrow</i> (Martin, p. 243).		

In Keith's catalogue it is called *Kilru*, and interpreted *Cella Ruvii*.⁴

The ambiguity between St Mary and St Malrube is removed in the Appendix to part ii. of the second volume of the "Origines Parochiales."⁵

XIV. STRATHLACHLAN,

A parish united to Strachur, on the east side of Loch Fyne, south of Inverary. In 1593 it was called *Kilmorie*, and in 1663 *Kilmoir*; but in 1680, *Kilmary*; which last form, coupled with the consideration that ancient dedications to the Virgin Mary are very rare, if anywhere to be found, in the Highlands, renders it likely that Maree is the patron saint.

XV. KILMAROW,

On the west shore of Cantyre, in the union of Killeen and Kilchenzie; and though styled "Ecclesia Sancte Marie" before 1251, yet to be rather

¹ Or. Par., ii. 1, p. 99.

² New Stat. Ac., vii. 2, p. 45; Or. Par., ii. 1, p. 96.

³ Or. Par., ii. 1, p. 260.

⁴ Or. Par., ii. 1, p. 261.

⁵ Vol. ii. 2, pp. 402, 888.

referred for its patronage and derivation to St Malrube, as the following forms clearly indicate :—

Killofrow (1600; Blaeu), *Kilmarow* (1697), *Kilmaro* (1631),
Killorow (1695).¹

The error concerning the patron saint is rectified in the Appendix to the third volume of the “*Origines Parochiales*.”²

XVI. FORRES,

A parish in the north of Elgin or Morayshire. Here the saint's festival, under the compounded name of *Samarevis's Day*, used to be commemorated by a fair held on the 27th of August.³

Paterson's “*Geographical Description of Scotland*”⁴ (1685) mentions “*Samarvis day in Forres, 27th day*” of August; and the old almanacs, called the “*Edinburgh Prognostications*,” notice the same observance as *Samarevis' Day*,⁵ or *Smarevis' Day*.⁶

XVII. FORDYCE,

A parish in the shire of Banff. The annual fair of Kirktown of Fordyce was held on the feast of St Tallerican or Tarkin, October 30;⁷ but besides this, there was a fair held “at the hill end of Fordyce upon the last Tuesday of August,”⁸ which in an old Aberdeen almanac is described as “*New Summaruff's Fair at Fordyce on last Tuesday*” of August.⁹

XVIII. KEITH,

A parish in the shire of Banff. The first time that the parish name appears on record is in a charter of King Alexander II. (A.D. 1214–1224),¹⁰ where it is called *Kethmalruf*, that is, “*Keth of Malruve*.” In subsequent documents the qualifying name is dropped, but the memory of the saint has been locally preserved to modern times. A writer, treating of

¹ Or Par., ii. 1, p. 21.

² Collections on Aberdeen and Banff, vol. ii. p. 240

³ Years 1686, 1687, 1618, 1688, 1689, 1690, 1696.

⁴ Collections in Aberdeen, vol. i. p. 644; ii. p. 94.

⁵ Edinburgh Prognostication, 1705, 1706, 1709.

⁶ Aberdeen Prognostication, 1708.

⁷ Carta Alexandri II. de terra Kethmalruf. Terra apud Innernaven apud Kethmalruf. Reg. Episcop. Morav. p. 18, No. 25 (Edinb. 1837).

⁸ Vol. ii. 2, p. 821.

⁹ Page 20.

¹⁰ Ib. 1706, 1709.

the parish about the year 1726, says:—"The parish of Keith has for its tutelar Saint Summarius or Samarive, whose fair is held here on the first Tuesday in September. I find one of Saint Colm's disciples called Summarius,¹ in Jonas's Life of Saint Colm quoted in the "Scottish Historical Library," p. 233.² Mr Thomas Innes takes it to be Saint Malrubius the Hermit (whose feast is on the twenty-seventh of August) called in Irish Sa-Maruve. On Samarevis day (the twenty-seventh of August) there is a fair at Forres."³ Another description, written about 1742, says:—"In this town is a weekly market, held upon Fridays; and about a quarter of a mile southward from it, near a small moss, is held a great fair upon the first Tuesday of September yearly, called Summer Eves Fair, which is said to be the greatest of its kind in Scotland."⁴ Concerning which we find it stated at a later date:—"An annual fair "in September, of very old standing, and which some sixty or seventy years ago was the general mart for merchant goods from Aberdeen to Kirkwall; it is still the best frequented market in the north for black cattle and horses."⁵ So great was the concourse of people there, that "there was not accommodation for them, and they occupied the barns and out-houses in the country for many miles round."⁶

In the old Edinburgh Almanacs of 1685, 1687, 1692, 1696, 1705,⁷ among the fairs of September is "*Samarevis* in Keith, the first Tuesday;"—called *Samervis* in those of 1686, 1689; *Smarivis* in that of 1690; and *Samarvis* in Paterson's Geographical Description.⁸

XIX. KINNELL,

A parish in Forfarshire. In a charter dated June 2, 1509, Master

¹ See Jonas's Life of S. Columbanus, cap. x., in Messingham's Florilegium, p. 224, *b*; and in that very rare work, Fleming's Collectanea, p. 224, *a*. In the former the name is printed *Sonarius*, in the latter *Sognicharius*—some MSS. reading *Sonarius* and *Somarius*. But it evidently has no connection whatever with the name in question.

² Bp. Nicolson's Scottish Historical Library, p. 65 (ed. Lond. 1776), where the author ignorantly confounds Columbanus of Bobio with St Columba, and indeed makes a disgraceful mess of the whole subject.

³ Historical Collections on Aberdeen, &c., vol. ii. p. 240.

⁴ *Ib.* p. 241.

⁵ Old Stat. Ac., vol. v. p. 421.

⁶ New Stat. Ac., xiii. p. 390.

⁷ New Edinburgh Prognostications.

⁸ Edinburgh, 1685.

George Sterling of Esterbrecky and Patrick Sterling, his brother-german, with consent of Lord Ogilvy of Airlie, and of David Sterling, son and heir-apparent of Mr George Sterling, give to St Mary the Virgin, to St Peter and Paul the Apostles, and to *S. Malrubius the Confessor*, and to a chaplain serving in the parish church of Kynnell at the altar of the blessed Virgin, an annual rent of L.10 from the lands of Esterbrecky. Charter confirmed by James IV. 12 Mar. 1512-13.¹

XX. CRAIL,

A parish in the eastern extremity of Fife. "It is generally believed that Crail was at one time the seat of a priory, &c., dedicated to St Rufus."²

There was also a chapel within the castle of Crail dedicated to St Rufus, which had teinds belonging to it, both parsonage and vicarage.³

XXI. LAIRG.

To the above may possibly be added Lairg, a parish in the mid-south of Sutherlandshire. Here, in Loch Shin, is *Island Murie*, and on the land *St Murie's Fair*.⁴

III.

NOTICE OF THE ANCIENT CHURCH OF ST HELEN, AT ALDCAMBUS;
AND OF FRAGMENTS APPARENTLY OF A MONASTIC BUILDING
AT LUFFNESS, WITH PLANS. BY THOMAS S. MUIR, Esq.

Of late I have been looking about in divers directions for some authentic particulars touching Alt, Ald, or Old Camus or Cambus, an ancient Berwickshire parish, now incorporated with Coldbrandspath, Cockburnspath, or Coppersmith as the natives have it, lying contiguously westward of the same, and having (pardon the hint) a railway station most conveniently situated for the antiquarian disposed for a day's occupation in a picturesque and venerable locality.

¹ Gen. Hutton's MSS., Advoc. Libr., from the orig. chart.

² New Stat. Ac., ix. i. p. 964.

³ Ib. ib.

⁴ Or. Par., ii. 2, 698, 700.

My object was to preface, by a few historical facts, a short description of the Church of Aldcamus, the extremely dilapidated remains of which still form an interesting object above the shore, a small way eastward of the ravine crossed by the stupendous arches of the Pease Bridge, and not much more than a mile and a half from the station. It cannot be said, however, that my looking has been much to the purpose, ordinary and commonplace authorities being the only ones promptly within reach; but as Aldcamus seems at one time to have belonged to Coldingham, and as Coldingham was a Cell of Durham, most likely the "*Liber vite Ecclesie Dunelmensis*," the "Correspondence, Inventories, Account Rolls, and Law Proceedings of the Priory of Coldingham," and others, the publications of the Surtees Society, would be found to contain a sufficiency of information on the subject. Perhaps the Scottish Chartularies might also be referred to with profit; and as these at least are, I presume, in the possession of the Society of Antiquaries, I leave to the Members the task of making such measure of research into them as may be considered worthy in so small a matter. Of the few authorities consulted by myself, the only one that has in any way responded to my inquiries is the bulky Chalmers, who says (Caledonia, vol. ii. p. 393), that "the church of Aldcamus was dedicated to St Helen, the mother of Constantine, whose festival was on the 18th August,"—that "the Scottish Edgar granted to St Cuthbert's monks of Durham the manor of Aldcamus, with the lands, woods, waters, tolls, shipwrecks, and other customary dues which appertained to that manor; but," he adds, in a footnote, "not the church of Aldcamus, whence we may be led to doubt whether the church then existed,"—that "Aldcamus parish was annexed to the adjoining district of Coldbrandspath in modern times,"—that "when Pont surveyed Berwickshire, during the reign of Charles I., Aldcamus seems at that period to have been separate,"—and that "these two parishes were united some time before the year 1750; and the church of Aldcamus, which stood near the sea-shore, was a ruin before the year 1770."

To these spare quotations I shall add a note regarding the character and condition of the church itself, just as it is written off-hand-wise in my jottings, dated eleven years ago. That it could not have existed in Edgar's time is all but certain, as the architecture seems clearly to denote a

period not earlier than the first quarter of the twelfth century; but whether it was not set down upon an older foundation, is a question which may be left open to conjecture.

St Helen, Aldcamus, near Cockburnspath, Berwickshire.—Ruinated chancel and nave, the former internally 15 feet 6 inches by 11 feet 2 inches, the latter 30 feet 5 inches by 17 feet 5 inches. (See the annexed drawing, Plate XXXI., from a sketch by James Drummond, R.S.A., in 1847; and ground-plan taken by me in 1848, Plate XXX.) The material is red sandstone throughout, the style advanced Romanesque, with detail here and there, enriched with the peculiar mouldings of the time. The nave has traces of a north and a south doorway, near to its west end, and there are two shallow segmental-arched recesses, topped by a broken window at its eastern extremity on the south side. The west wall is almost entire, but appears to have been a re-erection, as, besides angle-buttresses, of probably fourteenth century date, pieces of Norman detail are built into it in various places. It is without a window, though copiously pierced with rows of diminutive square holes, the object of which it is difficult to divine. The north wall of the chancel is of full height and blank: the south wall nearly away: the east elevation almost perfect, and pierced with a short and very narrow round-headed window, flush with the external plane of the wall, and having a deep and wide splay, the window-vault and jambs incised with a single chevron ornament, and there is another incisure of the same sort carried round the head and down the sides of the opening on the wall-plane. Outside of the chancel-arch, which seems to have been of two plain orders, only two or three of the voussoirs remain: the jambs or responds nearly perfect, and consist of two double half-roll shafts, divided by a very massive single one, projected somewhat in front, to carry the soffit-rib of the arch. The capitals are of the usual ponderous description, plainly, but very characteristically worked, and have their abaci overspread with a tissue of minute crossings of trellis-like pattern.

Such was the graphic sunny-coloured little church of St Helen, when I first saw it on Thursday, the 30th of March 1848, bereft, indeed, of its pristine fulness, yet holding on heartily against the infirmities of age, unworthy neglect, and the wild ocean-gale, whose buffetings it had taken and withstood these seven hundred years and more. Moved by some

momentary impulse, I was again nearing the place on the 25th March of the current year. Conceive my vexation, when, alas! I discovered by my earliest glance that a foe, more ruthless than corroding time, or the spirit that awakes the vasty deep, had been there between my former and my latter visit,—a fiend, who had barns and dikes to mend! In your mind's eye, you may picture what he did. For the sake of so many cartful of rubbish, all that was most excellent of the time-honoured ruin,—in total, the east wall with its curious window, the pillared jambs of the chancel-arch, and more to boot, did the fiend, without one thought of its artistic value, one kindly feeling of respect for the hand that fashioned it long ago, demolish and carry away, albeit stones thick as leaves, and respectable enough for his purpose, were lying everywhere about, had he been minded to gather them. He was "stoppit," it seems, in the midst of his barbarous design to erase the whole structure, though considering what was already done, *that* he might have been suffered to do, for all the good he was enforced to leave standing.

One day in November last I happened to be at and about the neighbourhood of Aberlady, and trespassing from the east end of the village, into first a kail-yard, after that through a meadow, and after the meadow into a grove on the estate of Luffness (in East Lothian). I found in the latter the very reduced remains of what must have been a considerable establishment of collegiate or monastic character. It was almost dusk before I got there; certainly there were ghostly shadows gathering around, and reverend crows looking at you from branches, so that, as you may suppose, I had but little time to examine the ruins particularly. However, I returned the next day at an earlier hour, and then leisurely took my notes, measurements, &c., and the ground plan here given (see Plate XXX.), which will convey a notion of its shape and dimensions. The walls, I may mention, are for the most part down to within two or three feet of the ground. At the east end they are higher; but at other parts, again, they are only traceable in the swellings of the sod.



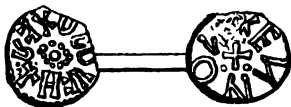
IV.

NOTICE OF AN ANGLO-SAXON STYCA OF OSBERCHT, KING OF NORTHUMBRIA. BY JOHN ALEXANDER SMITH, M.D., F.S.A. Scot.

The small brass coin which I have now the pleasure of presenting to the museum of the Society, was turned up on the 29th of May last, in one of the haughs of the river Jed, close to the town of Jedburgh. It was sent to me (with a request that I would attempt to decipher it) by Alexander Jeffrey, Esq., Jedburgh, a Fellow of this Society, and author of the "History and Antiquities of Roxburghshire," now in course of publication. The coin is in fine preservation, and weighs 14 grains troy; it displays, as is usual in these coins, the legend placed in a very irregular manner, some of the letters being turned upside down, and others retrograde or reversed—some looking one way and some another; so as to make the deciphering of them in many cases by no means an easy task. As a specimen of this style of arrangement, I may spell the legend on the coin, which is as follows:—

Obv. OSBRCHT · REX.

Rev. × MONNE.



Obverse.—The legend runs from right to left. O, s retrograde, B, ŷ inverted, and apparently also retrograde, C, H, L inverted, ŷ inverted, Æ retrograde; X; = OSBRCHT·REX. In centre of field, a large pellet, with a rude circle of eleven smaller ones round it. The obverse shows also part of an ornamental border of pellets, which seems to have been intended to encircle the whole coin.

Reverse.—The legend runs from left to right. A cross ×, M inverted, partially defaced, O, N, N, Æ retrograde; = MONNE. In field, a cross with four pellets, one in each angle.

The Reverse of MONNE, believed to be the name of the moneyer,

it may be noticed, occurs on some of the coins of Eanred, 810 to 841; Ethelred II., 841 to 844; Redulf, 844; and Osbercht, 849 to 862.

The annexed drawing of this coin is from the pencil of Mr William Frederick Miller, London, a numismatist as well as an engraver; and for it I am indebted to his friend and our obliging member Mr George Sim.

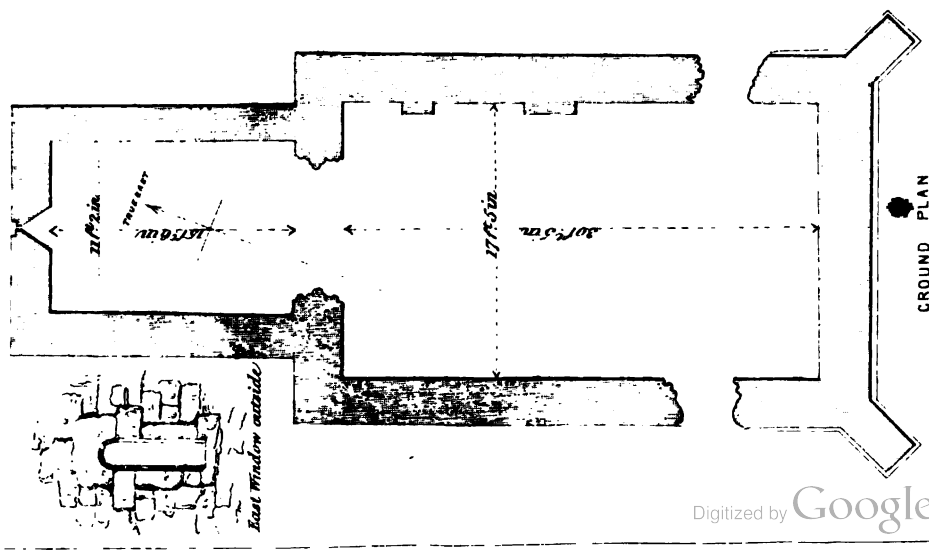
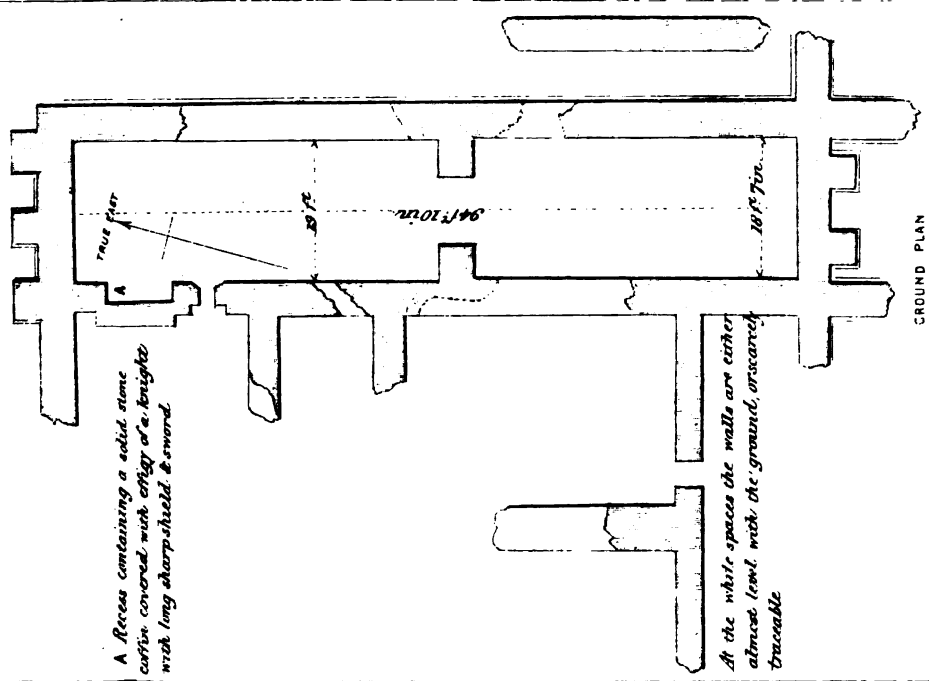
Osbercht reigned from 848 or 849 to 862. Our Honorary Member, John Lindsay, Esq., in his valuable work on the "Coinage of the Heptarchy," Cork, 1842, says the stycas of Redulf (his predecessor) are scarce, those of Osbercht are still rarer. One or two letters of the word REX, but seldom the entire (as in this instance), are generally added to the king's name, which is spelled in various ways. Mr Lindsay does not include the form of the spelling on this coin in the list of the "Varieties of King's Name and Titles," which he gives at page 16 of his work; the nearest being OSBVEHT · REX. On looking, however, at his plate, No. I., where he figures two stycas of Osbercht, fig. 36 appears to be a coin of a somewhat similar type to this one, with the exception of the letter T on the obverse not being inverted, and the ornaments in the centre of the field being different—a star, instead of a circle of pellets. The legend is read by Mr Lindsay, OSBVEHT · REX; from the drawing, I would be almost inclined to read it as I have spelled this one, the letters V E of Mr Lindsay's reading, being not very unlike the R C of mine. The reverse of the coin, figured by Mr Lindsay, has also the legend MONNE, but differs from the one I have described in the ornament in the centre of field, which consists of merely a single simple pellet.

On examining, next, the third edition of the Rev. Rogers Ruding's "Annals of the Coinage of Great Britain," 1840, I find in the letterpress of vol. ii. p. 283, that he also describes none of an exactly similar type to this coin, the nearest being again OSBVEHT · REX, the same legend as that described by Lindsay; and on turning to his plate, No. II., the "Kings of Northumberland," vol. iii. and fig. 8, I find a coin very similar in type to the one now exhibited, and also in the irregular arrangement of the letters. The fourth letter, read by him as a V, may possibly be an imperfect R; the fifth one, however, is different, being distinctly figured, and read as an E, instead of a C as on the coin now described.

In other particulars, the two coins are very much alike, with the exception, perhaps, of the ornament on the field of the reverse, which displays a simple cross without any pellets in its angles.

The Society, I fear, will think I am entering rather too much into these details of criticism; they will at least show the care necessary in attempting to spell out the legends on these generally obscure and difficult coins.

As some of the members may not be familiar with this subject, I add a few notes of more general interest, principally from Ruding's valuable work. "The kingdom of Northumbria, which was formed by Ida about the middle of the sixth century, has this remarkable peculiarity belonging to its coinage, that from its mints issued, as far as is yet discovered, the *stycas*, the only brass coins which were struck by the Anglo-Saxons." "The earliest specimens hitherto known are (believed to be) of the reign of Ecgrith, who ascended the throne in the year 670; and they seem to have fallen into disuse after the reign of Osbercht, who began to reign in 849 and ended in 862; at least none of a later date have been found." "At a time when most of the necessary articles of life were purchased at prices so far beneath what is now considered their value; when, for instance, in the reign of Athelstan, an ox was sold for thirty pennies, and a sheep for the equivalent of one shilling, even so small a division as one-fourth of a penny could not be sufficiently minute to answer the common purposes of exchange; they therefore coined *brass* money as it is generally called"—but it is in fact a composition (whether accidental or intentional is unknown) containing in 100 parts, 60 to 70 of copper, 20 to 25 of zinc, and 5 to 11 of silver, with minute portions besides of gold, lead, and tin. "This money was termed *stycas*, two of which were equal in value to a farthing. The name is derived by Lye from the Saxon word *stycce* (*rycce*), *minuta pars*, because this money was of all other the smallest. But the propriety of this derivation may be questioned, as the *stycas* was in weight not inferior to the common-sized pennies; and *minuta pars* cannot well be applied to express *value*, distinct from *magnitudo*. It must be acknowledged, however, in confirmation of his etymology, that these coins seem to be the same as those which occur in Domesday Book under the term *minuta*, from whence comes our *mite*." "All coins of this kind yet discovered, are from the mints of the



GROUND PLAN

GROUND PLAN

W.A.P. Johnson, Architect

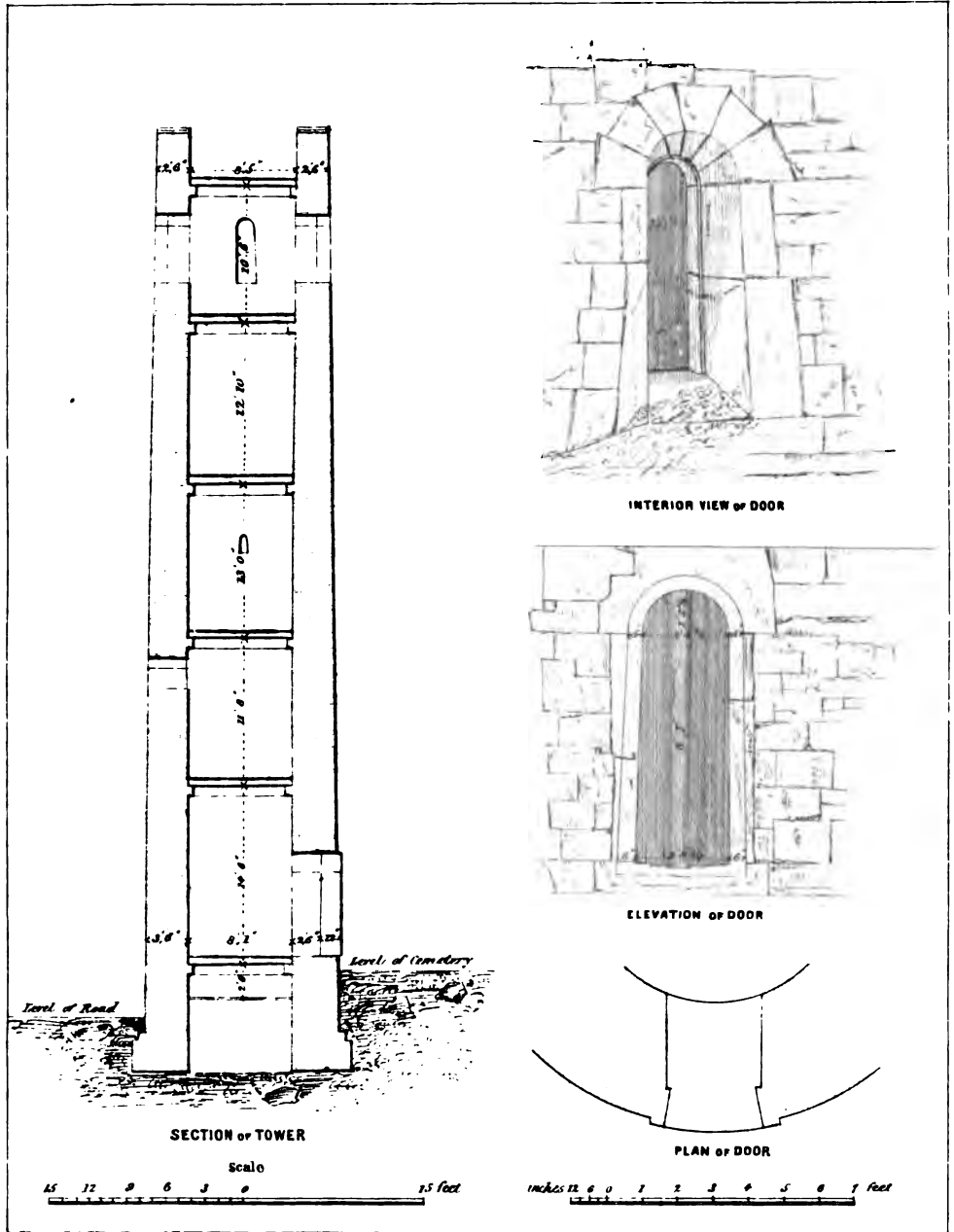
LUFFNESS, EAST LOTHIAN
29th October 1893.

ST. HELENS CHURCH ALDCAMUS BK SH

I. S. Macfar



STEPHENS CHURCH, AIDCAMES, BERWICKSHIRE.



R. B. Braeh, Arch^t

W. & A. Johnston, Scot^l

ROUND TOWER AT ABERNETHY.

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Northumbrian kings, or of the Archbishops of York. It is highly probable they circulated all over the island, as they must have been of great importance in carrying on the smaller exchanges of property."

Various hoards of stycas, as well as single coins, have been discovered from time to time, principally in Northumberland and the neighbouring counties, but in these comparatively few coins of Osbercht have been found: as, for example, Lindsay says in the large hoard of 8000 or 10,000 stycas found at Hexham in 1833, none of this king's coins occurred; and in a hoard discovered at York in 1843, and described by Mr Boach Smith, which consisted of several thousands, only twelve of Osbercht were deciphered.

V.

THE ROUND TOWER OF ABERNETHY, WITH DRAWINGS.

BY RICHARD ROLT BRASH, Esq., ARCHITECT, COBK.

The town of Abernethy, in Perthshire, is situated at the foot of the Ochil Hills, that bound Strathearn on the south. It lies close to the railway station, from whence can be seen its ancient Round Tower, rising gray and melancholy above the glaring red-tiled roofs of the surrounding houses, its old familiar form looking to me like a time-worn exile in a strange land.

Abernethy is a burgh of barony under Lord Douglas, coming in place of the Earls of Angus. It has a charter from Archibald, Earl of Angus, dated August 23, 1476, which was confirmed by charter of William, Earl of Angus, bearing date November 29, 1628. The "Pictish Chronicle" has ascribed the foundation of Abernethy to Nethan I. A.D. 458, in the third year of his reign; the Register of St Andrews to Nethan II., about A.D. 600. Fordun and Wintoun assign it to Garnat, or Garnard, the predecessor of Nethan II. Abernethy existed as a royal seat before Christianity; for we are informed that Nethan sacrificed to God and St Bridget at Abur-ne-thige, and that the same Nethan, king of all the provinces of the Picts, gave as an offering to St Bridget Abur-ne-thige till the day of judgment.

Bede informs us that Nectan III., A.D. 711, wrote to Ceolfred, Abbot of Jarrow in Northumberland, asking for architects to build a church, which was to be dedicated to St Peter; Ceolfred complied with his request, and despatched competent architects, who erected a church after the *Roman manner*.

Abernethy was the seat of an episcopal see. Kenneth II. translated it to St Andrews. The Culdees, according to the Priory-book of St Andrews, had a college here; A.D. 1273 it became a priory of Canons regular from the abbey of Inchaffray. It has been said that the Highlanders call this place Obair-Nechtain, *i.e.*, the work of Neachtain, or Nectan, but the name is more probably derived from the confluence of the Nethy with the Earn, which takes place a short distance from the town; Abernethy, the confluence or mouth of the Nethy. Camden mentions Abernethy thus: "At the confluence of the Earn and the Tay, the Tay becomes wider, and views on its bank Aberneth, anciently a royal and populous city of the Picts, which, as we read in an old fragment, 'Nectan, king of the Picts, gave to God and St Brigit till the day of judgment, with its bounds reaching from a stone in Abertrent to a stone by Carsul, *i.e.*, Loughsol, and then quite to Ethan.'"

In the "Historia Brittonium" of Nennius, as edited by Dr Todd for the Irish Archæological Society, I find the passage as follows, page 161: "Nectan-mor-breac, son of Eirip xxxiii., annis regnavit. Tertio anno regni ejus Darlugdach abbatissa Cille-Dara de Hibernia exulat pro Christo ad Britanniam [secundo] anno adventus sui immolavit Nectonius anno uno Apurnighe Deo et santæ Brigidæ præsentæ Darlugdach quæ cantavit alleluia superistam [hostiam]."

Upon this passage the editor has the following note: "The statements which follow are false and out of chronology; Pictland and Abernethy were not then Christian, nor was St Bridget yet born, nor was Darlugdach yet Abbess of Kildare. Very long after the death of both these ladies, and about 608, Nectan II. founded the church of Abernethy. 'Register of St Andr.' cit. Pink. i. 296; ii. 267. Fordun (iv. c. 12) ascribes the foundation of Abernethy to St Bridget and her seven virgins, but places it in the reign of Garnard Makdompnach, the successor of the Bruide, in whose time St Columba preached to the Picts, which is, of course, more probable."

The Round Tower.

This ancient and very curious structure has been but slightly noticed by Scottish antiquaries and topographers. The first mention I can find of it is by Gordon, in his "Itinerarum Septentrionale." Lond. 1727. He writes, "I went directly to Abernethy, the ancient capital of the Pictish nation, to see if I could find any traces of the Picts hereabouts, but could discover nothing except a stately hollow pillar without a staircase, so that when I entered within and looked upward, I could scarce forbear imagining myself at the bottom of a deep draw-well. It has only one door or entrance facing the north, somewhat above the basis, the height of which is eight feet and a-half, and the breadth from jamb to jamb two and a-half. Towards the top are four windows, which have served for the admission of light; they are equidistant, and five feet nine inches in height, and two feet two inches in breadth, and each is supported by two small pillars: at the bottom are two rows of stones projecting from beneath, which served for the basis of a pedestal. The whole height of the pillar is seventy-five feet, and consists of sixty-four rows, or regular courses of hewn stone; the external circumference of the base is forty-eight feet, but diminishes somewhat towards the top, and the thickness of the wall is three feet and a-half. This is by the inhabitants called the Round Steeple of Abernethy, and is supposed to be the only remains of a Pictish work in these parts."

Gough, in his additions to Camden, gives but a meagre notice of Gordon's description.

Grose, "Antiquities of Scotland," vol. ii. 683, gives a short account of Abernethy, and repeats Gordon's notice and measurements of the tower; he gives two plates, which show the tower what it is at present, a nearly undiminished pillar without any roof covering.

Chalmers, in his "Caledonia," vol. i., Lond. 1807, says, "At Abernethy, in Strathearne, the supposed capital of the Picts, there is a very ancient church, which was built in an age that is beyond memory; but while its origin defies conjecture, it was certainly dedicated to St Brigid by the command of the zealous Neaton. There is here, also, as well as at Brechin, a round tower of great antiquity and of very remarkable proportions, being 8 feet 2 inches in diameter and 72 feet in height."

Mr David D. Black of Brechin, in his valuable and interesting history of that place, gives a much more accurate and faithful description of Abernethy Tower than any of the preceding writers.

The "Ulster Journal of Archæology," 1857, page 210, gives a short but truthful account of the Towers at Abernethy and Brechin from the pen of Dr Wise, F.S.A. Scot. Such of the above writers as have expressed any opinions on the origin and uses of these mysterious structures, have generally adopted some one or other of the theories put forward by the Irish School of Archæologists who have written on the subject.

The Round Tower of Abernethy stands nearly in the centre of the town, and in the angle of the cemetery of the Established Church, adjoining the entrance gate. It is partly in the graveyard, and partly on the narrow road leading up to the sacred edifice.

The first glance showed me that this tower is wanting in that graceful symmetry of outline which is the distinguishing characteristic of the Irish examples, the entasis being exceedingly slight—in fact, from the sills of the attic windows upwards there is none, but rather an appearance of outward inclination, which all slight and lofty structures have that are not carried up with strict attention to that taper, or, as it is technically called, batter, which is known by practice to obviate such optical illusions. (See Plate XXXII.)

The above appearance is particularly observable approaching the tower from the Railway Station. It is also to be noticed, that there is a considerable difference of level between the roadway and the cemetery, the former being some feet lower at the outside base of the tower than at the side of the doorway, which is inside the graveyard.

The masonry of the tower, both external and internal, is composed of hammer-dressed ashler, in courses varying from twelve to sixteen inches in height, the beds horizontal, and joints vertical: the stones are dressed to the curve, both outside and inside.

It is to be remarked, that for about twelve courses in height from the external ground line, the material used is a hard, gray sandstone, little injured by the weather, while the remainder of the edifice is of a bright buff-coloured freestone, much weather-worn at the joints, and arrisses, which are pinned and spalled in many places. Strange to say, the

internal masonry is even much more weather-worn and dilapidated than the external, for which I cannot account; every stone is more or less disintegrated, many of them to a depth of *nine and ten inches*; numbers have the whole surface of the block worn away to a depth of three and four inches.

In the upper part of the tower, there is an appearance of two vertical cracks, which were pinned up with red spawls and mortar; the masonry also in various parts has been pinned, particularly a large breach at right-hand side of doorway.

In passing judgment on the workmanship of those ancient structures, we must always make allowance for the weather-wear of age. Masonry that was finished clean, sharp, and neatly wrought from the hammer or chisel of the workman, will naturally, after the lapse of from thirteen hundred to two thousand years as the case may be, have a very different appearance. Joints originally close and tight will, from the action of rain, frost, and wind, become open and gaping, owing to the wearing away of the arrisses of the stone.

I noticed only one block of red sandstone in the base of the tower, at which side, and close to the Kirk-gate, fastened into the stone work, is an iron joug or pillory, with a huge padlock attached thereto.

The height of the tower at present, measured from a flat stone at its base on the road side to the top of the present coping, is 72 feet. Gordon, in his "Itinerarium Septentrionale," states the height to have been 75 feet; and he may have been right in his time, as I have no doubt a portion of the tower base has been covered by the accumulation of the road material in constant repairs.

The thickness of the walling at the side of doorway I found to be 3 feet 6 inches; and the internal diameter, as near as I could judge, owing to the dilapidation of the masonry, 8 feet 1 inch. The circumference of the base, owing to the inequality of the ground, I could not take; but allowing the thickness of wall at base to be 3 feet 9 inches, the increase of batter being near three inches, and the internal diameter 8 feet 1 inch, it will give the extreme diameter at the base 15 feet 9 inches, and the circumference, consequently, 48 feet 11 inches.

The diameter at top is 8 feet 5 inches, thickness of walling 2 feet 7½

inches, giving the out and out diameter there as 13 feet 8 inches. This, deducted from the diameter at base, leaves 2 feet 1 inch, which divided by two gives $12\frac{1}{2}$ inches, being the batter or entasis from base to summit, equal to one-sixth of an inch to the foot. The entrance faces the north, and the sill is but $2\frac{1}{2}$ feet from the present level of cemetery, which has been considerably raised by interments from time to time, as is evident by observing that the level of ground at base of tower outside the cemetery is over 3 feet lower; I should say the top of door-sill was originally 6 feet over the ground level.

The door has converging jambs, and a semicircular head; width at sill, 2 feet $7\frac{3}{4}$ inches; at spring of arch, 2 feet $4\frac{1}{4}$ inches; height to springing, 6 feet 7 inches; ditto to soffet, 7 feet 8 inches: it has a plain flat band round it externally, $6\frac{1}{4}$ inches wide at base and $5\frac{1}{4}$ at springing: it has a projection of about 2 inches: there is also an external reveal to jambs 12 inches wide, $1\frac{3}{4}$ inch deep. (See Plate XXXII.)

The sill is in one stone much broken; the right-hand side is formed of two stones, the left of three, all thorough stones, but having very little bond in front. The arched head is cut out in one stone, which, however, is very shallow, being no deeper than the reveal; the remainder of doorway is covered by a hammered arch, which has no regular keystone, the interior ring being formed of six stones of irregular widths. The right-hand jamb is perforated with a number of small holes, and one rectangular mortice. They are evidently modern, and were used for shooting the various bolts into, round and square, that from time to time were used in the doors.

I have before spoken of the disintegration of the stone facing of the interior, which exposes the mortar cementing this structure together. It is exceedingly hard and compact, and, like that of many or most of the towers I have examined in Ireland, is composed of shell lime, sand, and pebbles.

The tower being for some time past, and at present, used as a belfry to the Established Church, there are timber floors resting on the old stone string courses which mark the various storeys, with access by ladders from floor to floor. The first string course, and the most perfect, is thirteen inches below the sill of doorway; it is 10 inches deep on face, with $5\frac{1}{2}$ inches projection. I measured the various storeys from top to top of the

string courses respectively. The basement floor, owing to the filling in of the interior, is but three feet under the top of the first string course.

The first storey, then, measures 14 feet 8 inches; the second, 11 feet 8 inches; the third, 13 feet 2 inches; the fourth, 12 feet 11 inches; the fifth, 10 feet 8 inches to the top of last string course; and from thence to the coping of parapet, 5 feet 2 inches; thus the entire height internally is 71 feet 3 inches. These string courses, with the exception of the basement one, are much worn away and dilapidated, in some spots having entirely disappeared; their average dimensions were from 10 to 12 inches deep, and from 5 to 6 inches projection; they are perfectly plain, being without chamfer or moulding of any kind.

Window Ope.—In the second storey facing the south, and 7 feet 5 inches from top of string course, is the first ope, angular-headed, cut out of one stone, 10 inches wide at sill, 9 inches wide under the head, and 2 feet high from sill to apex.

In the third, facing the west, and 7 feet 3 inches above string course, is a semicircular-headed ope, 17 inches high, 6 inches wide, sides slightly converging.

In the fourth, facing east, and 6 feet above the string course, is an ope of similar form and dimensions. These last two are very rudely constructed. Upon this story is placed a clock, the dial of which faces west, for the benefit of the good folks of the ancient borough of Abernethy, thus making the reputed mausoleum of the Pictish toparchs do double duty, as a clock-tower and belfry.

The fifth is lighted by four windows facing the cardinal points. They are semicircular-headed, being 1 foot 8 inches wide at base, and 1 foot 5½ inches at spring of arched head, and 4 feet 9 inches high to springing of arch; they are revealed externally, and were originally ornamented with hook shafts in the reveals. The size of the windows is unusually large, their characteristics more like doors than windows. Only one of them preserves the nook shafts, this feature being worn off in the others; there are no remains of caps or bases. The church bell is hung in this storey, and from the great size of the apertures, answers, I am sure, the purpose very well. Over this is a wooden platform sheeted with lead, and supported on the top string course, above which rises a parapet

coped with stone in slabs, covering the whole thickness of wall and projecting 6 inches externally, finished with an ogee moulding; this coping and the upper portion of the parapet is perfectly modern.

It is worthy of remark, that the materials of which this tower is built are not found in the neighbourhood. The stone composing the Ochil Hills, in the immediate vicinity, is Whin. Tradition states that the building materials were brought from the Lomond Hills, some six miles distant, and that they were conveyed by a line of men stretching from the quarry, over hill and vale to the tower, the stones being handed from man to man. Also we have here a repetition of the legend so current among the Irish peasantry respecting most of the towers in that country, namely, that it was built in one night. This tradition is almost universal wherever there is a round tower. They are sometimes called "Fause-an-aon-oidhehe," the growth of one night. This legend I find also prevails in India respecting buildings whose origin and uses are lost in the mist of antiquity.

It is to be regretted that the majority of persons who have written on the Round Tower controversy have not been practically qualified for the examination of these curious structures, and that many others have been uncandid enough to suppress certain particulars in their construction and details because that such points had a tendency to invalidate the opinions which they laboured to establish. On a personal examination of many of the Irish towers, previously described by authors ranking high in the Archæological world, I have been astonished to find how loosely they have been described, and how many important details have been omitted. This fact has determined me on a plan of investigation and description respecting these buildings, which in the present instance I have endeavoured to carry out.

And now, having described this building as it at present exists, it may be expected that I should institute some comparison between the Scoto-Hibernian and the Scoto-Albanian tower. I would first make a few remarks, suggested by my examination of that at Abernethy; and first in its position, standing in a corner of the cemetery partly within and partly without the grave-yard precincts, it is akin to the great tower at Clonmacnoise, called O'Rorke's Tower; to the tower at Clones, Co. Monaghan; to the tower at Kilrea, Co. Kilkenny; to that

at Kells, Co. Meath. The round towers at Cloyne, Co. Cork, at Rattoo, Co. Kerry, and Roscrea, Co. Tipperary, stand outside their respective cemeteries. In all these cases, where the towers are partly in and partly out the grave-yard, the surface of ground inside is invariably raised several feet over the external surface as at Abernethy; the natural inference being, that the towers were erected before the ground was used for ecclesiastical purposes, and that these towers were not looked upon with feelings of reverence, as structures devoted to religious or Christian uses, otherwise they would have been included within the sacred precincts.

Secondly, There are some peculiarities in its masonry. It is built, as before stated, in courses of ashler of various heights; the spaces between the internal and external lining is filled up with a grouting of small rubble, gravel, sand, and lime. Ashler-built towers, hearted with rubble grouting, are found at Aghaviller, Co. Kilkenny; Ardmore, Co. Waterford; Clonmacnois, Queen's Co.; Devenish, Co. Fermanagh.

Thirdly, The extraordinary size of the doorway as compared with those of the Irish towers, its great height and width. The diminutive size of the latter has been a subject of remark and speculation, as for example the semicircular-headed doorway of the round tower of Glendalough is 5 feet $7\frac{1}{2}$ inches high, 2 feet wide at base, and 1 foot $9\frac{1}{2}$ inches at springing of arched head. That of Donoughmore is 5 feet 2 inches in height, breadth at sill 2 feet 3 inches, at springing of arch 2 feet.

That of O'Rorke's, or the Great Tower at Clonmacnois, is but 5 feet 3 inches in height, 2 feet 5 inches wide at sill, and 2 feet 3 inches at springing; while the doorway of Abernethy is 7 feet 8 inches in height, 2 feet $7\frac{3}{4}$ inches in breadth at sill, and 2 feet $4\frac{1}{2}$ inches in breadth at springing. The doorway of the round tower at Kilmacduagh is the only Irish example that at all approaches in size that of Abernethy; it is semicircular-headed, and of the extraordinary elevation of 26 feet from the ground; it is 6 feet 10 inches in height, 2 feet 10 inches wide at sill, and 2 feet 7 inches at springing of arch; yet this, the largest round tower doorway in Ireland, is fully one foot lower than that of Abernethy, and its unusual size was, I am sure, designed by the builder of this tower to produce an optical effect, as at its great height it looks barely the usual size, whereas if it was constructed smaller it would look diminutive, and out of all proportion.

The head of the Abernethy doorway is semicircular, cut out of a single stone on the external face, and backed with a hammered arch internally. Of semicircular-headed doorways cut out of a single stone, we have examples in the round towers of Glendalough, Co. Wicklow; Killree, Co. Kilkenny; Armoy, Co. Antrim. The heads of all these are thorough; but I know of no instance where the external solid head is backed by a hammered rubble arch, as at Abernethy.

String Courses.—The towers at both Brechin and Abernethy have internal string courses, apparently for the support of the original floors. The provision for the support of floors in the Irish examples are various, sometimes by string courses, in others by offsets—that is, the thickness of the wall diminishing over each storey, leaving an offset, or set off, of from three to six inches. Examples of the latter are found at Clones, Co. Monaghan; Cloyne, Co. Cork; Fertagh, Co. Kilkenny; Kells, Co. Meath; Lusk, Co. Dublin, &c.

Of towers provided with string courses we have Clondalkin, Co. Dublin; Rattoo, Co. Kerry. It is a singular fact that several of the Irish towers have neither strings, offsets, nor corbals. What were the material and description of the original floors at Abernethy, we have no means of judging; I am inclined to think, and there is more than supposition for it, that the original floors of all round towers were of stone, either formed of large slabs tailed into the wall, as at Kinneigh, or constructed upon the arch principle, as at Meelick, Co. of Mayo; Castle Dermot, Co. Kildare; and at the tower on Torry Island, Co. Donegal. At Castle Dermot there is about two-thirds of a floor, and a small portion of another remaining; the portions that remain have very little of the arch character in them, their strength is derived from the extreme tenacity of the cement. It is my conviction that all towers showing string courses and offsets had stone floors. We know well how strongly the Celtic builders, both Pagan and Christian, affected the use of stone in their cashels, their duns, their clochans, or stone-walled and stone-roofed dwellings,—in their pillar towers, their stone-roofed primitive cells or churches, their crosses, &c. It was not even until the Anglo-Norman invasion that they finally relinquished the cherished and age-honoured stone roof, for the timber framing, and copper, lead, or shingle covering

of mediæval times. If we look at our round towers, they are essentially stone structures, stone-walled, stone-lintelled, stone-roofed; the men who built them built for eternity, and would not place perishable wood in so important a position when they knew how to construct floors of stone, and did construct them as I have shown above.

The first string course, both at Brechin and Abernethy, is placed below the sill of entrance door; in the former about 11 inches, in the latter about 12 inches. This is usually the case in Irish examples. It is my firm opinion that this tower has been rebuilt at some time subsequent to its original foundation; my reasons for holding these opinions are as follows:—

First, Because the tower for a height of near 14 feet from its base, or about twelve courses of its masonry, is built of a different stone from the rest, and to a close observer the masonry shows a different handling.

Secondly, Because the body of the tower does not present that symmetry of outline invariably found in all other towers, and particularly so in the other Scottish example at Brechin. This want of symmetry in Abernethy Tower is owing to this fact, that the internal diameter at top is from five to six inches more than at base, whereas it should be, according to the usual proportions, at or near two feet less; thus at Brechin the internal diameter at base is 8 feet, while at the top it is but 6 feet 6 inches; at Clondalkin, Co. Dublin, diameter at base 7 feet 6 inches, at top 6 feet 4 inches. Ardmore Tower, diameter at base 9 feet, at top 4 feet 10 inches; this tower, be it remembered, is 91 feet high. Cloyne Tower, at base 9 feet 2 inches, at top 7 feet 2 inches. Kilkenny Tower, at base 7 feet 9 inches, at top 5 feet 9 inches. These dimensions, taken in connection with thickness of walling and perpendicular heights, give these towers a grace and symmetry peculiarly their own, and which is conspicuously wanting in Abernethy. I have before stated the ratio of batter in this tower to be one-sixth of an inch to the foot: but this latter is not equal all through; it is greatest at the base, and least in the upper parts, as I before explained. The inference is this, that at some remote period the ancient structure became insecure from age, was struck by lightning or injured by storms, perhaps had been lying in ruin for years. It was rebuilt from the twelfth course upwards. A different material was used. Men no longer built for eternity; they had not the sagacity in the selection of material of the old Celtic

masons; they chose a softer material, easier worked; they carried up the proportions of the original base to a certain height; they found this would not answer the purpose to which the tower was now to be devoted—it would be too narrow, too confined in the top for bells to swing in; they began to diminish the batter and decrease the thickness of wall, whereby they got a diameter in the attic storey greater than in the base-ment, and answering the object they had in view.

Thirdly, Because of the disproportion and irregularity of the openings. I have before shown the unusual size of the doorway, comparing it with the other examples, though the form of this doorway is of ancient character; yet I am of opinion that it is of the same era as the portion of the tower rebuilt, it is also of the same material. In all probability, if the original door was in existence, it was considered too small for the intended uses of the tower, and the present commodious one substituted, perhaps, too, an enlarged copy of the original door. The great disproportion between the door of Brechin Tower and this is remarkable: the former is but 1 foot $10\frac{1}{2}$ inches wide at sill, while the latter is 2 feet $7\frac{1}{4}$ inches; a better idea of the difference of size can be formed when I state the superficial area of the former to be $10\frac{1}{2}$ superficial feet, and of the latter 19 feet, or nearly double. I think I need say no more to prove that this door is not the original one; yet I may add, that the material of the doorway is different from that in the base of the tower, but a similar stone to that of which the upper portion is built.

Fourthly, From the unusual character of the windows. There is but one window ope in this round tower that can be called a characteristic round tower window, and that is an angular-headed one in the second story. As I have before described, windows of this form, and of much the same proportions, are found in many of the Irish towers, as at Cashel, Co. Tipperary, and several others. Two opes, semicircular-headed and of rude construction, the sides nearly parallel, and only six inches in width, are in the third and fourth storeys. Opes of this proportion are not found in any round towers that I have seen; there is nothing like them at Brechin.

The four window opes in the upper storey are, as I before stated, of unusually large size, being $5\frac{1}{2}$ feet high, and 2 feet 6 inches wide externally. No Irish towers exhibit attic windows of any such size; for com-

parison I subjoin the dimensions of some. Ardmore Tower, angular-headed, 3 feet 10 inches high, 1 foot $3\frac{1}{2}$ inches mean breadth. Clon-dalkin, quadrangular, 3 feet 7 inches by 2 feet. Cloyne, quadrangular, 3 feet 8 inches by 1 foot 4 inches. Many of the towers have even smaller attic windows than those above named.

These windows are externally revealed, and had small columns in the angles. Portions of these columns remain, but no caps or bases. I need not say that the window is of pure Romanesque character, and of the eleventh or twelfth century; we have no example of such a form of window in any Irish towers. Our window opes are apertures of the most ancient and simple forms, angular or semicircular headed, or quadrangular, without reveals, mouldings, or any attempt at ornament whatsoever. The only instance of anything of the kind is in the lesser tower at Clonmacnoise, where the small quadrangular opes have a shallow rebate of about $2\frac{1}{2}$ inches square cut round them, and carried in a semicircular form over the square head. This was evidently an after-thought, and intended to make the simple opes and severe lines of the tower harmonize in some degree with the round-headed architecture of the Romanesque church, subsequently erected alongside of it.

From these peculiarities in the construction of this tower, I am led to the conclusion that a very ancient round tower existed at Abernethy; that at some period between the commencement of the eleventh and latter end of the twelfth century it had become ruinous, either from age or violence, and was then rebuilt as a belfry, the proportions being altered, and the door and attic windows considerably enlarged; the former for convenience of ingress and egress, the latter to aid in the more effectual distribution of sound.

Ample evidence exists that a great number of the Irish examples have been partially rebuilt, and otherwise altered to suit ecclesiastical purposes, as was the one under consideration; and that these reparations have many of them been of a very remote antiquity is incontestable. I shall refer to a few which I can authenticate from a close personal examination; and I respectfully claim for my opinions such consideration as a long practical knowledge of masonry and building construction professionally entitle me to, as well as an extensive personal acquaintance with various buildings of antiquity. The round tower of Agha-

viller, county of Kilkenny, has been altered by the addition of a second doorway, level with the ground, the original door being fourteen feet from the surface, and therefore inconvenient for the purposes to which in mediæval times it was applied.

The same addition was made to the round tower on Scatterry Island, as also to Drumiskin, Co. Louth, and to Ram Island Tower, Co. of Antrim, and nearly two-thirds of the height of the tower of Inniskeen, Co. Monaghan, has been rebuilt, the masonry being quite of a different age and workmanship.

Tower at Tulloherin, County Kilkenny.

This tower has been rebuilt from the sills of the attic windows upwards. The material of the body of the tower is a silicious breccia in courses: the portion rebuilt is of limestone rubble work. At the time of this reparation, it would appear that the original four windows were not considered sufficient for the emission of sound, as they then inserted eight rectangular opes. Four of these fell with a portion of the attic storey some time since; the other four remain.

Kildare Tower, Kildare.

The lower part of this tower, to a height of eight feet, shows evidence of great antiquity, being built of granite ashler in courses, looking old and weather-worn; the stones inlacked as in the most ancient examples of Irish masonry. From this to within fifteen feet of the top, the masonry is of coarse spalled rubble, the material a mixture of sandstone and limestone: the upper portion, which is probably modern, has five window opes in the attic, and is embrasured. Here, as at Tulloherin, the restorers increased the facilities for the emission of sound.

Clonmacnoise, Queen's County.

The Great Tower, called also O'Borke's Tower, and, by the natives, Clogaus-mor, has had two reparations. The tower is original to about one-half its height, the masonry of fine close-jointed ashlar in nearly regular courses. From thence to the sills of the attic windows the work is inferior, the joints wider, and the courses more irregular. The upper part, including the attic windows, is of coarse spalled rubble.

The lesser tower at Clonmacnoise, now connected with a small church of the eleventh or twelfth century, called Teampuil Fíneen, also bears positive marks of its appropriation to ecclesiastical purposes. The diminutive chancel was built against the tower, and the lower portion was converted into a sacristy: the original doorway has had its jambs and arch chiselled away, leaving only a few inches of the original arch and dressings. The same treatment has been adopted to the lower window, in order to admit more light; and, last of all, the interior face of wall has been chiselled away to a depth of six or seven inches all round to the height of about six feet.

I could multiply these examples, were it necessary, but I trust the above will be sufficient to show that the opinion I have advanced respecting the rebuilding of a great portion of Abernethy Round Tower at a very remote period is something more than a mere probability.

Legends.

The current legends respecting this tower are as follows:—That it was the work of one night, in Erse *Fause-an-aon-oidhche*, literally, the growth of one night; that it was erected by the *Peyhts*, who, towards morning, were about completing the work by putting on the roof, when an old woman, looking out of a window, prematurely frightened them from their work, and it was never completed to this day. The *Peyhts* seem to be considered as a weird or necromantic people among the peasantry of Scotland, as are that mysterious race, the *Tuatha-de-Danans*, among the Irish. Similar legends to the above are general throughout Ireland in connection with round towers. Thus it is related of the tower on the island of *Innis-caltra*, in Lough Dearg on the Shannon, that it was built in one night by the *good people*; that an old woman passing by at an unusually early hour in the morning, and omitting the customary benediction of "God bless the work," so incensed the workmen, that they threw the stones they were in the act of setting down, and killed her on the spot.

A similar tradition exists respecting the round towers at *Ardmore*, *Cloyne*, *Kinneigh*, and several others. At *Kilkenny hill*, near *Dundalk*, County Louth, are the remains of a curious structure, called *Fas-an-aon-oidhche*. It stands on an artificial mound, and is an oval structure

44' 99" by 21 feet: the walls are seven feet thick. (See "Wright's Louthiana.") Several of our towers are traditionally stated to have been erected by a weird personage, called the Gobhan-saor, or Gobhan the artificer. The name is in the mouths of the peasantry all over Ireland, as the builder not only of the round towers, but also of abbeys, castles, &c.

Dr Petrie has tried to prove the actual existence of, and age in which the Gobhan lived. His evidence is however conjectural and unsatisfactory; and the fact of several personages named Gobhan being found in Irish history, makes it difficult to ascertain who this legendary builder was, or when he lived. It is certainly food for speculation; the mysterious and supernatural origin attributed to those singular structures in the traditionary lore of both countries, and the almost perfect identity of these legends; nothing (except the similarity of their forms, dimensions, and details) can be a stronger proof of the fact, that the Scoto-Albanian and Scoto-Hibernian towers were erected by the same race.

As is usual, Pagan remains and indications are found in the neighbourhood of this tower. Mr Black says—Above Abernethy, a little to the south-west, is a hill called the Castle Law Hill, upon the top of which are the remains of a vitrified fort, which we visited, and among the names of places in the neighbourhood, we find Pittendreich, Pittendrioch, &c., and below the hill, on the south side, we saw, if we mistake not, the remains of a Druid temple. Similar names of places and similar Druidical remains are to be found in the immediate vicinity of Brechin. The tradition of this tower having been the sepulchral monument of the Pagan kings of Pictland induced some gentlemen to excavate the interior of the tower. The result is given by the Rev. Mr Small of Edeshead, Abernethy. The excavation took place on 10th May 1821, in the presence of the Doctor and several other gentlemen. When about four feet below the surface were found "plenty of human bones and the fragments of a light green urn, with a row of carving round the bottom of the neck, and that, digging still further, they came to three broad flags, which either served as the bottom of the first coffin or the cover of another, and by removing one, which seemed the largest, we found that there was plenty of human bones below."

I shall reserve my observations on this discovery for the close of my

paper on Brechin Tower, when I intend to give a résumé of the remarkable discoveries made in the excavation of several of the Irish Round Towers.

This being the last meeting of the Session, the CHAIRMAN stated he had much pleasure in congratulating the Members on the improved prospects and position of the Society. He also directed attention to the many valuable donations exhibited, for which their thanks were duly recorded. Among these was the curious collection of Silver ornaments and coins recently discovered in Orkney—whose interest could hardly be overrated—presented by H. M. EXCHEQUER, with many other relics of Treasure Trove, through the Queen's Remembrancer. In consideration of the valuable services rendered by Mr Henderson in the maturing of the recent Treasury arrangements in reference to the important subject of TREASURE TROVE, he begged to propose a cordial vote of thanks of the Society to JOHN HENDERSON, Esq., Queen's and Lord Treasurer's Remembrancer. The proposal was unanimously agreed to.

Thanks being voted to the Office-Bearers, the Society adjourned to the commencement of the next Winter Session.

PROCEEDINGS
OF THE
SOCIETY OF ANTIQUARIES OF SCOTLAND.

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EIGHTIETH SESSION, 1859-60.  
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ANNIVERSARY MEETING, 30th November 1859.

FRANCIS ABBOTT, Esq., in the Chair.

The meeting was the first held in the New Rooms of the Society, Royal Institution, the arrangement of which is now so near completion that the opening of the Museum to the public may be confidently expected in a very short time.

The Office-bearers of the Society for the Session were elected as follows :—

Patron.

HER MAJESTY THE QUEEN.

President.

THE MOST HON. THE MARQUESS OF BREADALBANE, K.T.

Vice-Presidents.

THE HON. LORD NEAVES.

PROFESSOR J. Y. SIMPSON.

DAVID LAING, Esq.

Councillors.

Right Hon. LORD ELCHO, M.P. } *Representing the*
 GEORGE PATTON, Esq. } *Board of Trustees.*
 ARCHIBALD T. BOYLE, Esq.
 THOMAS STEVENSON, Esq., C.E.
 GEORGE SETON, Esq.
 ALEXANDER WHITE, Esq.
 JAMES DRUMMOND, Esq., R.S.A.
 COSMO INNES, Esq.
 JOSEPH ROBERTSON, Esq.

Secretaries.

JOHN STUART, Esq., General Register House.
 JOHN ALEXANDER SMITH, M.D.
 DAVID LAING, Esq. }
 JOHN M. MITCHELL, Esq. } *for Foreign Correspondence.*

Treasurer.

THOMAS B. JOHNSTON, Esq.

Curators of the Museum.

BARRON GRAHAME, Esq.
 JAMES JOHNSTONE, Esq.

Librarian.

FRANCIS ABBOTT, Esq.

Auditors.

ROBERT CHAMBERS, Esq.
 ALEXANDER CHRISTIE, Esq.

WILLIAM T. M'CULLOCH, *Keeper of the Museum.*

ROBERT PAUL, *Assistant Keeper of the Museum.*

The following Gentlemen were balloted for and elected Fellows of the Society :—

GEORGE PATTON, Esq., Advocate.
 JAMES Y. MILN, of Murie, Esq., Perthshire.
 ALEXANDER JEFFREY, Esq., Solicitor, Jedburgh.

Major WILLIAM E. HAY, H.E.I.C.S.
 GEORGE C. ARBUTHNOT, of Mavisbank, Esq., Edinburgh.
 JAMES HAY CHALMERS, Esq., Advocate, Aberdeen.

The Society has lost by death the following Members since the last anniversary meeting :—

<i>Members deceased.</i>	<i>Admitted.</i>
The Rev. THOMAS BUCHANAN, D.D., Minister of Methven, .	1858
JOHN YOUNG CAW, Esq., Fountain Villa, Manchester. .	1851
The Rev. JOHN CLARK, A.M., Minister of the Old Church, Edinburgh,	1849
JOHN DINNING, Esq., of Mavisbush, Lasswade,	1817
ROBERT FRAZER, Esq., Curator of the Society's Museum, .	1828
WILLIAM HENRY LIZARS, Esq., Engraver,	1819
JOHN MACKINLAY, Esq., formerly Collector of the Customs, and a "Corresponding Member" in the year 1830,	1856
The Hon. Sir JOHN ARCHIBALD MURRAY, Bart., of Henderland (Lord MURRAY), one of the Senators of the College of Justice,	1850
Sir JAMES RAMSAY of Bamff, Bart.,	1850
The Rev. JONATHAN SUTCLIFFE, Ashton-under-Lyne,	1841

COSMO INNES, Esq., the retiring Vice-President, made some remarks upon The EARLY GEOGRAPHY OF SCOTLAND, to which his attention had been specially called in preparing a forthcoming work for the press. Mr Innes had been engaged in an attempt to construct a map of Scotland of the tenth century, and described the difficulties which he had experienced, owing to the paucity of reliable materials, the great mystery in which the duration and extent of the Pictish kingdom was wrapped, the doubtful character of contemporary records, and the opinionative and prejudiced assumptions of the more modern chroniclers.

In concluding his address, Mr Innes said he must congratulate the Society, on this their annual meeting on St Andrew's Day, on the improved state of their affairs; on this convenient and comfortable place of meeting which they had obtained; on the spacious halls in which they now displayed their collection of antiquities; on the favourable and wise view which Government had announced on the matter of "Treasure-Trove;" and on their arrangements with the Treasury, which

threw open their income for the proper purposes of the Society. All these were matters of hearty congratulation, but he should rather consider them as motives and incentives to fresh exertions. The field of our national antiquities was a very wide one, and many departments of it were still uncultivated. He would not wish it to be thought that here, or in any worthy pursuit whatever, those interested did their part by a mere expression of good wishes, and he was quite sure that every member of the Society could, in some way or other, further its objects, and so, in his view, benefit the country. Those members desirous of making themselves useful, either by personal labour, by influence, or by adding to the museum, by excavating or examining old monuments, by comparison or drawings of ancient architecture—in short, in any way—and who doubted as to the proper manner of making their efforts available, let them take the advice of the Council. It was for such a purpose, indeed, among others that the Council was appointed.

After votes of thanks to Mr Innes and Mr Abbott, the meeting adjourned.

FRIDAY, 23d December 1859.

A Special Meeting and *Conversazione* of the Society was held, at eight o'clock, P.M., in the Hall of the Royal Society, the use of which was kindly granted by the Council.

THE HON. LORD NEAVES, Vice-President, in the Chair.

His Lordship, before proceeding to deliver the Opening Address, thanked the large audience of ladies and gentlemen, in name of the Society, for the honour of their presence at this the opening of their New Rooms, and expressed a hope that they might have the pleasure of again meeting on many future occasions.

Lord NEAVES then delivered the following Opening Address:—

ARCHÆOLOGY, ITS AIMS AND USES.

In a comedy which was very popular half a century ago, one of the principal characters is made to say, "*I love everything that's old*—old friends, old times, old manners, old books, old wine; and I believe, Dorothy," he adds, somewhat unceremoniously, "you'll own I have been pretty fond of an old wife." To which compliment the lady replies, "Lord, Mr Hardcastle, you're for ever at your Dorothys and your old wives."

Now, without professing the same love for antiquity in the fair sex, if there be such a thing as antiquity there, I would say that antiquaries are, in a general way, like Mr Hardcastle—they *love everything that's old*; old friends and old wine, of course; but more particularly old times, old manners, and old books.

It is one object of my present remarks to give some reasons for this love of antiquity, and, if possible, to inoculate with the taste any of those present who are not already smitten with the infection.

Whenever men have become able to provide for the wants of the present, they begin immediately to look out for remote objects of interest. Some direct their view to things that are distant in place. They become tourists, travellers, missionaries; they cross seas, they climb mountains, they traverse deserts; and think nothing of any danger or difficulty that may accompany their search for what is new and strange. Others, again, who do not stir from home, find employment for their energies in expatiating through the regions of futurity. They speculate and conjecture as to events still unborn. Perhaps they take to prophesying, or expounding prophecy, and are never weary of anticipating the Millennium, or the Coming Tribulation, or some other great uncertainty, whether painful or pleasant. I do not myself think it profitable or important to indulge in predictions as to the end of the world; for this I know, that to each of us individually the end of the world *must* come in a few years, and *may* come in a moment. Of those, therefore, who deal in prospective views of things, I prefer the excellent and philanthropic class of persons who have an eye to the future improvement of the human race, and who

seek, like old men planting trees, to lay the foundation of social blessings which they themselves may never enjoy, but which may come to maturity for the use of distant generations. All men, however, have not this beneficent tendency; and even of those who look forward to future progress, there will be many that love to look back upon the records of the past. Indeed, wise men will endeavour, like the image of Janus, to look both ways, and will search the past in order that it may supply them with lessons for the future.

The review of bygone times has this recommendation, that it presents us with something fixed and certain, on which the mind can rest with confidence and satisfaction. In the obscurity of antiquity, indeed, there is abundant room for doubt and conjecture, but there is much also that is clear and prominent. In the words of the poet, if we may say it without irreverence,—

“ Not Heaven itself upon the past has power,
But what has been, has been.”

The undoubted facts in human history which the past presents to us, are the natural foundation of all our solid knowledge as to man's true character and tendency. It is by the study of the past that the passions and propensities of men in all time can be best learned and illustrated.

History has for its office the ascertainment, narration, and philosophy of past events. The antiquary's business rather is with the customs and manners, the opinions and usages, and the physical monuments and memorials of former ages. It must at once be seen how wide and how rich a field is thus opened to our contemplation. Without attempting to ascend into the region of palæontology, which aspires to investigate the history of the globe anterior to and apart from the existence of man, antiquities properly so called, and confined to objects of human interest, embrace a range of subjects of the most comprehensive and alluring kind.

Egypt, Assyria, India, Greece, Asia Minor, Rome, Etruria, France, Germany, Spain, Scandinavia, England, Wales, Scotland, and Ireland, without including Central America or more barbarous countries,—these are surely ample and interesting domains for antiquarian curiosity to range over. Nor are the kinds of subjects involved in the study less various than the scenes over which its investigations extend. Architec-

ture, art in all its departments, implements, arms, furniture, dress, coins and medals, monuments and inscriptions, language and letters, sepulchres in all their varieties, customs and usages, laws and religion,—this wide and multifarious reach of inquiry is sufficient to occupy the most ardent and industrious, and to supply a diversity of choice to minds of the most different tastes. It cannot be expected that any one will be able to embrace them all, but there is no one that will not find among them some congenial topic.

Antiquarian studies may be prosecuted in various ways: as a mere amusement or pastime; as a gratification to the taste and imagination; or as a philosophical science for the ascertainment of important truth. In all of these views they are a valuable resource. They abound with topics full of curiosity and entertainment. They reveal, particularly in the departments of architecture and the other arts, a rich store of objects and ideas replete with beauty and grandeur; and they afford important illustrations for the study of history—particularly its most important branch, the history of civilisation.

As to the attractions of the subject, it must be acknowledged that the past, in general, is more picturesque than the present. There are several ways of accounting for this fact. Things of antiquity are, in our minds, further dis severed from purposes of common use than those with which we are daily in contact; and familiarity, if it does not breed contempt, tends at least to deaden admiration. The lapse of time, again, serves to weed or winnow the productions of ancient days, till only the best of them are left for us to contemplate. There might be bad poetry in Homer's time as well as good, but it could not have vitality to float down the stream of tradition like those immortal works which derive their test of value not from their mere antiquity, but because they have been embalmed in men's memories and affections, and handed down from one delighted generation to another for so many ages. So also of other things: common works of art are left to perish unheeded; and only those objects are preserved which, from some peculiar beauty or interest, are thought worth preserving. But, further, I believe there existed in former times a greater disposition than there is now to add the element of beauty to any object of art that was intended to last. The love of elegance or ornament is a strong and deep feeling in every stage of society; and

wherever workmanship has made progress, the workman, following the natural bent of his taste, will try to make his productions pleasing in his own sight and that of others, by giving them all the grace which his skill can bestow. Great works in those days were free-will offerings that sprang from high emotions, and sought an adequate outward expression of the inward feeling. A temple or church was the spontaneous work of some ardent worshipper, actuated often by genuine piety, but always at least by a pious error or superstition, and it could not at all serve its purpose if not made as noble and as beautiful as its character allowed, while the artist employed to embody the founder's design could only be successful by sympathising with his wishes, and even surpassing them. An old cathedral, or a humbler parish church, built under such influences, must have presented a very different aspect, as it had indeed a very different origin, from a modern ecclesiastical edifice, erected perhaps on a species of speculation, or from the languishing collections of a lukewarm subscription, or by a contract with the lowest bidder for satisfying the requirements of law under a decree against a body of unwilling heritors. In the same way painting, sculpture, carving, and other means of embellishment were practised, as they ought to be, not as trades, but as arts, in which the attainment of beauty of the highest kind was the great aim both of the artist and of his employer.

In a more scientific aspect, the great object of antiquarian research is restoration ;—to be able, it may be, from a few scattered and imperfect hints, to call up again the entire image and impress of the forgotten past. From little more sometimes than a fossil toe or tooth, the great osteologists have given us the whole anatomy of creatures that trod the earth many thousand years ago, and the antiquary's object is of a similar kind. A noble and remarkable example of this species of effort is now in progress as to the antiquities of language, in the attempt to construct, on scientific principles, from the cognate words used by many different nations, a vocabulary of those forms of speech which must have prevailed in the original dialect of their common ancestors ; and this for the purpose not merely of gratifying curiosity, but of determining what progress had been made in the arts of life, and in the development of mental ideas and social relations before the great dispersion that sent forth its countless colonies over India and Europe.

Language, thus considered, is one of the most enduring monuments, and one of the most valuable aids towards attaining a knowledge of the prehistoric periods of antiquity. But it is not the only source from which such knowledge can be derived. We have around us on every side, even at our own door, remains of different kinds, which give us glimpses of an early past, long anterior to the records of native history. Implements, weapons, monuments, inscriptions, are of frequent occurrence, which belong to this class of remains, and which as yet are but imperfectly understood. Time and perseverance, however, may be expected to do much; and lights may be derived from other lands, of which as yet we have but a vague idea.

The wonderful manner in which, in our own day, the antiquities of Egypt, and even of Assyria, have been explained or revealed, exhibits an interesting and encouraging example of that restoration of antiquity to which I have referred. But the same object has long been sought after by all students of antiquity. The classical scholars of every age have been aiming, by the minute examination of books and monuments, to bring to light every possible trait of Greek and Roman manners which could in any way be collected; and this great task is even now in active progress. With many people, perhaps, the antiquities of their own country are the most natural and ready objects of attention; but this principle should never be forgotten, that the antiquities of any one country cannot be well understood without knowing those of many others. Things that appear strange and unusual to us at first sight, are found to be common and intelligible when we enlarge the sphere of our observation; and the more widely we do so, the better we shall understand the antiquities of any individual people.

The prehistoric period of antiquity is calculated to excite a more speculative and philosophical interest. The period that lies within the range of historical record has a more special and a more individual attraction. The footing on which we then come to stand is more solid and sure. We have now not only fossil remains, scattered traditions, and pictorial monuments to guide us, but we have written records which require to be studied with the utmost care and judgment. The industrious antiquary will wade through the most voluminous writings of all kinds to gather evidence of the facts which he wishes to bring to light.

All records of events, whether public or private, may contribute their share of knowledge. An eminent antiquary told me that he had read through the whole Greek and Roman fathers, for the purpose of noting what they had said as to the contemporary superstitions of paganism with which they had to contend. Ancient laws, charters, and inscriptions, and in later times letters, diaries, account-books, will in like manner require to be sifted and considered, not merely for the direct information which they give, but for the indication which they indirectly afford of the state of manners and society at the periods to which they relate. In the prosecution of these inquiries, not only great industry and sagacity are required, but here also lights must be borrowed from distant sources. For instance, the paganism of our Anglo-Saxon ancestors would be very little understood if we were to look for it only in Anglo-Saxon literature and traditions. Our English ancestors were converted about the end of the sixth century, and those who converted them seem to have been anxious to destroy every trace of their previous paganism, whether in their poetry or in their other records. Something of the same kind happened at a later period in Germany; but the conversion of Scandinavia was postponed till the tenth and eleventh centuries, and some even of the Christian priests in Iceland took pains to preserve the heathen poems which had been popular in the nation. The Scandinavian paganism is thus better understood than either the Anglo-Saxon or German; but as all these northern nations were of kindred blood, the Norse traditions thus preserved come to be an invaluable key to the obscure traces and dark hints which remain imbedded in the literature of other tribes who were earlier converted. The benefit of a comparative view of the antiquities of different nations does not stop here. Man in all countries has a resemblance to himself, and there is a still closer affinity between the manners and customs of those nations who are known to have sprung from a common stock. Not only all the German tribes may be said to have had the same language, religion, laws, and usages; but the circle embraces a still wider variety, and, with certain modifications, includes almost all the nations between India and Iceland. In this way it is that what seems a riddle in one country finds often its solution in another; and that a fragment of truth, unintelligible in the district in which it is met with, is seen to correspond or

harmonise with some other fragment discovered elsewhere, so that both are found to explain and illustrate each other.

I may best follow up these general remarks by giving some account of the Society's Museum ; and which, according to the arrangements with Government, remains permanently under the custody of our Society. I cannot, however, proceed to do so without mentioning the debt of gratitude which we owe to her Majesty's Government for the munificent manner in which they have supplied us with accommodation in this building, and have also contributed to maintain the staff necessary for carrying out the Society's objects. Their liberality in this respect, as well as the liberality of the Board of Trustees, to whom the detail of the arrangements was committed, certainly lays upon us an obligation to take care that everything is done on our part which can promote the diffusion and improvement of Antiquarian Science.

Our Museum, I ought to premise, must not be considered as having at all attained its full growth or development, but merely, at least in some departments, as showing a good beginning, and, as it were, a nest-egg, to which subsequent additions of value may be gradually, and, I hope, speedily attracted.

The objects contained in it are classified under different heads, the first of which has been denominated Celtic, and embraces what are called the Stone and Bronze periods ; but it must be observed that these names have reference to theories which cannot be said to be very clearly established. There is reason to believe, if it is not absolutely certain, that the Celts were not the earliest immigrants into Britain or Western Europe, but that there must have existed here a more primitive race of inhabitants, belonging probably to a feebler type of character, and certainly to a lower stage of civilisation. Until within a few years, the affinities of the Celtic races were ill understood, and there was a tendency to refer them mainly to a Semitic origin. This has been proved to be a mistake ; and it is acknowledged that the Celts have the same lineage, and radically the same language, as the Indo-European, or, as they are now rather called, the Aryan tribes generally. The term Celtic, therefore, is not well adapted to designate the primitive inhabitants of this part of the world.

It seems to be well made out that ancient relics of a remote period are

found in clusters, indicating first a state of things in which stone was used as the material for making implements and weapons; and next, a more advanced condition of society, in which bronze was employed in the same way,—both of these periods being held to precede the age of iron. But it must be observed that the periods thus distinguished come in some degree to overlap each other. Many stone weapons and other articles could only have been made with metal tools; and, in particular, I need hardly say that the heavy stone mallets or hammers, used as battle-axes, could scarcely have been bored for their handle except by means of iron. In this, therefore, as in other departments of the science, great caution is necessary, so as not to theorise too fast, or define our periods too sharply.

It will probably be found, from philological and other inquiries, that the whole of the Aryan family, including, of course, the Celts, must have been acquainted with the use of metals before their dispersion; and, indeed, it is difficult to regard the Celtic race, at the earliest period at which we can trace them, in any other light than as a people of great intelligence as well as energy, if not also of considerable refinement.

Whatever may be the proper way of marking the distinctions referred to, our Museum exhibits a considerable variety of objects of interest connected with these primitive periods. We have numerous implements of stone, found not only in Britain, but in other countries, and thus affording useful means of mutual comparison. We hope also soon to possess, through the kindness of Mr Robert Chambers, some specimens of the stone celts or implements said to have been lately found in the drift; but the explanation of these articles may be considered as at present the peculiar province of my friend Mr Chambers himself, on which I shall not presume to intrude.

In the remains of the supposed Bronze period, we have a good number of remarkable specimens; and, perhaps, the bronze swords may deserve particular attention, in connexion with the question how far the use of iron was contemporaneously known. Bronze swords are not unfrequently found in our sepulchral mounds; and, when so discovered, are invariably met with in a broken state, implying, it may be presumed, as expressed in our original Catalogue, "that the deceased warrior no longer needed his well-proved weapon, when he had passed away to the elysium of his wild creed."

We possess, I think, an interesting curiosity connected with our own neighbourhood, in fifty specimens of bronze arms and other articles, dragged out of a bed of shell-marl at the bottom of Duddingston Loch, with human skulls and bones, and horns of the deer and elk.

Our Roman remains present also a respectable appearance; but this is a subject generally so well known, and, at the same time, involving so much erudition and detail, that I cannot enter upon it.

Our mediæval antiquities may become the basis of a good collection, but do not seem to require particular notice here.

In our miscellaneous curiosities of later date, we have many things that would repay attention, to which I can only allude in a cursory way.

We have the "Branks," an ancient Scottish instrument made of iron, and fastened upon the head, for the purpose of serving, as our Catalogue tells us, in somewhat satirical phraseology, "as a corrector of incorrigible scolds." Every one must rejoice in the disuse of this implement at the present day, when no lady ever talks longer or louder than we are willing to hear, or when we are content, instead of the branks, to "clap our padlock on her mind."

We have here, too, one of the Highland Purse-clasps referred to in "Rob Roy," with pistols concealed, so that any stranger attempting to open it would be shot through the hands.

We have the "Thumbikins," a well-known Scottish instrument of torture, much used against the Covenanters, and of which, perhaps, one of the last victims was Principal Carstares, who, after the Revolution, got a present from the Privy Council of the particular thumb-screw, the pressure of which he had resisted with so much courage, and which King William, when he afterwards tried it, declared would extort from him any secret he possessed. We have another Scottish instrument of a penal kind in the Maiden, that "Dark ladye," as Coleridge might have called her, who bestowed her fatal caresses on some of the noblest and best men that Scotland ever produced, and who may be said to be grandmother, or grandaunt, of that sainted female the French guillotine, who somewhat in the same way did so much more fearful and extensive execution. We have an impartial collection of relics and memorials on both sides of the leading political and polemical questions. We have abundance of Roman Catholic remains, not forgetting the beautiful old bell

of Kilmichael Glassrie. We have John Knox's pulpit from St Giles's Church; and we have what tradition has called Jenny Geddes' Stool, which she hurled at the Dean of St Giles', on his trying to read the Service-Book; but as to which it is but fair to say that, by another report, the lady is represented to have latterly become somewhat of a malignant, and to have burnt her stool out of joy at Charles the Second's Restoration. We have copies of the Covenant signed by Montrose when he began his career as a Covenanter; and a copy of the Solemn League and Covenant, with the subscription of Archbishop Leighton; and we have one of the banners of the Covenant borne by the Covenanters at the battle of Bothwell Brig. We have the Blue Ribbon worn by Prince Charles as a Knight of the Garter when in Scotland in 1745; and we have a Ring given to him by Flora Macdonald at parting with her.

It is difficult often to tell at what date a thing is old enough to become an antiquity; but whenever its original use is gone, it seems entitled to that name, if it possesses any permanent interest. Thus, the Cap worn by Sir Walter Scott as a yeoman, and his Study-chair, may well rank among our list of antiquities; and we shall be extremely glad to receive any relics equally interesting of any man half as great.

I wish we had a somewhat better collection of old Scottish dresses than we can boast of. It is interesting to witness the changes of manners implied in changes of costume, and to see the cycles in which old fashions come round again. Ladies' garments, of course, would in this respect present a peculiar interest. How they dressed in the Stone or Bronze period I do not pretend to know, if indeed they dressed then at all. But we see how elaborate a thing female attire afterwards became; and female ornaments are well known, of a very ancient date, of the richest taste and material. Without wishing to be encumbered with large wardrobes, it would be curious to have a graduated scale of the dimensions of ladies' dresses in different times, particularly in point of width, so as to see how they have alternately spread out and collapsed again, and to mark how far the ancient and modern system of circumvallation agree and differ, in effecting their common object of keeping the male sex at a respectful distance. A set of ladies' head-dresses and slippers also would be instructive; and one would give a good deal for an authentic pair of green silk stockings, particularly with holes in the

soles, such as were worn long ago by elder sisters at the marriage of their juniors, when it was considered necessary that they should dance them out if they wished to be married themselves. We cannot expect families to part with such things when they are cherished heirlooms; but if any of our friends have duplicates that they can spare, or if they have not enough to make a respectable collection of their own, they cannot do better than send their treasures to us. Seriously speaking, I would press it upon my hearers generally, that insulated relics are never so interesting or instructive as those which are assembled in a place where we can see their connection, or contrast with many other specimens.

I shall not here dilate on any of our other possessions. I believe that, in some departments, our assemblage of coins is pretty complete; while that of medals is making progress. I need not tell my hearers the value or importance of this species of antiquities, by which, in a narrow compass and in a portable shape, monarchs and great men of old were able to multiply the records of their power and achievements in a way which approached the effect of printing, and was calculated to outlive, by its inherent vitality, memorials and monuments of a much more bulky size. In these coins and medals we have a range of picture-galleries, not only of men's faces, but of the architecture, the armour, the fashions, and the ideas of the times. And it is curious to see, what, I think, was first remarked by Addison, how the ancients delighted to represent those objects in the baser materials, as less likely, from any avaricious motive, to be appropriated to ordinary uses, in reference to their metallic value.

I cannot here omit to notice the addition that has been made to our Egyptian antiquities by the valuable relics from Thebes, recently contributed by Mr Rhind, and which were dug out under his personal superintendence, during a residence of two winters in the country. This contribution is of much intrinsic value, containing not merely objects of curiosity common in such collections, but also some rarer relics, such as two bilingual papyri found on a mummy's breast, and other writings, which are regarded with much interest by those best acquainted with the subject. But this munificent gift is not the only obligation which we owe to Mr Rhind, who has given us, in the general arrangement of the Museum, the useful aid of his personal advice and assistance, and of the experience he has derived from an acquaintance with the best museums in Europe.

I have glanced thus hastily at the general nature of our Museum, and wish only that you had the benefit of some of our regular antiquaries to explain its details. But I would further tell you that the study of antiquities is not altogether dependent on museums. The science can be carried about with you into almost all studies and pursuits. Books even of a very ordinary kind supply ample topics of antiquarian interest. You cannot read a page of Shakespeare, or scarcely even of Pope or Addison, and very few of Sir Walter Scott, without stumbling upon references and allusions to antiquarian subjects. The language of the common people is almost always full of expressions that savour of antiquity; and there is scarcely a part of the country, whether urban or rural, in which antiquarian objects are not to be found. Some old church or house, some monumental stone, some remains of a Roman camp, or of an earlier tumulus, will generally be found within a short distance of your homes, which may excite interest and furnish information. It is not every one who is supplied with the same useful guide as the celebrated Italian antiquary Fabretti, who possessed an invaluable horse that would never pass an antiquarian monument, however hid or disguised, but made a regular point at it like a dog, to attract his master's attention. But a glance at some of the best books on our antiquities, including Daniel Wilson's "Prehistoric Annals," or our Secretary, Mr Stuart's, "Sculptured Stones of Scotland," or at the "Statistical Account" itself, may give us some directions what to do, and awaken an interest which will continue to grow in proportion as it is gratified. Those who may not be so fortunate as to discover new remains, may at least endeavour to preserve existing monuments in their neighbourhood from being further destroyed or defaced. History, also, whether of our own country or that of others, particularly if it runs back a century or two, will derive additional clearness and liveliness from the visible realities which antiquarian researches furnish for its illustration; and altogether, if we consent fairly to make a trial of the subject, we shall say of this science what Milton said of deeper studies, that it is—

"Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets."

I have more than once alluded to the subject of sepulchres, which is

full of peculiar curiosity and interest, and of which the study even now is only beginning to assume a consistent shape. The manner in which, in different ages and countries, men have disposed of their dead, gives us a key to some of the deepest and strongest feelings of our nature, as well as an indication of those sublime beliefs and speculations with which they have ever surrounded a future state of existence. Whether the bodies of the dead, as in ancient and again in Christian times, have been committed to the dust from which they sprung, or whether, as in most pagan countries, the element of fire has been called into operation, and the more combustible portion of our frame dispersed to the winds, while only a few bones, or a handful of ashes, are collected as an enduring memorial; we equally see a human sympathy surviving death, and a manifest desire to consult the supposed wishes and feelings of the departed. The tombs lately opened in the Crimea, and which are partly Greek, and partly, perhaps, Gothic, show strata of dead men provided even in the grave with something to help and cheer them in their journey through the valley of the shadow of death—a few walnuts in their hand, or a measure of wine by their side; and in almost all early tombs we find the skeleton or ashes accompanied by the weapons, and sometimes even by the remains of the living creatures, which were objects of love to the deceased in his lifetime. Far down into the period of Christian history, it was not unusual to slaughter and bury the warrior's horse at the grave of his master; and, at an earlier period, there can be no doubt that favourite horses, hounds, and hawks, and even slaves, were doomed to accompany their owner in death. There is supposed to be evidence that among our own heathen ancestors, or at least in nations nearly allied to them, the Indian practice of Suttée at one time prevailed, though I would fain believe that, even in pagan times, the dignity and independence of the female character, as developed in the Teutonic nations, must soon have tended to limit, and at last to abolish, that usage.

The tombs that have been opened in Scotland, and the urns that have been found, are full of interest, but it is certain that there are many tumuli still to be explored; and whenever this is done, the observations made should be minute and careful, and of course everything that can possibly be sent to us should take our direction, accompanied by exact descriptions made at the time of discovery. I ought to observe that,

where skulls are found, it is very important to preserve them, as they may supply the means of ascertaining the Nationality of the inhabitants thus brought to light. Photographs of all monuments, illustrated, if possible, by a scale, will always be an acceptable and valued contribution.

I must now, however, come to an end, as I fear that, were my observations further protracted, I might disgust my hearers with those studies for which I wish to excite in them a lively and lasting interest. I trust that all the male part of my audience who are not already entered with us, and feel interested in our inquiries, will before long be anxious to become members of the Society of Antiquaries; and I confidently hope that the fairer portion of this assembly may, by precept and example, give as great an impulse as they can to pursuits which may bring so much pleasure and instruction, and which, at any rate, can never injure or hurt the feelings of a single human being. I am aware that there may be bitter feuds about antiquarian controversy, and that people who wish to quarrel may do so about an ancient name or monument, a picture or a locality, as well as about any topic of the day; but, at least, the persons who may be the subjects of such dissensions are beyond the reach of evil consequences, and the disputants themselves will probably soon recover from their asperities. The topics on which antiquaries agree are, luckily, still more numerous than those on which they differ; and the study, in its general effect, must be considered as eminently conducive to that best of all possessions, placidity of mind, and to the enlargement of the faculties, by extending our sympathies, and exciting our interest in the history of the human race in all times, and in all its different and diversified aspects.

Mr ROBERT CHAMBERS moved that the thanks of the meeting and of the Society be tendered to the Hon. Lord Neaves for his learned and eloquent address; which was unanimously agreed to.

The company then adjourned to the rooms of the Museum, when tea, coffee, &c., were served, and the numerous articles arranged in the Museum were inspected with much interest.

MONDAY, 9th January 1860.

THE HON. LORD NEAVES, Vice-President, in the Chair.

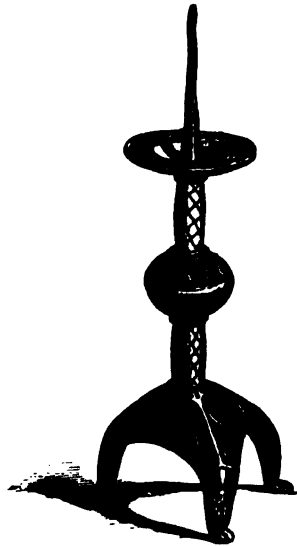
The following Gentlemen were balloted for and elected Fellows:—

THE MOST NOBLE THE MARQUESS OF LOTHIAN.
 THE HON. BOUVERIE FRANCIS PRIMROSE.
 JOSEPH IRVING, Esq., Dumbarton.
 MAJOR WILLIAM DRUMMOND MERCER.
 JOHN MUDIE of Pitmuies, Esq., Forfarshire.
 GEORGE SIM, Esq., Writer.
 HUGH STEVENSON, Esq., Glasgow.
 JAMES TAYLOR, Esq., Provost of Leith.
 WILLIAM THORBURN WILSON, Esq., Glasgow.

The Donations to the Museum and Library included the following:—

A large and valuable Collection of Egyptian Antiquities, chiefly found in tombs recently opened at Thebes by the donor, A. HENRY RHIND of Sibster, Esq., Hon. Mem. S.A. Scot. This collection, which consists of nearly seven hundred specimens, will be fully detailed in the published Catalogue of the Museum now in course of preparation. Mr Rhind is also preparing for publication a detailed account of his excavations at Thebes.

Tripod "Pricket" Candlestick of copper, stated to have been found in digging the foundation of the Parish Church of Kinnoul. By ROBERT MERCER of Scotsbank, Esq. The candlestick is probably of the 13th century. It displays traces of the blue enamelling [Champlevé process] still remaining on the knop in the centre of the stem; and is carefully figured in the annexed woodcut. (See woodcut No. 57, in Labarte's Hand-Book.



London, 1858, 8vo.)

2 A 2

Plaster Cast of a Bust of Sir Isaac Newton. By WILLIAM A. LAURIE, Esq., F.S.A. Scot.

Complete War Dress of cloth of gold with silver-gilt ornaments; and silver helmet, with silver gilt mountings, feathers, &c. By Professor J. Y. SIMPSON, M.D., V.P.S.A. Scot. The dress belonged to the Chinese Mandarin Chang, Admiral and Governor of the Island of Chusan, and was brought to this country by Lieutenant-General Burrell, C.B., formerly British Governor of the island.

A Carpenter's Stone Adze, fixed in a wooden handle, from the South Sea Islands, illustrating probably one of the methods of using the ancient stone celt. Pair of "Barnacles" or Spectacles, the eyes set in leather rims, bridge of watch-spring; with Shark-skin Case. Ivory-handled desk Seal, displaying shield of arms. Rounded tops of Walking-Canes of 18th century, one of embossed copper gilt, the other ivory. By JAMES JOHNSTONE, Esq., Curator S.A. Scot.

Stone War Club, measuring 15 inches long, by 3 inches broad, from the island of New Zealand. By T. B. JOHNSTON, Esq., Treasurer S.A. Scot.

Photographs of Hindu Temple, and Falls at Muklagherry, near Ellickpore, Northern Berar; and Four Photographs of the Cave Temples of Ellora, Hindustan. Photographed and presented by Captain A. N. SCOTT, Madras Artillery, Corr. Mem. S.A. Scot.

Supplement to "The Coinage of Scotland," 4to, Cork, 1859. By the Author, JOHN LINDSAY, Esq., Cork, Hon. Mem. S.A. Scot.

History of the City of Geneva, by Isaac Spon, M.D., folio, London, 1687. Voyage d'Italie, de Dalmatie, de Grece, et du Levant, par Jacob Spon et George Wheler, 3 vols. 12mo, Lyon, 1678. By JAMES DOUGLAS, younger of Cavers, Esq., F.S.A. Scot.

In proposing the usual vote of thanks to the contributors, Lord NEAVES drew especial attention to Mr RHIND's valuable and extensive donation of Egyptian Antiquities, which merited the warmest thanks of the Society.

Mr LE BLANC exhibited an interesting series of rubbings from sepulchral brasses in various places in England, and illustrated the subject by some general remarks on Brasses.

Mr COSMO INNES exhibited specimens of various styles of illuminations, copied principally from 13th century MSS., drawn by Mr John J. Laing, late assistant to John Ruskin, Esq., M.A. These were beautifully executed, and were much admired.

The following Communications were read :—

I.

SOME ACCOUNT OF LIEUT.-COLONEL WILLIAM MERCER, AUTHOR OF "ANGLIÆ SPECULUM; OR, ENGLAND'S LOOKING-GLASSE." LONDON, 1646. By DAVID LAING, Esq., V.P.S.A., Scot.

At an early period; more especially during the first quarter of the seventeenth century, many of our countrymen went abroad, to push their fortune at the point of the sword. Some of these, like Sir Alexander Leslie, afterwards Earl of Leven, Sir Patrick Ruthven, Lieut.-General William Baillie, and David Leslie, Lord Newark, returned to Scotland, to distinguish themselves in the Civil Wars into which the misguided policy of Charles the First involved these kingdoms; but there were others, Hamiltons, Hepburns, Ramsays, Douglasses, and Setons, who, after serving "the great Lion of the North," remained abroad, and whose descendants, in various parts of the North of Europe, more especially in Sweden, have continued to flourish. Colonel William Mercer, of whose life and writings I purpose to give some account, followed, at an early period of life, a similar course; but he can scarcely be reckoned among those "mercenary swordsmen," like the inimitable Dugald Dalgetty, or his prototype Sir James Turner, who were by no means scrupulous as to which party they served.

The family of MERCER in Scotland is one of considerable antiquity, as their names occur in the public records from the thirteenth century. The chief of the name was Mercer of Aldie, or, as commonly pronounced, Awdie, in Perthshire. From this stem there branched off various families—the Mercers of Clevage, Innerpeffray, Meiklour, Melginche, Salinshaw, and others; but having no particular faculty for pursuing Genealogical inquiries, my design is limited to the individual of the name, whose

verses, often enough but mere doggerel, furnish us, nevertheless, with some curious gossipping particulars of his own history.

WILLIAM MERCER was born, probably, in the parish of Methlik, Aberdeenshire, about the year 1606. His father, Mr John Mercer, was educated for the church, in King's College, Aberdeen, and became minister of Methlik, towards the close of the sixteenth century. In October 1618 he was translated, upon a presentation by King's College, to the church of Slains; and he survived till 1637 or 1638. At the age of fifteen, his son William, having no disposition for learned pursuits, fled from school; and, with a restless spirit, embracing the military profession, he passed abroad, forming this resolution, in the words of Sir David Lyndsay,

For I am young, and thinkis to pas till France,
And tak wages, among the men of weir,
And win my living with my sward and speir.¹

At a later period of life, in an address to Charles the Second, in reference to his deficiency in scholastic learning, Mercer says:—

When of my age, I was but twelve and three,
I fled from school, where few such followed me,
And serv'd an Emperor, and in much ado
I serv'd in Denmark, and Gustavus too:
Serv'd all the three, but each of them one year,
Took never pay, not sinning, I may swear:
So that it seem'd amongst so many men,
I toss'd a pike more than I spoil'd a pen.

In reference to his early military career, he elsewhere says:²

Before my sight four times six years had seen,
Throughout six kingdoms had my body been,
Bore Arms in each; where, seeing all that's there,
I view'd one vice, much made of every where,
Ingratitude.

Finding such employment so unprofitable, he bethought himself of such an unsettled course of life, and returned to his friends in Scotland. This

¹ Satyre of the Three Estates, in Lyndsay's Works, vol. ii. p. 110.

² Mercer's News from Parnassus, 1682, p. 67.

must have been before 1630, as that year, on the 28th of June, a letter of presentation was granted by Charles the First in favour of "William Mercer, sone lawfull to Mr Johnne Mercer, minister at Slaynes, to the personage and vicarage of the teyndis, &c., of the kirk and parochine of Glenholme," &c. This was one of the prebends attached to the Chapel Royal of Stirling. Whether this presentation was confirmed is uncertain. Probably not: it was at least not requisite for the presentee to hold any orders in the Church, the only qualification, if any such were required, was a knowledge of music. Various instances might be quoted of similar benefices having been conferred for a period of seven years, for the purpose of enabling a youth to pursue his academical course.¹

In my early days of collecting books by Scottish authors, I chanced to pick up at a sale a little dirty volume, in verse, without a title page, but having the author's initials, W. M. One portion of it, called, "Edinburgh's Alphabet," is accompanied with a series of anagrams, acrostics, and sonnets, upon each of the names, some of them not the most classical, setting forth the merits of the Lord Provost, Bailies, and Deacons of Edinburgh—a somewhat hopeless task at any time—for the years 1631–1632. That the author who uses the phrase, "I vowe heare by a Soldier's hand," was William Mercer, is beyond all question, if this juvenile work be compared with his later effusions. At the time, however, being unacquainted with such writings, on applying to my old friend, the author of "Caledonia," to ascertain the author's name, and having suggested whether, from the initials W. M., it might not be an early production of Sir William Mure of Rowallance, his answer was, the book was quite unknown to him (nor has any other copy since been discovered); but he could not imagine that "the Knight of Rowallane would have condescended to flatter the Town's Magistrates *most unmercifully* for a shilling."

From an incidental allusion in his *Anglicæ Speculum*, we learn that Mercer's first military employment was in Ireland: the time is not

¹ By two Acts, 12th and 168th in the 1st and 12th Parliaments of James the Sixth, patrons of Provostries, Prebendaries, and Alterages holding of the Crown by infestment, were allowed to present the same to bursars in Colleges, at their pleasure, notwithstanding any foundation or confirmation to the contrary.

specified, but in his intended Chronicle of events of which he was eye-witness, he dates this about 1638. His words are:—

I lost my living in that Irish land,
Where, by commission, I had first command;
My father's heir was therein put to sword,
His wife was also cruelly devour'd,
His goods destroyed, his children sent abroad
To beg; and I was scourged with this rod.

This mention of his father's heir refers to his elder brother, Mr Robert Mercer, Master of the Grammar School at Ellon, in Aberdeenshire; who demitted his office in the year 1628, and having settled in Ireland, he and his family became victims of the great Irish Rebellion, as a martyr to the Protestant cause.

During the Civil Wars, Capt. Mercer, in opposition to the sentiments of some of his relations, took the part of the Covenanters, or, as he afterwards found it convenient to call it, the State, and had interest enough to obtain from Robert, Earl of Essex, General of the Parliamentary forces, a commission as captain of horse.

In the early part of the year 1646, Captain William Mercer published a volume, well known to collectors of English poetry, under the following title, "*Angliæ Speculum*: or, ENGLAND'S LOOKING GLASSE, divided into two parts; the first part containing a brief description of these unnatural wars in England, with some particular persons, fomentors thereof, discovered; the vast expenses, and the glory of the famous city of London, in maintaining the Protestant religion, and their privileges displayed. The second part, consisting of several speeches, anagrams, epigrams, acrosticks, and sonnets, &c., by C. W. Mercer. London, printed by T. Paine, &c., 1646," 4to.¹ It is inscribed in terms of attachment to his patron the General, and has the Earl's portrait prefixed. The volume, as the title states, consists of two parts: in the first he presents, as in a looking-glass, an epitome of England's troubles, and, in celebrating the first and great encounter of the contending parties at Edge Hill, 23d October 1642, he states that, so far as the charge he had permitted him,

¹ In some copies there is the simple title, "ANGLIÆ SPECULUM: or, Englands Looking Glasse. Divided into two parts. By C. W. Mercer. London: Printed by Tho. Paine, MDCXLVI."

he was an eye-witness of this memorable conflict. In the second part, is a series of detached pieces, speeches, anagrams, epigrams, acrostics, and sonnets, chiefly interesting for the names of the persons to whom they were addressed.

Thus we have, besides the Lords and Commons assembled in Parliament, the Scottish Commissioners to the English Parliament, many of the nobility and persons of rank; and, in particular, Richard, Earl of Warwick, the Right Worshipful Sir Henry Mervyn, his father-in-law, the truly honourable colonel, Colonel Audeley Mervin, his brother-in-law, his brother, Captain John Mercer, and "the famous poet," Captain George Withers. The concluding poem, in the form of a petition to the Lords and Commons, and the Lord Mayor and Common Council of London, presents a sad picture of the distress to which he was reduced by the arrears of pay due to him, extending in amount to L.900; one-half or a third part of which he earnestly solicits for the relief of his urgent necessities. A portion of this petition may be quoted.

He says,—

But now your true Petitioner indeed
Is so confounded, as you here may read,
That I am almost wearied of my life,
Tir'd and tormented with this cruel strife,
The cries of children and an angrie woman,
Two heavy anchors, when they're tyde unto men;
They cry for money, bread, and beer, and beefe,
But they may eat their fingers for reliefe.

* * * * *

When I'me abroad, I stand and stare to skan,
Lest I on sudden meet a Marshall's man,
This is most grievous, and a great disgrace,
A Souldier dare not look men in the face:
And I'me already run so in the score,
To tell the truth, they will not trust me more.
And now the Printer, and the Stationer,
Threatens to prison your Petitioner.

It appears that this sad state of affairs had existed for a considerable period. On the 20th of March 1642-3, a petition of . . . Mercer was read, and remitted by the House of Commons to the Committee for Exa-

minations.¹ On the 20th of December following, strict orders were given by Parliament regarding moneys brought into Chancery of malignants or delinquents, that some part of it might be employed to satisfy the English and Scots Reformed Officers; and on the same day, the House of Commons "Ordered, That the petition of WILLIAM MERCER, Alexander Nearne, David Robinson, Patrick Forbes, and others, this day presented to the House, be referred to the Committee for the Reformed Officers, and by them considered of, and reported, before any monies be paid over to the Scotts Reformed Officers."² According to his own statements, Captain Mercer was referred from one Committee to another, and from Parliament to the Mayor and Aldermen of London, but all the time was left in great destitution. In the Journals of the House of Lords, 1st May 1646, 22 Car., we find: "*Capt Mercer's petition for Arrears,*" as follows:—

"Upon reading the Petition of Capt. W^m Mercer, desiring some part of his Arrears may be paid him, for the Service of the State: It is Ordered, to be recommended to the House of Commons."³ The result of such recommendations is not stated. But his great patron having died a few months after the publication of his "*England's Looking Glasse,*" Mercer bewailed his loss in "*AN ELEGIE upon the Death of the Right Hon^{ble}, most Noble, worthily Renowned, and truly valiant Lord, Robert Earle of Essex and Ewe, &c., His Excellency, late Lord General of all the Forces raised by the Parliament of England in defence of the Protestant Religion. Who departed the 14th of September 1646.*" A copy of this, "London printed by I. C. 1646," in the form of a broadside, is preserved among the King's Tracts in the British Museum. In like manner, he had previously bemoaned the death of his father-in-law, under this title:—"AN ELEGIE in memorie and at the interring of the bodie of the most famous and truly noble Knight, Sir Henry Mervyn, paterne of all true valour, worth, and arts, who departed this life the 30 of May, and lyes interred at Westminster, Anno Do. 1646. London printed by James Coe, 1646," a folio broadside. This I have not seen; but it occurred in a valuable collection of ballads, poetical pieces, &c., at Bindley's sale, 1820, No. 1125. (James Chalmers's MSS., p. 226.)

¹ Journals, vol. iii. p. 10.² *Ib.*, vol. iii. p. 346.³ *Ib.*, vol. viii. p. 291.

After the death of King Charles the First, the disturbed state of Ireland required the English Commonwealth to take some decided measures to subdue the Irish rebels. In March 1649, Cromwell was elected to the Lieutenancy of Ireland, although it was not until August that he himself set out thither. But while he was engaged in collecting an army of 12,000 men in the west of England, he previously sent a reinforcement of 4000 horse and foot; and measures were then taken to pay such arrears as were due. In this number Captain Mercer's troop of horse formed a part. The following notice occurs in the newspaper called the "Perfect Diurnal," April 16-23:—

FRIDAY, April 20th 1649.

"This day (according to appointment) the General Council of the Army met at Whitehall, about casting of lots what Regiments should go for the service of Ireland, where, after a solemn seeking of God by prayer, they cast lots what Regiments of the old army should be designed for that service, 14 Reg^{ts} of horse and 14 of foot of the Established forces came to the lot; and it being resolved that four Reg^{ts} of Horse and four of foot should go upon that service, 10 blanks, and four papers with Ireland written upon them were put in a hat, and being so shuffled together, were drawn out by a child, who gave to an officer of each Reg^t in the lot, the lot of that Reg^t,—so that it was done in so impartial and inoffensive a way, as no Reg^t can take any just exception. The Reg^{ts} whose lot it fell to go were"—Here the different horse and foot regiments are designed by their Colonels names; and then follows the troops of dragoons, also designed by the names of their Captains; and among these appears, "*Captain Mercer's troop.*" It is added, "The Officers of each Regiment which were allotted expressed much cheerfulness at the decision."

That this was Captain William Mercer is most probable. About the same time he was raised to the rank of Lieut.-Colonel, yet singular enough, in the spring of 1650, we find him in Scotland, still in reduced circumstances. The notice is interesting, as it serves so clearly to fix his parentage. It occurs in the unpublished Minutes of the Commission of the General Assembly:—

"*Edinburgh, 23 May 1650.*—The Commission of the General Assembly considering the necessitous condition of Lieutenant Colonel William

Merser, sone to umquhill Mr Johne Merser, minister at Slaines, doe referre him to the charitable supplie of the Presbyterie of Edinburgh." The Minutes of the Presbytery of Edinburgh for this period are not preserved, so it cannot be said whether any collection in his behalf was made.

In the following year, honourable mention is made of a Major Mercer among Cromwell's troops at the battle of Worcester.¹ I can only conjecture that this may have been the colonel's brother, the Captain John Mercer of 1646. Another Lieut.-Colonel James Mercer casts up among the Royalists in the North of Scotland, under Lieut.-General Middleton, in the year 1654. In a letter from Inverness, 21st June 1654, Colonel Morgan relates, that a party of 600 horse and foot, under the command of Drummond, Erwin, Mercer, and Selkirk, was routed and pursued for 10 miles;² and an intercepted letter to Middleton from this Lieut.-Colonel James Mercer, on the 13th of November that year, refers to the hopeless condition to which their small party was reduced.³

For several years no further notice of the Reformado officer or the rhyming Colonel has been discovered. After the Restoration of Charles the Second, he, like many others, gave expression to unbounded loyalty, having visited the King at Whitehall, most likely soliciting a pension. Upon the occasion of John Lord Roberts, Baron of Truro, being appointed Governor of Ireland, September 18, 1669, our "constant lover of the muses," Lieut.-Colonel William Mercer, printed "A WELCOM in a Poem, to His Excellency, &c., at his Royal entry into the Castle of Dublin;" or, as a second title-page has it, "*Verbum Sapienti*, or Mercer's Muse making Melody, in a Welcom to His Excellency John Lord Roberts, Baron of Truro, &c. Dublin, printed by Josiah Windsor, 166[9]. 4to, 16 leaves. The under part of the last figure, in both title-pages, being cut off by the binder, looks like 1660, in place of 1669. There can be no doubt regarding the date, as John Lord Roberts was appointed Lord Lieutenant of Ireland, September 18, 1669, and was succeeded, May 10, 1670, or within eight months, by John Lord Berkeley of Stratton. The copy I have is not quite perfect; but I have searched in vain, in Dublin and elsewhere, to see another copy to supply the apparent defect of the last leaf.

¹ See Extract in volume Cromwelliana, pp. 111, 112. Lond. 1810, folio.

² Thurlow's State Papers, vol. ii. p. 888.

³ Ib. p. 725.

Be pleas'd, therefore (dear Sir), to patronize
 The Soldier's worke, that to his Enemies
 He be no made contemptible, whose drift
 For a poor living's only to make shift,
 Which being granted, the soldiers I say
 For you and yours Eternally shall pray.

Followed by thirty-six lines. "The author upon his intent to have presented three dozen of these books to the Major of Corke and his guests and his Friends when he first comes into his Office," concluding,

It only rests that I now for my paines
 No loser be; if that I get no gaines,
 Then, what you please, to the Poet or Printer,
 'Twill be an help to keep a Fire in winter.

The volume ends with a Dialogue betwixt the Soldier author of the book and an Echo.

I now come to an incident in Colonel Mercer's life, which led him, in 1672, to revisit his native country. This was a proposal for a matrimonial alliance betwixt his eldest son and the heretrix of the barony of Aldie. He himself was great in the marrying line; he says—

For in my tyme I married four fyne wives,
 For by such matches many bad men thrives;
 Two maids between two widows, first and last;
 The first three fail'd, but now the fourth holds fast:
 A Murray, Mervyn, Connway, and a Duff;
 My Lady smyles, and sayes these wer enuffe!

The lady here mentioned was Dame Jean Stewart, Lady Aldie. Sir James Mercer of Aldie, knight baronet, and one of his Majesty's ordinary gentlemen ushers, died in 1671. A few years previously, he executed a deed of tailzie and provision, by which his estates, without division, failing heirs-male, were settled on his eldest daughter, the said heirs-female successive in all times thereafter being obliged to marry a gentleman of the surname of Mercer, or one of another surname who should take that of Mercer, they and their heirs always using the surname and arms of Mercer. This is stated at full length in the "Act of ratification in favour of Mistress Grissell Mercer, Ladie Aldie, of the lands and barony of Meiklour," 6th September 1681,¹ printed in the Acts

¹ Acts Parl. Scotl., vol. viii. p. 380

of the Parliament of Charles the Second. It further appears, from the reported case of an action in the Court of Session, Lieut.-Colonel William Mercer against the widow Lady Aldie, that the suitor would be required not only to assume the name of Mercer, but be of sufficient means to pay off the debts and portions of the family; and as it was alleged there was no one of the name in Scotland of sufficient means to perform this condition, the dowager sent a natural son of her late husband to Ireland to invite the colonel, being near of kin, to contract an alliance with his eldest son. He accepted the invitation, was hospitably received, and he returned to Dublin to raise the sum of two thousand pounds sterling, and bring over his son to conclude the match. The money was accordingly provided by the youth's maternal relations, and they both came to Scotland full of expectation; but lo, from some unexplained cause, the dowager's plans had undergone a change, and she could not so much as even allow the young expectant to see Mrs Grizzel. What wonder, therefore, that the old colonel should feel aggrieved at such conduct, and resolve he should not

" be abused,
Invited, treated, frown'd on, and confused;
(Nor that matters should) be brought to that pass,
To come to Scotland, and turne back ane ass."

He accordingly raised an action of damages, for breach of a verbal treaty of marriage, and expenses, before the Court of Session. The case is reported in Stair's and Gossford's Decisions.¹ During this litigation, and in the view, no doubt, of inclining the judges to a favourable decision, he prepared, as a New Year's gift to them, a series of encomiums, which he says—

Shall serve for lasting monuments of your fame.

His epistle dedicatory begins—

MOST NOBLE LORDS,

Seven kingdoms I have compass in my days,
And now am come to write your worthy praise;
I have escaped prison, plunder, warr,
And did partake of all the ills that are.

¹ See also Morison's Dictionary of Decisions, pp. 8150-8153.

This performance is entitled "A COMPENDIOUS COMPARISON of the Lives and Lawes of the Senators of Rome, with the Lives and Lawes of the Senators of the Colledge of Justice, Edingburgh, in Familiar Lynes and Poems. By a Servant to Mars and a Lover of the Muses, Lie^{vt}-Coll^l William Mercer. Edinburgh, 1673." MS., 4to, pp. 34, Advocates Library.

On the back of the title-page are the following lines, called "A Sonnet."

Strange Revolutions in those parts appear,
 Now one as strange as true is happened here ;
 Lift leafe by leafe untill you scan a score,
 And you shall see things never seen before :
 Rome's Worthys vertues, with our Worthys weigh'd,
 But quite borne downe cannot be now deny'd ;
 Now Plutarch's Lyves ly under cloud ecclipt,
 All now come calling MERCER'S MANUSCRIPT,
 A thing so sav'd, so many thousand years
 Supprest ; so now by Scotland's worthy Peers,
 This is the thing a wonder may be thought,
 As I may swear this book is dearly bought ;
 And this same Sonnet proving as I praise,
 The saddest song I sung in all my dayes.



W^m Mercer

But notwithstanding such a modest assertion, he throws the most distinguished Greeks, as well as Romans, into the scales. Thus, his first worthy, John Maitland, Duke of Lauderdale, the Lord High Commissioner, he compares to *Themistocles* ; and " Heroic Rothes," Lord Chancellor, to *Pericles* ! His other comparisons are not a whit more appropriate. For instance, Earl of Athole, to *Alcibiades* ; Earl of Tweeddale, to *Marcellus* ; Alexander Earl of Kincardine, to *Alexander the Great* ;

President Stair, to *Sertorius* ; Primrose, Clerk-Register, to *Phocion* ; Nisbet, Lord Advocate, to *Aristides* ; Lockhart, Justice-Clerk, again to *Pericles* ; and so on with the other eleven judges ; on each of whose names he has an anagram, with so many lines, and a concluding couplet for the Comparison.

Towards the close of the MS. is the "Penman's Appologie," in which Mercer urges his son's claims to secure Grissel, and implores their Lordships' favour in the lines already quoted as to his own domestic fortunes ; and he gives the following picture of Highland hospitality in the person of Sir Thomas Stewart of Gairtully :—

" He feasted me a month at Murthly House,
 * * * * *
 No man in Fyfe nor Angus, being able,
 Doth keip so fair and full a furnisht table ;
 I say by sight, for I with him have been,
 And in this land the lyke have seldom seen,
 So well-drest dishes, wynes too much, and more,
 Nor lock nor key, there stands an open dore."

The recollection of such cheer leads him honestly to avow, that while his son, like a young gallant, had declared he was willing to take Miss Grissel "had she neir a groat," he for himself was equally willing—

" were it for no more
 But to be dwelling nere Sir Thomas' dore :
 Young fools affirme it is for love they woow,
 My courting is for cake and pudding now :
 With Grantully and with Lethanty, I allege,
 Best courting now for men that's of our age.
 But all this time I talk like to an ass,
 And tells my mind, *Post Vinum Veritas*."

It was only after a lapse of nearly three years that the Lords of Session gave a decision on the 14th December 1675, to this effect, that as there was no marriage-contract or written agreement, a mother's verbal assurance was not binding ; but as it was not denied the pursuer had been invited to come to this country for the proposed alliance, he was entitled to expenses. It so happened, in the course of events, Mrs Grissel remained unmarried ; a younger sister, who married Sir Laurence Mercer,

inheriting the property; but we may hope the young lad found less difficulty in finding a suitable match among the ladies of Ireland.

Another case is reported as decided on 15th December 1681,¹ when William Mercer pursued unsuccessfully for the recovery of a bond of 2300 merks, bearing annual-rent, granted by Sir James Mercer of Aldie, in 1643, to this William Mercer of Clevage's grandfather, but which, it was alleged, must have long since been cancelled. On the erroneous supposition that both actions had been raised by the same person, much pains were taken to trace the Colonel's descent as representative of the Mercers of Clevage; but it is quite evident that his nearness of kin to the Aldie family must be traced to a younger son of that house. (See table, p. 357.)

After the termination of his famous lawsuit, we may conclude that Colonel Mercer and "the lad" returned to his family in Ireland; but I have met with no further particulars regarding his history, after making a fruitless search in Dublin to ascertain whether he died in that city, or if his will was on record.² He had visited London, however, in 1682, the date of a book which he published under this title—"NEWS FROM PARNASSUS, in the Abstracts and Contents of three Crown'd Chronicles, relating to the three Kingdoms of England, Scotland, and Ireland. In a Poem, divided into two parts: First, To the King; secondly, To the Subjects of the said Three Kingdoms. Dedicated to his Majesty. By a Servant to Mars, and a Lover of the Muses, WILLIAM MERCER. London: printed by M. W., for the Author, 1682." 8vo, pp. 94.

It begins, as usual, with Anagrams; but the drift of the work was, in a cheap form, to call attention to his "big book," compared to Noah's Ark, which had occupied him for twenty years, "being a rhyming Chronicle of the passages, parties, and persecutions, within the three Kingdoms, from 1638, about which time the Troubles arose in the said kingdoms. . . . With my own personal presence, being an eye-witness thereunto, having had employment, in good capacity, from the very first in England, a native of Scotland, a long liver in Ireland, &c."

¹ Morison's Dictionary of Decisions, pages 12708-12712.

² A William Mercer died in Dublin in the year 1695; but his will furnishes no indications of any relationship.

In his dedication to Charles the Second, he says,

“To end the Ark, appoint a pension,
Should it be small, nine hundred sheets now nigh
To put to press, whenever the Author dye :
But I am pleas'd this instant hour to print
The Piece”

Towards the end of the volume Mercer compares himself to Virgilius Maro, in what he calls Sonnets ; thus—

“ I, THE AUTHOR, ON MYSELF, AND TO MYSELF, IN SONNETS.

Because that no man praises me,
I'll praise my self, now you shall see
Two ways ; one is, by Comparing ;
Th' other Patience, being so sparing ;
And though men's praises first are penn'd,
I put my own praise at the end.”

“ FIRST SONNET.

I, MERCER, though my skill be scarce,
Compare with Maro making verse ;
Tell too, my tattling is not Treason,
Though it be not good Rhime nor Reason :
And says my News now from Parnass,
Do let few faulty persons pass.”

“ SECOND SONNET.

Comparisons to bring abuse are bent,
But these ensuing seem to give consent :
For when wise Maro penn'd Mæcænas praise,
He took not pains, as Mercer making these,
Then Mercer's merits may with Maro's Muse
Compare in this, few men may that refuse :
Maro prais'd one, and for his praise was paid ;
Mercer to Millions praises hath display'd,
In rich Encomiums, and hath undergone
(Like Mars and Maro, both combin'd in one.)
For to defend what he hath penn'd by word,
Affirming he will sign it with a Sword.
So Mercer may to purchase modest praise,
Compare with Maro in composing these.
Then for which praise to make his pen repine
Were not praiseworthy, saith Saint Augustine.”

The volume ends on page 94, with

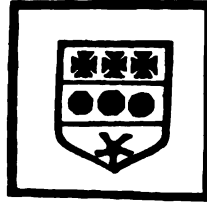
" A FAREWEL SONNET.

Twice twenty Terms, and almost every hour,
 I tyr'd my pen, employing of my power
 To prove these Poems; then in all I say
 No Learning lyes, though on the points I play.
 The Latin I do grant, by guess I got,
 Cannot well tell if it be true or not,
 I bruis'd my brains; dare not deny indeed,
 But in my haste, I have broke Priscian's head.
 I play'd my part, can now not labour longer,
 And am afraid, some hang themselves in anger.
 This Pamphlet I of purpose publish cheaper,
 My big Book's nigh nine hundred sheets of Paper
 In short, beside so many motions made,
 This Sonnet says now, No more shall be said."

And elsewhere he adds,

" But to my Prince at present I appeal,
 And humbly hereto set my hand and seal."

William Mercer.

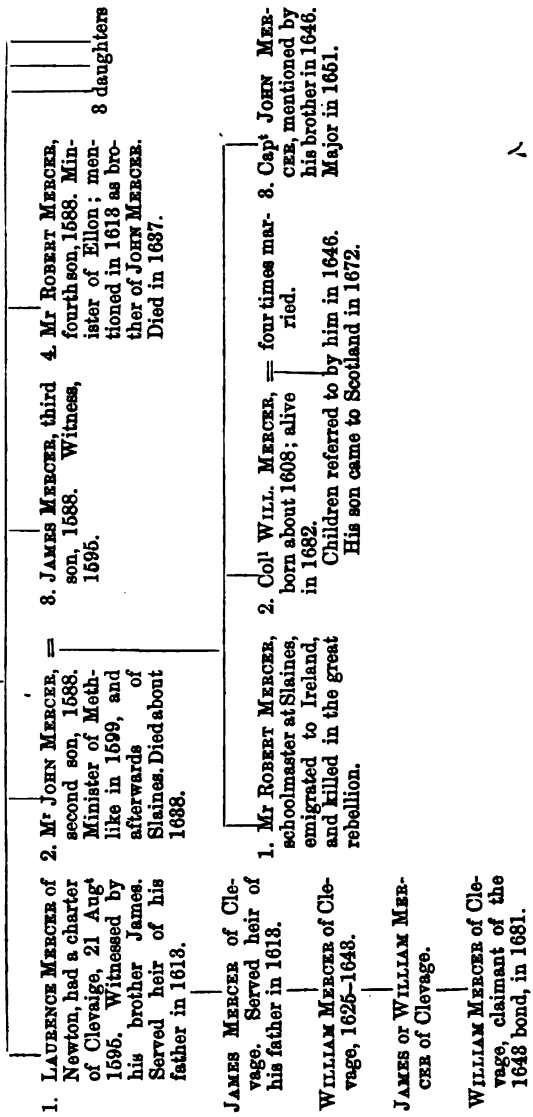


COLONEL MERCER at this time must have been far advanced in years, and he probably neither long survived the appearance of this pamphlet, in 1682, nor received any pension. His "big Book," which he so frequently calls "his Ark"—and which he seems to have contemplated with admiration on account of its bulk (only think, *nine hundred sheets of paper!*) was, unfortunately, not sufficiently buoyant to be an Ark of safety for his protracted labours of twenty years: but we may console ourselves with the certainty that this was not the greatest loss which the literary World has sustained.

Although COLONEL MERCEUR was a different person from WILLIAM MERCEUR of Cleveage, who in 1681 had claimed payment of the old bond granted to his grandfather in 1643, he nevertheless appears to have been descended from a younger son of the same family. His connexion may be thus shown:—

JAMES MERCEUR of Newton had a charter of Cleveage in 1567. He died 5 May 1588. In his will the names of his sons are specified.

ELIZABETH WEMYSS died before 9th April 1608.



II.

NOTICE OF THE ACCOUNT-BOOK OF ANDREW HALYBURTON, CONSERVATOR OF THE PRIVILEGES OF THE SCOTTISH NATION IN THE LOW COUNTRIES, A.D. 1498—A.D. 1504. BY JOSEPH ROBERTSON, Esq., F.S.A. Scot.

There is preserved in the Register House an old merchant's book, a folio of about 300 leaves, in the original binding of leather, handsomely tooled, and strengthened by bands secured by parchment thongs, as in modern account-books.

It is the ledger of Andrew Halyburton, a Scottish merchant, of the first rank in his day, who held the high office of Conservator of the Privileges of the Scottish Nation in the Netherlands—or, as we should now express it, was Scotch Consul at Middleburg. He had his headquarters in that town, but transacted business also in the neighbouring cities of Bruges and Antwerp. His dealings were chiefly, or altogether, on behalf of Scotsmen, and he is often found in Edinburgh, settling old accounts, or arranging new ventures, while he discharged, at the same time, the statutory condition of his office, "that the Conservator of Scotland cum yeirlie hame, or send ane responsale procuratour for him." He bought and sold chiefly on commission, charging a percentage for his brokerage, or, as he calls it, his "service." The volume extends over a period of about twelve years, from August 1493 to January 1505. Each account is piously superscribed with the name of "Jesus;" and, where the customer was a trader, the merchant's mark, which was cut upon his boxes, or written upon his bales, is figured in the ledger.

The first account in the book is that of the Archbishop of St Andrews. It is followed by others of name and note, such as the Duke of Ross, the king's brother; Bishop William Elphinstone, founder of the University of Aberdeen; the Abbot of Holyrood; the Archdeacon of St Andrews; Walter Chapman, the first printer in Scotland; John Smollet, the ancestor of the great Scottish novelist of the last century; and that Master Richard Lawson, Justice-Clerk, whose son, as Pitscottie tells us, appealed to the mercy of God from the spectral summons of death and doom which rang at midnight from the Cross of Edinburgh on the eve of Flodden.

Halyburton's ledger shows very clearly what was the foreign or over-sea trade of Scotland at the beginning of the sixteenth century.

The exports were the raw produce of a rude country—wool, hides and skins, and fish. Occasionally, a pack of cloth appears—of that coarse manufacture, we may presume, which was afterwards known by the name of “plaiding.” Once I find mention of a bale of linen; and once I see money remitted to Scotland to buy pearls. But these are exceptional instances. The staple exports were, as has been said, wool, hides, and fish. As many, at least, as thirteen kinds of wool are enumerated—some taking name from their colour or quality, such as “white,” “brown,” “middling,” and “lambs;” others distinguished by the place of production or export, such as “Aberdeen's wool,” “Galloway wool,” “New-bottle wool,” and “Forest wool”—that is, wool from the sheepwalks of Yarrow and Ettrick. Only two sorts of hides and skins are distinguished—lentryn ware and futefell. The fish are salmon, and now and then a barrel of salmon trouts, and salmon grilse, or “gryssollis,” as it is written.

The imports are of almost every commodity which we can conceive to have been used in Scotland in that age. When the King's College at Aberdeen was to be built, wheelbarrows were brought from the Netherlands; and even an article of such easy manufacture and costly carriage as salt is imported in considerable quantities, doubtless, for curing salmon, for which, as I learn elsewhere, Scotch salt was held unsuitable, even so late as the reign of King Charles II. The staple imports were manufactures of silk, linen, and woollen; fruits, spices, and drugs; jewellery and plate; and wine, of which four sorts are distinguished—claret, Gascony claret, Rhenish wine, and malvoisie. John of Pennycuik imports an image of St Thomas-à-Becket, bought from a painter in Antwerp. More than one tombstone is shipped to a Scottish order from Middleburg. Once I find “a kist of buikis” for a physician in Aberdeen, and once a payment to a bookbinder in Bruges. Paper is often named; and there is mention of pestles and mortars, basins of brass, chamber mats, many articles of church plate, gold and silver foil, vermilion, red and white lead, beds of arras, down pillows, and pins.

The character of Halyburton's business will, perhaps, be best illustrated by a glance at the account of one of his customers. I take that of Robert Bellenden, Abbot of Holyrood, of whose munificence we have

record in the pages of his kinsman, the translator of Hector Boece's "Chronicles of Scotland." For "my Lord of Holyroodhouse," then, as he is styled, our merchant sells the wool of the sheep which ranged the Abbey's pastures in Tweeddale, and the skins and hides of the sheep and cattle which were slaughtered for the table at Holyrood. In return, he buys claret and other wines, apples, olives, oranges, figs, raisins, almonds, rice, loaf sugar, ginger, mace, pepper, saffron, and large quantities of apothecaries' wares.

There is frequent mention of banks; but it need scarcely be added that no Scottish bank is named. Halyburton himself, however, performs many of the offices of a banker, such as advancing moneys, and paying bills, and making remittances. These last are chiefly to Rome, on behalf of churchmen, for the purchase of bulls and dispensations. When occasion offers, the Conservator is found standing by his countrymen like a true brother Scot. When John of Tweedy sickens on the banks of the Scheldt, our merchant sends a Scottish priest to be with him in his illness, and at his death. When Robert Rhind leaves Middleburg for Calais, our merchant sends a messenger after him to warn him of a Lombard who is set to arrest him as he passes through Gravelines; bribes a barber's son to be his guide; and gives drink silver to enable him to pass through the ports of Bruges, after these were closed for the night.

The course of trade which Halyburton's ledger brings before us tallies to the letter with the contemporary description of Scottish commerce which we possess in the well-known "Bibel of English Policy"—a rude metrical tract, believed to have been written towards the close of the fifteenth century. Enumerating the exports of Scotland, the English author says:—

"Also over all Scotland the comoditees
Are felles, hides, and of wolle the flees.
All this must passe by us away,
Into Flaundes, by England, it is no nay."

The Scottish imports from Flanders, the staple of her merchandise, are,—

. "little mercerye
And great plenty of haberdashe ware,
And with cart wheles bare,
And barowes are laden in substaunce."

In other words, Scotland exported to Flanders fells or skins, hides, and wool, and imported mercery, haberdashery, cart wheels, and barrows.

MONDAY, 13th February, 1860.

PROFESSOR J. Y. SIMPSON, M.D., Vice-President, in the Chair.

The following Gentlemen were balloted for and elected Fellows of the Society :—

GEORGE J. ALLMAN, M.D., Regius Professor of Natural History,
University of Edinburgh.

ANDREW CURRIE, Esq., Sculptor, Darnick.

REV. JOHN HANNAH, D.C.L., Trinity College, Glenalmond.

DAVID MILNE HOME, of Milnegraden, Esq.

JAMES REID, Esq., Banker, Edinburgh.

Mr Stuart reported that the arrangements proposed by the Council for admission to the Museum had now been sanctioned by the Treasury and the Board of Manufactures. By these the Museum is to be open to the public, free of charge, on Tuesday, Wednesday, and Saturday, and on Thursday and Friday at a charge of sixpence.

The Donations to the Museum and Library were as follows :—

Collection of Affghan weapons, &c., detailed in the annexed list, and accompanied with the following note to the Secretary :—

“ I beg leave to send you herewith, for presentation to your Society's Museum, the various articles specified in the annexed list, which, though not strictly '*Antiquities*,' may possibly, for the sake of comparison with similar objects in the Museum, be considered as forming an acceptable addition to the Society's treasures.

“ The whole of these articles were collected by my late brother, Major Alexander Robertson, of the Bengal Artillery, in the course of campaigns in which he was engaged in India; and the dates, places, and manner of their acquisition will be found specified in the annexed list. For this

reason the articles in question are viewed with much interest by my family and myself; and accordingly, in now presenting them to the Society, I have merely to request that, in so far as consistent with your arrangements, these articles may be kept as much as possible together, and that, as labelled and catalogued, they may be specially associated with the name of my late brother as their collector."

LIST OF ARTICLES REFERRED TO.

An Affghan Knife got in the Khyber Pass when forced in January and April 1842 ;

A Suit of Seikh Armour, got before Mooltan, January 1849 ; consisting of solid steel head-piece, with chain hood attached ; chain shirt or coat, with leggings to correspond ; and solid steel armlets (inlaid), with chain gauntlets attached ;

A Seikh Goorchara's Jacket (green cloth, embroidered), taken on the field of Goojerat, 21st February 1849 ;

A Googeratee Sword and Scabbard, also taken there, having a Persian inscription on the blade ;

Three Seikh Matchlocks, also taken at Goojerat—two of them with curiously-wrought barrels, and the third with bronzed barrel inlaid ;

Eight Burmese Books or MSS., taken from the monasteries at Prome, when the place was captured on 9th October 1852.

By GEO. B. ROBERTSON, Esq., W.S., Deputy Keeper of Records, H.M. General Register-House, Edinburgh, F.S.A. Scot.

Two leaf-shaped flint Arrow-Heads, and Arrow-Head with stem and barbs, found in the parishes of Birnie and St Andrews Lhanbryd, Elgin. By GEO. B. ROBERTSON, Esq., W.S., F.S.A. Scot.

Two rudely-formed flint leaf-shaped Arrow-Heads, and two flint Arrow-Heads with barbs and stem ; found in the sandhills at Moy, in the neighbourhood of Forres. By Miss SOPHIA CUMMING of Altyre.

Leaf-shaped flint Arrow-Head, found in the parish of Alford, Aberdeenshire. By JOSEPH ROBERTSON, Esq., F.S.A. Scot.

Bronze Dagger or Spear-Head, with narrow blade, 13 inches in length ; found near the Roman camp at Ardoch. By Mr. W. MACKENZIE, Blackford.

Three sun-dried Bricks, from the western bank of the Nile, near Thebes, stamped with various devices; and

Five Mummy Ibises, from Sakkara Mummy-pits. Two are in narrow clay jars, 16 inches high. By Miss L. L. TROTTER of Dreghorn.

"The bricks were taken from a 'crude brick enclosure' on the western bank of the Nile at Thebes, about half-way between the temple-palace of Gournoo and the Rameseum or Memnomium. This enclosure (*vide* Sir G. Wilkinson's "Modern Egypt and Thebes") "contained within it a sandstone temple, dating probably in the reign of the third Thothmes, whose name is stamped on the bricks, and who appears to have been the contemporary of Moses." The bricks were originally 16 or 18 inches in length, but were reduced in size in order to pack them more easily. Although they were all taken from the same wall, the bricks are variously stamped. They have all a "Sun" and a "Scarabeus," but the rest of the impression is different in them all. Three have been sent. In *one*, though unfortunately broken, the cartouche is very distinct. Four Mummied Ibises have been sent—two of them in the cylindrical earthenware jars in which they were originally hermetically sealed, and in which they are closely packed in the Sakkara mummy pits, which extend nearly from Sakkara to Memphis, many feet below the surface of the ground. A broken one which has been sent will be found to be an Ibis, as the feathers, quills, and bones of the legs show. Small shells are also sometimes found inside them."

Bronze Axe-Head or Celt, 6 inches long, and 4 inches across face; found at Inchnadamf, Sutherlandshire. By ARTHUR MITCHELL, M.D., Deputy-Commissioner in Lunacy.

Gold Armlet, formed of a twisted fillet of gold, with hooked extremities, and weighing 8 pennyweights; found in a Pictish Burg at the head of Lochbroom, Ross-shire. By HUGH MACKENZIE, Esq., of Ardross, through W. F. SKENE, Esq., F.S.A. Scot.

Specimen of so-called "Coal Ring-Money," consisting of a disk of jet or bituminous shale 7 inches across, with a perforation in the centre $2\frac{1}{2}$ inches diameter, and $1\frac{1}{2}$ inch thick. By Mr YOUNG, plumber, Dunse, through DAVID MILNE HOME, Esq.

"This article was found in the neighbourhood of Dunse, Berwickshire, on the estate of the Marquis of Breadalbane. Mr Young, plumber,

Dunse, having contracted to lay metal pipes to conduct water into the town, he employed labourers to cut a track for the pipes. In cutting this track (March 1859), his people, when at the foot of Harden's Hill, and at a depth of about two feet from the surface, in a grass field, about five hundred yards from Harden's House, found the article in question, and delivered it to Mr. Young. Mr. Milne Home, of Milnegraden, having seen it in Mr Young's shop in Dunse, in January 1860, asked him to send it to the Museum of the Antiquarian Society in Edinburgh, which he readily consented to do. It has been examined by several mineralogists and chemists, who agree in thinking that the stone of which the article is composed is a species of coarse jet, not known to occur in Scotland, but common in the Lias districts of England. Mr Alexander Bryson, Edinburgh, mentions that there was formerly in England what is called "*coal money*," and that he has in his private collection several specimens of this coal money, resembling this article in shape and material, but less than half of its size. Something similar is said to have been found in a Pict's house in the Orkneys."

Blank Commission, signed by Prince Charles Edward, dated Perth, 7th September 1745, being one of several intrusted to Evan Macpherson, who was engaged at the time in raising forces for the service of Prince Charles Edward. By CLUNY MACPHERSON, through FRANCIS ABBOTT, Esq., F.S.A. Scot.

Stereoscopic Photograph of a Stone Cist opened at Woodhill, in Perthshire, in 1857; and a large Photograph of an Urn found in the cist. By JAMES MILN of Murie, Esq., Perthshire, F.S.A. Scot.

The cist measured 40 inches in length, 25 inches in breadth, and 23 inches in depth, and lay in the direction of N.W. The upper slab consisted of red sandstone, the sides of grey pavement, like Carmyllie stone, the bottom being gravel; and it measured about six feet from the bottom of cist to the surface of the ground. The cist contained a skeleton doubled up, and lying on its side, and much decayed; and a bowl-shaped urn in one of the corners. The urn is about 6 inches in diameter, and about 4 inches high; it is ornamented with 8 belts or series of small circular depressions, separated from each other by three bands of triple lines.

The Smithsonian Contributions to Knowledge. Vol. X., 4to. Wash-

ington, 1857. Annual Report of the Smithsonian Institution for the year 1857. 8vo. By the SMITHSONIAN INSTITUTION, Washington.

History of Dumbartonshire, Civil, Ecclesiastical, and Territorial; by Joseph Irving. 4to. Dumbarton, 1860. By A. DENNISTOUN BROWN, Esq., F.S.A. Scot.

Reminiscences of General Sir Thomas Makdougall Brisbane, Bart. 4to. 1860. By the Executors of the late Sir THOMAS M. BRISBANE, Bart., F.S.A., Scot.

Historical Sketches of the Parish of Cambusnethan. 12mo. Wishaw 1859. By the Author, the Rev. PETER BROWN, Wishaw.

Rubbing of the Brass of Sir Roger de Trumpington of Trumpington, Cambridgeshire. By GEORGE LE BLANC, Esq.

Eight Keys on an iron ring or loop, which is connected by a joint with an oval disc of iron, ornamented with perforations, and terminating in a hook, apparently for attaching the keys to the girdle. The keys vary in length from $3\frac{1}{4}$ to $4\frac{1}{4}$ inches; five of them have solid stems, the others are tubular. The keys were found in Lochleven; they are corroded by rust, but show traces of ornament on the handles and stems. (See annexed Communication by Mr Annan.)

Two Lithographs of Keys, also found in Lochleven, now in the possession of William P. Adam of Blairadam, Esq., M.P.;

Sandstone Ball, or Stone Shot, measuring 8 inches in diameter; found on Lochleven Castle Island with about thirty others, varying on an average from 8 to 10 inches in diameter; and

Portion of Calvarium of a Human Skull from St Serf's Island, Lochleven. By ROBERT ANNAN, Esq., Surgeon, Kinross.

The following Communications were read:—

I.

STATEMENT RELATIVE TO THE REMOVAL OF ST MARGARET'S WELL. By DAVID LAING, Esq., V.P.S.A. Scot.

It will be in remembrance that a Committee of the Society suggested the expediency of removing St Margaret's Well, near Restalrig, and reconstructing it at the eastern end of St Anthony's Loch, in the Queen's

Park. At a subsequent meeting (on the 9th of March 1857, see Proceedings, vol. ii. p. 379), Mr Stuart, Secretary, having read some correspondence on this subject, it was resolved—

“That the Society having obtained from the Directors of the North British Railway full permission for the removal of the Well, so as to allow of its being reconstructed in the immediate vicinity, within the Queen's Park, under the direction of the Right Hon. the Commissioners of Her Majesty's Works and Public Buildings, it would be altogether beyond the province of the Society to undertake the responsibility and expense of removing the Well; . . . but the Society would willingly approve of any private arrangements by which this object might be accomplished.”

I do not think it necessary to enter upon any statement regarding the subsequent negotiations with the Railway Company and other parties. But having given the guarantee required towards the expense of taking down the interior portion of the Well, in terms of the condition imposed by the Chief Commissioner for Public Works, this matter has at length been accomplished, under the direction of Robert Matheson, Esq., of H.M. Office of Works, to whom the best thanks of the Society are due. The interior of the Well was removed stone by stone; and this removal, owing to the unventilated state of the damp enclosure since the railway buildings were erected over it, was found not to have been done one day sooner than was required. It may further serve to lessen any regret that might be felt at such a removal, to learn, that the water which supplied the Well so copiously in its original state has for several months disappeared, and found for itself another channel.

The site first proposed at the east end of the Loch was found to be altogether unsuitable, not only as the spring of water did not rise to a sufficient height, but the rebuilding would have required a raised terrace to be constructed, at no small expense. The present site on the north slope of Salisbury Crags, towards the south side of the Palace, was considered equally eligible; and the stones having been numbered, the interior of the Well, as stated, is now rebuilt, in the same form and model, close to a spring formerly called *St DAVID'S WELL*. Its exposed condition, indeed, has rendered the addition of an iron grating or door indispensable, as the idle crowds who frequent that locality might other-

wise destroy the interior of the Well. The Well, indeed, cannot, I am sorry to say, at present boast of its original fresh and cheerful appearance ; still I entertain the hope that Mr Matheson will ultimately adopt some plan to give its exterior a more ornamental character.

It is also desirable that means be provided for visitors taking a draught of the spring, which gushes forth as freshly as it did eight centuries ago, when we may suppose it first obtained its name from the Royal founder of the adjoining Abbey of Holyrood.

II.

NOTICE OF AN OLD GAELIC POEM FOUND AMONG THE PAPERS OF THE FAMILY OF FASSIEFERN. BY THE REV. THOMAS MACLAUCHLAN, F.S.A. SCOT.

The MS. which forms the subject of this paper was handed to the author by the Rev. Archibald Clerk, of Kilmalie. In preparing for the press the interesting volume which he has lately published, on the life of the late Colonel Cameron of the 92d, who fell on the field of Quátre Bras, he was led to look minutely over a large collection of family papers. Among these he found a loose sheet, containing a short Gaelic poem (which is now exhibited) ; and, although having no connexion with the subject of his search, he observed that it possessed other features of interest. In an accompanying letter, Mr Clerk says, the writing can be easily proved to be older than 1766. This is no very ancient date ; but the fragment does not depend so much on its date for its interest as on its other peculiarities. It is well known to all interested in Celtic literature, that while the Scottish and Irish dialects of the Gaelic language differ considerably, the same style of orthography is now used in writing both. That orthography is manifestly of a very ancient date, having originated in the early ecclesiastical establishments of Ireland and Scotland. It was based on truly philosophical principles, and was an indication of the high cultivation to which the Gaelic language was early subjected. It may appear somewhat cumbrous to a classical or English scholar, but that arises from the limited power of the Roman letters to express the sounds of the language, more than from anything unphilosophical in their

application. The guttural sounds of the Gaelic have no letters to represent them in the Roman alphabet; the same is true of the broad or palatal *l*, a sound which it is almost impossible for a Saxon even to conceive. Hence the necessity for the multiplying of articulations, giving the language to an unpractised eye the appearance of hopeless confusion and irregularity. The constant use of the letter *h* has more especially this aspect. It seems to appear in all circumstances, and serving all purposes; and yet there are few unnecessary *h*'s in the language. It is used chiefly for the purpose of aspiration, as Gaelic grammarians call it. Words beginning, in their nominative case absolute, with the letters *m* or *b*, and sounded accordingly, have often in that and other cases to appear with the initial sound of *v*; those in *p*, with that of *f*; those in *f* and *s*, with a mere aspiration; those in *g* and *d*, with a guttural *y*. Thus "muir" becomes "vuir," "fear" becomes "ear," "suil" becomes "huil," "geug" becomes "yeug." These changes are said by recent grammarians—but inaccurately in some cases, as where aspiration decides the gender of a word—to be required not so much by the grammatical inflection of the words as by euphony. The terminal changes are said to be inflectional, the initial euphonic. But they belong to the language, and must be expressed in its orthography. Two methods of doing so exist. The one is by writing the words as they are sounded; thus, "muir" becoming "vuir," "suil" becoming "huil." But that implies a radical change in the various forms of the same word, and goes to the entire obliteration of anything like orthographical resemblances, presenting the most formidable difficulties to the learner. In fact, to write Gaelic as we write English would, from the peculiarities of the language, render its acquisition a matter of almost insuperable difficulty. The other method is that which has been adopted, viz., to insert a letter *h* after a consonant, as is done in Scotland, or a point above it, as is done in Ireland, to indicate that it must undergo aspiration. This is our present system, and once the peculiarities of it are mastered, no system can appear simpler or more truly philosophical. The radical forms of all words, a matter of so much importance in familiarising the eye with a written language, are thus retained, and "muir" becomes "mhuir," "muir," *vuir*, by inserting an *h* or a point. The only other method besides these that could well exist is that of adopting a different alphabet; and there have not been want-

ing scholars who have proposed the adopting of the Greek alphabet for the Gaelic language. And unquestionably the χ and the η would be very important acquisitions, and would save our ancient tongue from many groundless and foolish animadversions. But progress in the multiplication of alphabets is not progress in a right direction. Were it possible, it would be desirable that the world possessed but one. It may not be possible to bring all mankind to the use of one language, but surely it is possible to bring them to the use of one alphabet. And while on this subject, it may not be out of place to say that the Irish have neither been doing themselves nor their literature any service by retaining the use of the old Saxon alphabet. There are many, we doubt not, who would give their language more of their attention, and labour for its acquisition, were it not for the necessity, at the very outset, of familiarising themselves with a new character.

The phonetic style of orthography referred to above has been to some extent practised among the writers of Scottish Gaelic. This kind of orthography, the peculiarity of which is that the words are spelled just as they are sounded, is indeed well known among the Celtic races; it is, in fact, that which is employed by the greater number of them. Any one acquainted in the slightest degree with the Manx, the Welsh, the ancient Cornish, or the Armorican, must be aware of this fact. All these languages have, in the writing of them, the words written in Roman letters as they are sounded; with this distinction, that the Welsh have attached sounds of their own to some of the letters, as the *f*, the *dd*, the *ll*, the *u*, the *y*—an arrangement which the peculiarities of the language itself require. But this phonetic style of writing was entirely unknown among Irish scholars, even of the very earliest ages, and has not apparently prevailed to any great extent in Scotland. The only specimen of it hitherto known has been Dean M'Gregor's MS., of which the writer of this paper furnished some notices to the Society a few years ago, and in which both the Irish and Scottish dialects are written in a phonetic orthography, neither the same with that of the Welsh or of the Manx, and yet an orthography so regular and so fixed, from beginning to end of the compilation, that it is impossible to believe that it originated with Dean M'Gregor, or was not generally known and used. The fragment to which I now call the attention of the Society is in the

identical orthography of M'Gregor's collection, but of a date at least two hundred years later. It is entitled, "A Song composed by a Priest to a Lady after her Death." It is an elegy, perhaps, on one of the Fassiefern family, much in the usual style of such compositions among the bards, and of very considerable poetical merit. It is in pure Scottish Gaelic, just such as is spoken and written at this present day. The poem is given here in the orthography adopted in the MS. (No. I.); and, corresponding to it I have given the modern orthography (No. II.) A translation follows.

No. I.

ORAN REINIG LE SAKART DO VRUI
OUSAL AN DEYIJ A BASH.

In nanir chun me mo chadul
Nach ro agum in nour a dusk me
Sha me ichuinichig nach boy uh
Yak in dortis er mo hulin
Cha dour me yit ach shola rouar
Strou nach ro im broutar batich
Go faikin gach nee mo court dut
Gin ouskle om houn go mattin.

Vein mo hulin mur baust
Gaurk er altich do phers
Turlich holis sclan darsich
Chosin graieh gach armin vukol
Do vunail mur kannach sletiv
Do yed gle gal is do veil mechar
Do chorp na uran des daloich
Calapanin mar alabastir.

Bevin usolas lem chlousen
Do chaint hourk is do yloir hatnich
Bo veena lum na koil organ
Vic ikestich ree to chora blast
Lara tu go fìsrìch oilich
Lara tu go conart speal
Lara tu le reson barrant
Cha varral churig fech ort.

No. II.

ORAN BINNEADH LE SAGAERT DO MHNAOI
USAL AN DEIGH A BÀIS.

An sinnir a chunnaic mi a'm chodal
Nach robh agam an uair a dhuig mi,
Is e mi chuimhneachadh nach beo thu,
Dh'fhàg an doirteadh's air mo shùilibh,
Cha d'fhuair mi dhìot ach sealladh ruathar,
'Struagh nach robh am bruidar 'n a
b'fhaide,
Gu 'm faicinn gach ni mu'n cuairt duit,
Gun m' fhuasgladh o'm shuain gu ma-
duinn.

Bhitheadh mo shuilean mar a b'abhaist,
'G amharc air àillteachd do phearsa,
D'urta sholuis 's gloine dearrsaidh,
Choisinn gràdh gach armuinn bheachdail.
Do mhuineal mar chanach aléibhte,
Do dheud gle gheal 'us do bheul meachar,
Do chorp 'n a fhiùran deas dealbhach,
Calpanan mar alabastair.

B 'aoibhinn an sólas le 'm chlusaibh,
Do chaint shuairc 's do ghlòir thaitneach,
Bu bhinne leam no ceòl organ,
Bhì'g éisdeachd ri do chomhradh blasda
Labhradh tu gu fiosrach eolach,
Labhradh tu gu comhnard spéiseal,
Labhradh tu le reusan barrant,
Cha bharrail a chuireadh féich ort.

Yanat er in atrij onsal
 Nglana va fout reit havie
 Gun anait er a cholin freesol
 In tanum ro breeg is calick
 Gun anit ort von va ut lenon
 Gum bi tu go bannoll baigoil
 Gum bi to go brieroch skailloch
 Gum bi tu go keiloch naroch.

Cha to veul u et na barol
 Bi tu barrich na ban alin
 Bi tu fenix na ban femol
 Bi tu echkok treich staol
 San it choirlich yot u fousklich
 In nour vic douress er do chartiv
 Va u lan mishnich agis kroutal
 Gach art vouy fout reest nator.

[*A religious verse left out.*]

Catigh ga an glikis yoni
 Nis for nach beo u Anna
 Catigh an gavi geolie gintie
 Catigh an eirin catigh glonigh
 Catigh gave in laoirit vlash
 Catigh an gave in reason conie
 Catigh gave gulin bonall
 Nis Anna o nach beo u.

Strou lem do clan vi na doora
 Strou lem bron vi er in cartiv
 Strou leom do pearich an deorich
 Mad yeain is nach dean e stawe yaie
 Strou leom trom osnich do vrainin
 Is nach douar parlie on eige yout
 Vo nach sick me go la vra
 Mo vennight go paras De yut.

Dh' aithnichte air an aitreabh uasal,
 An gloine bha fuaighte ri d' abhaist,
 Gun aithnichte air a cholunn phriseil,
 An t-anam 's an robh brigh 'us càileachd,
 Gun aithnichte ort o bha thu 'ad leanamb,
 Gum bitheadh tu gu banail baigheal,
 Gum bitheadh tu gu briathrach ageulach,
 Gum bitheadh tu gu ciallach nàrach.

Cha do mheall thu iad 'n am barail,
 Bu tu barraich nam ban àluinn,
 Bu tu Phenics nam ban feumail,
 Bu tu eachdag treabhach stàthail;
 Is ann a'd chomhairle gheibhte fuasgladh,
 'N uair bhitheadh diùras air do chairdibh,
 Bha thu lan misnich agus cruadail,
 Gach ard bhuaidh fuaighte ri'd nadur.

C'aite an gabh an gliocas còmhuidh,
 Nise o nach beò thu Anna?
 C'aite an gabh an gealladh cinnteach,
 C'aite an fhìrinn, c'aite an gloine?
 C'aite an gabh an labhairt bhlasda,
 C'aite an gabh an reuson còmhuidh?
 C'aite an gabh an giùlan banail,
 Nise, Anna, o nach beò thu?

'Struagh leam do chlann bhi 'n an deoir,
 'Struagh leam bròn bhi air an cairdibh,
 'Struagh leam do pheathraichean deurach,
 Ma 'd dheighinn 's nach dean e stà dhòibh;
 'Struagh leam osonach do bhraithrean,
 'S nach d'fhuair parlaidh o'n eug dhuit,
 O nach fhaic mi gu la a bhràth thu,
 Mo bheannachd gu Pàrras Dhé dhuit.

Translation.

SONG BY A PRIEST TO A LADY AFTER HER DEATH.

The maid whom I saw in my sleep,
 I had her not when I had wakened;
 It is the remembrance that thou art dead
 That has left this shedding of tears on my eyes;

I got of thee but a passing glimpse,
 It is sad that the dream was not more lasting,
 That I might see everything about thee,
 Without any break in my sleep till morning.

My eyes would be, as usual,
 Surveying the beauty of thy person ;
 Thy countenance, like light so shining,
 Winning love from wisest men ;
 Thy neck like the downy grass of the mountain ;
 Thy teeth so white, thy mouth so comely ;
 Thy form like a well-formed plant ;
 Thy limbs like alabaster.

Men knew by its noble dwelling
 How excellent was thy nature ;
 Men knew by the form of thy body
 That within were power and virtue ;
 It was known by thee in thy childhood
 That thou wouldst be womanly and soft,
 That thou wouldst talk well and wisely,
 That thou wouldst have sense and modesty.

Nor didst thou deceive them in their opinion :
 Thou wert the first of choicest women ;
 Thou wert the Phoenix of the most useful ;
 Thou wert a charmer, noble, enterprising ;
 Thy counsel loosed from difficulties
 While other friends were at a loss ;
 Thou wert full of courage and hardihood ;
 Every excellency knit to thy nature.

Where will wisdom have its dwelling,
 Now, Anne, that thou no more livest ?
 Where the sure and certain promise ?
 Where will truth now dwell, and pureness ?
 Where will dwell the sweetest speech ?
 Where will reason have its dwelling ?
 Where will dwell womanly bearing,
 Now, Anne, that thou no more livest ?

I mourn thy children, now made orphans ;
 I mourn thy friends, so filled with sorrow ;
 I mourn thy sisters, now so tearful
 For thee, while all is unavailing ;

I mourn the heavy sighs of thy brothers,
 While death would give thee no delay.
 As till the judgment I shall not see thee,
 My blessing go with thee to the Paradise of God.¹

It is manifest, from the M'Gregor MS. along with this fragment, that two systems of orthography existed in the Highlands side by side for several centuries—what is now called the Irish, which came finally to prevail in all Gaelic writing; and the phonetic, which has been adopted by the Welsh, Bretons, and Manx. It is worthy of observation that the two existing specimens of phonetic writing were found towards the central parts of the Highlands, and thus farthest away from Irish influence, M'Gregor having been a native of Perthshire, and the writer of these verses probably a native of Lochaber. Not a fragment of Gaelic writing in the Irish character and orthography (with the exception of the recently discovered Book of Deer, a remnant of Culdee scholarship) has been discovered as having been written previous to last century, in any portion of the central or eastern Highlands; while abundant remains of that description have been found as written in the Hebrides and on the west coast of Argyllshire. And the only remains we have so far as yet discovered are of a different description, being either in the modern Roman or Saxon character, and in an orthography purely phonetic. Does not this fact suggest some historical inferences of importance? Does it not suggest very manifestly the inference, that, while Irish influence was very powerfully felt on the west coast of Scotland, the large body of the people in the central and eastern Highlands were strangers to that influence, and with regard to their literature, as well as their history, followed a course of their own; and may it not also shed some light on the question as to whether the Scottish Highlanders are, as an entire people, simply an Irish colony?

¹ A Gaelic copy of this song is given in Gillies' "Collection of Gaelic Poetry." Perth, 1786. It is there called, "Do mhnacì uasail ann an Gleannraidh," *To a Lady in Glengarry.*

III.

NOTICE OF THE EXCAVATION OF A CAIRN AT ROSEISLE; IN A LETTER FROM LADY DUNBAR TO COSMO INNES, Esq., F.S.A. Scot.

Mr INNES communicated a note describing the opening of a cairn in Morayshire, which he had received from Lady Dunbar of Duffus, in the following terms :—" Sir Alexander Cumming, Dr Taylor of Elgin, and I, met at the cairn of Roseisle last week, and, with the assistance of ten men, excavated the cairn to the centre. Beginning at the north side, we first took out a large oblong stone, cut straight away from end to the centre, when we found, about nine feet deep, a cist or tomb containing an urn of rude dark-coloured clay, sunburnt, containing ashes; a few bones were in the cist. I send a sketch of the cist, made before it was removed, and a sketch after it had been removed and again set up as we found it. The urn was so frail, that Sir Alexander Cumming, with great care, only secured portions of it, which I have also sketched, and send. When the cist was removed we found that it had rested on a rude pile of stones converging to the top.

"On another day, digging to the south-east within the cairn, we dug up a skeleton of a child about ten years of age, the skull perfect, no appearance of coffin either of stone or wood, the body laid in the earth.

"In the cairn called the Tappock of Roseisle (the scene of a former discovery of a cist containing some jet beads, &c., described in the *Proceedings Ant. Soc.*, vol. iii. p. 46), we have found two other cists—one in the centre containing two skulls and bones and an urn."

A subsequent note from Lady Dunbar (September 17) described the digging out of a small cairn at Inverugie, in which a cist was found about two feet from the surface. It seemed to have been opened before, though long ago, and was empty. Both it and the Roseisle cist have been removed to Duffus, and put together in the shrubbery, exactly in the position in which they were found.

Mr JOHN STUART remarked on the value of such descriptions as the present, and suggested the great desirableness of accurate observations being sent to the Society of all such investigations. The particulars of ancient

interments were extremely various; but if reliable information could be procured of the remains found in each, we might still hope to come to some general conclusion as to the races of whom they are memorials. He added, that in many parts of the country, where the plough had not yet interfered with ancient vestiges, there were specimens of primitive interments and traces of early habitation which would amply repay careful examination; and, as instances, he referred to two localities in Aberdeenshire where discoveries had recently been made,—viz., at Kinstair, in the parish of Alford, and at Skilmonae, in the parish of Methlic,—and suggested that members should use their influence in getting descriptions of all discoveries sent to the Society. He added that the photographic art came to be useful in such investigations, and referred to the photographs taken by Mr Milne of Murie, and now presented to the Society; the one showing a cist opened, and the other the urn found in it.

Professor SIMPSON made some remarks on the same subject, and referred, in illustration, to urns recently presented by Mr Dundas from Arniston, where they appear to be very numerous.

IV.

NOTES ON THE ANTIQUITIES OF KINROSS-SHIRE. BY ROBERT ANNAN, ESQ., SURGEON, KINROSS.

1. NOTES ON THE KEYS FOUND AT VARIOUS TIMES IN LOCHLEVEN.

In the autumn of 1857 I accompanied Professor Simpson and Mr James Drummond, R.S.A., Edinburgh, on an excursion to the Isle of St Serf or Servanus, and also to the island on which Lochleven Castle is situated. From John Bell's map of Kinross-shire (Edinburgh, April 6th, 1796), I pointed out the changes that had taken place in Lochleven and its islands since the parliamentary drainage in 1829–30. This led to many inquiries regarding the historical traditions of, and relics found in or near to, Lochleven; and at the suggestion of Professor S. and of Mr D., I have given these "notes," with such incidental memoranda as a residence in Kinross of considerably above forty years enabled me to give, in illustration. To the donation of the bunch of Keys, Stone Shot, &c., now presented to the Museum, I have added, by the kindness of W.

P. Adam, Esq., M.P., of Blairadam, two lithographic plates of a large key, of elegant and antique workmanship, believed to be associated with the imprisonment of Queen Mary in the Castle of Lochleven.

In the Statistical Account of the Parish of Kinross (1839), by the late Rev. Dr G. Craig Buchannan, minister of Kinross for above thirty-eight years, he states:—"None acquainted with Queen Mary's eventful and tragical story can be ignorant of the manner of her escape from Lochleven. When her deliverer had opened the gates of the Castle, and shut them again, he threw the keys into the lake. Now, it is not undeserving of record that, at the close of the very dry autumn of 1805, when the lake was uncommonly low, a boy who had been sauntering along its banks picked up a bunch of keys, which he carried immediately to the parish schoolmaster, the late Mr John Taylor, in whose possession the writer of these lines has frequently had occasion to see them. They were very rusty, and fastened by an iron ring which mouldered away on being rubbed by the hand. Mr Taylor sent them to Dalmahoy, to the Earl of Morton, hereditary keeper of Lochleven Castle."

The curious in these matters will regret that of the spot where these keys were found nothing is said; thus leaving us in the dark as to the place where—so far as could be learned from the supposed fact of these being really some of the keys belonging to the Castle—Queen Mary had landed; a question on which writers on this subject differ not a little. This question it is partly the object of this paper to attempt to set at rest.

Miss Strickland, in her "Lives of the Queens of Scotland," vol. vi. p. 72, says:—"The spot where the Queen effected her landing on the Lake shore has obtained, in memory of that event, the name of the *Mary Knowe*." Now, this "Knowe," in one of the records of Kinross House, about 1701, called *Marie Hill*, is fully three-quarters of a mile to the northward of the spot where the keys were found, on the testimony of William Honeyman, who found them in 1805, then a boy, now a man of sixty-eight years. And if the finding of the keys on a given spot be any evidence of the place where Queen Mary landed, it is clearly against the opinion above given by Miss Strickland. She also alludes, however, to the fact, and says:—"When a furlong from the shore, Willie Douglas threw the bunch of keys into the loch, where, during a year of drought they were found by a fisher boy within the present century."

Other authorities of less pretensions give the south side of the loch as the place of landing. And to solve and put at rest this question, as far as the finding of these keys is concerned, on the 15th January last, accompanied by Mr James Baird, factor on Kinross estate, and Mr Marshall, tacksman of Lochleven, we proceeded, along with the said Mr William Honeyman, who pointed out the place, to be from the eastern or *Fish Gate* of Kinross House (so called from the much-admired sculptured basket of fishes on the top), *one hundred and seventy-two yards*, and from the eastern wall of the old churchyard *eighty-four yards* distant—two fixed points that cannot be mistaken, and which will enable the traveller curious in these matters at any time to satisfy himself on this head.

By the map, Lochleven Castle is in a straight line, distant from Kinross House four furlongs, and about one hundred yards. Standing on the vestibule of the eastern front of the house, the visitor, on casting his eyes eastward, will have his attention at once arrested by finding—so skilfully have the grounds been laid out—that the Castle and Island form the most prominent objects in the distance,—the *FISH GATE* and eastern surrounding wall of the grounds intersecting the intervening space. And keeping in mind the spot where the keys were found as above, near to the north-west margin of the Loch, there will be no difficulty in directing the eye to the spot nearest the shore where Queen Mary in all probability landed. It must be recollected, however, that the house of Kinross did not then exist, having been built betwixt the years 1682 and 1685; and little more than two hundred yards to the northward of the site of the Fish Gate there may be still seen, covered with turf and moss, close to the old margin of the Loch, the remains of a castellated edifice, formerly belonging to, and then occupied by, the Douglasses of Lochleven. And had Queen Mary, with her feeble attendance, consisting of Willie Douglas, a mere stripling, Jane Kennedy, her waiting-woman, and a little girl of ten years attempted to pass this way (according to Miss Strickland, *ut supra*), the house being close on the shore of the Loch, to the Mary Knowe, three quarters of a mile to the north, she would have been exposing herself to certain capture by the retainers of the Douglas, to whose custody she had been committed; an additional evidence, I submit, against the “Mary Knowe” being the place of her landing. A glance at one of the maps now exhibited,

I am persuaded, will be sufficient to show the incorrectness of such an opinion. The time of her escape, also, was not "the dead hour of midnight," as stated in "The Abbot," but about 8 P.M., 2d May 1568, ere darkness had commenced. There seems, indeed, to be no evidence that the name of Marie Hill, or Knowe, was at all connected with Queen Mary's escape.

I now proceed to point out, as far as the altered state of the old bed of Lochleven (now, from the drainage, dry and in pasture land) will permit, the place and spot where the bunch of eight keys, now through Professor Simpson presented to the Society of Antiquaries, was found.

On the map of Kinross-shire by Mr Bell, above referred to, and on the larger map of Fife and Kinross shires (surveyed 1826-27) by Sharp, Greenwood, and Fowler, there will be seen less than three hundred yards to the eastward of the old churchyard of Kinross, a small island, marked "Paddock Bower." In dry seasons the depth of water betwixt the bower and the land was only a few inches; in some places altogether dry. After the drainage the bower disappeared, being merged in the mainland. On the north side of this islet there had been a quiet sandy bay, much resorted to by the youth of Kinross for the purpose of bathing; and on taking an exact survey of its situation, we received an unexpected corroboration of the probable track of the boat or skiff in which Queen Mary had escaped, by finding that the spot in the little bay was nearly in a line with the *Donjon* of the Castle, and with the spot where, in 1805, the large keys, now at Dalmahoy, had been found, and distant one hundred yards from that spot. It was here that, in 1831, the eight keys now exhibited, were found by a native of Kinross, and shortly afterwards presented to me by the finder. I have attempted a sketch or map on vellum of this locality, which may serve as an introduction to the map kindly furnished to me by Mr James Baird, jun., from the Government Survey. (On this map, now exhibited, No. 2 marks the spot where these eight keys were found.)

The keys, brooch, and flat hook are *unique*, weighing in all 13 ounces avoirdupois; and in answer to my inquiries as to their general resemblance to the *Chatelaine*, Mr Drummond thus writes:—"With regard to the *Chatelaine*, I am not aware of the form of your bunch in old engravings, always our best authorities in such matters. In the oldest prints in my

possession, they, that is the keys, are attached by a long cord or chain to the girdle, with the bodkin-case, scissors, pocket, &c. In none have I seen it attached to the girdle. However, although I have not seen it so placed, it by no means follows that it was not so worn." Five of the keys are of very fine workmanship, such as might suit the locks of a wardrobe; and I leave it to the Society to determine whether, being found in nearly the same track from the Castle to the Shore, and so near to the spot where the larger keys were found, they may not, with some share of probability, be considered as probably connected with the escape from Lochleven Castle—they may, possibly, have been the keys of Queen Mary's wardrobes.

"Jane Kennedy," Miss Strickland says, "her other damsel who was to have accompanied her, not being quick enough to reach the outer gate till they were locked by the retreating party, leaped from the Queen's chamber window into the Loch, and striking out, swam stoutly after the boat till she overtook it, and was received into that little ark." If the south-eastern or *Glassin* Tower,¹ had been the place in the Castle where Queen Mary's apartment was—a point not yet well ascertained—

¹ This tower has been more recently also named "Queen Mary's Tower;" partly, perhaps, from a vague tradition, that here the unfortunate Queen was imprisoned; receiving an additional colouring from Miss Strickland's account of the escape:—"she (Jane Kennedy) leaped from the Queen's chamber window into the loch." The Queen, it is known, or her attendants, had taken with them the keys of the Castle, locking the gate behind them. And Jane being unable to reach the outer, or main, and only gate, it seems by no means improbable that she resorted to the mode of escape by the only window by which such an escape was possible—the sole of the window being, as I before stated, only *nine* feet from the ground. If this was really the place where the Queen was confined, then it is plain that the most insecure place in all the fortress had been chosen for her prison-house! And if Miss Strickland's account be admitted as true, it completely demolishes all the romance in the "Abbot" about the light shown nightly from the cottage of Blinkhoolie, at the town of Kinross—there being no part of Kinross visible from this tower. Whereas if Sir Walter Scott's account be accepted as the true one—which also corresponds with the supposed route as pointed out by the finding of these different keys, the Queen's apartments must of necessity have been in the west side of the donjon, as inspection will show. These questions probably still remain to be determined by future inquiry.

there was nothing improbable or impossible in such a feat, the under window of that tower being, as an inspection will show, only about nine feet from the ground or water edge, although there may be some poetical embellishment as to the manner in which Jane reached the little ark ; and whether mistress of the robes or no, being at least one of the Queen's much attached waiting-women, is it all unlikely that, with the feelings of her sex, and when about to leave her hated prison-house, she may not have secured the keys of her royal mistress's wardrobes, in daily use there can be little doubt, among the female attendants whose services are so beautifully referred to by Queen Mary in the "Abbot." The description of the escape which follows, though partially corrected in "the Notes" of the Abbot, is wide of historical truth, persons being put into the boat or skiff who, it is well known, did not accompany the Queen in her escape. The boat nears the shore, and Roland Græme is made to say, "And I now resign my office of porter of Lochleven, and give the keys to the kelpies' keeping." Had Sir Walter known of another bunch of keys being found near to the same spot,—and these relics possibly the personal keys of the ill-fated Mary,—what use, he would have made of the incident, it is not easy to tell.

With the lithographic sketches of the large key, now at Blair-Adam, accompanying these notes, I received the following letter :—

"BLAIR-ADAM, *January 17, 1859.*

"MY DEAR SIR,—I send you a faithful picture of the Lochleven key which I have got here. I am sorry to say I can give you no farther account of it, except that Sir Walter Scott gave it to my grandfather, believing it to be the key of the apartments in Lochleven Castle, having received it himself from a most trustworthy source.

"Should the pictures be of any interest to you, I beg that you will keep them.—Yours very truly,

"WILLIAM P. ADAM.

"To Dr ANNAN."

In reference to this key, in the "*liber rarissimus*" of Blair-Adam, mentioned in "Lockhart's Life of Scott," and printed for private circulation, is the following passage by the venerable author :—

"I must remark, in passing, that Sir Walter Scott was so pleased with

our meetings (of the *Blair-Adam Club*), that he never missed attending them from 1817 to 1831, when the fatal loss of health obliged him to seek for its restoration in foreign parts. Before he went abroad he presented me with a pledge of his regard, on which I set a high value, a most curious and magnificent key of great size, which he said in the note accompanying it, had been given to him as the key of the apartments in Lochleven Castle, in which Queen Mary was confined. He added, that it should be followed by a more particular account of how he came by it. In the meantime, he said, the friend who had sent it to him was a sound antiquary, not likely to be imposed on himself, and sure not wilfully to impose on others. That that gentleman believed it to be the key. As to himself, Sir Walter added, that he could only say that if it was not the key, it certainly deserved to be so—from its elegance, strength, and structure. I afterwards received the more detailed and particular account.”

As, however, Mr Adam says he can give no farther information than that contained in his letter, I conclude that the account above referred to has somehow fallen aside.

To those unacquainted with Lochleven Castle, and its buildings, the foundations of which are still to be seen in the courtyard, it may not be improper to explain that, exclusive of the outer or main gate entering from the north, and the entrance into the *donjon* on the east, some 20 feet from the ground, and probably for security entered by a moveable trap or ladder, there are at least five other buildings, exclusive of the Glassin Tower; so that, in point of fact, there must have been various keys acquired by the keeper of the fortress—one bunch of these, five in number, found in 1805, being, as already stated, in the possession of the Earl of Morton; while the very large key at Blair-Adam might fitly represent that of the entrance of the *Donjon*, or Great Tower.¹

I have appended a copy of the original attestation by my two friends who aided me in my inquiries, and of Mr William Honeyman, the finder

¹ We take this opportunity of referring to the existence of *another* curious and ancient iron key, much corroded, measuring 7 inches in length, and showing remains of inlaid brass and richly cut wards, with rounded ornament on stem, and remains of cut handle, stated to have been found at Lochleven, which was presented to the Museum of the Antiquaries of Scotland in 1829.—Ed.

of the keys in 1805. The spot where these keys were found is already indicated by a mark; but I have reason to expect that a more permanent guide to the place will ere long be erected, in the shape of a boulder or rock of considerable dimensions.

Attestation by Messrs Baird, Marshall, and Honeyman.

“KINROSS, *March 26, 1859.*

“Having accompanied and assisted Dr Annan, on 15th January last, as referred to in this paper, we hereby bear willing testimony to the accuracy of the report as above given; and, as natives of Kinross, are highly gratified at the prospect of these historical notices of Kinross-shire being now entered on the record of the honourable “Society of Scottish Antiquaries.”

(Signed) “JA. BAIRD, *Factor, Kinross Estate.*

DAVID MARSHALL, *Tacksman of Lochleven.*

WILLIAM HONEYMAN.”

2. ON THE CULDEES, AND THE INCH OR ISLAND OF ST SERF, LOCHLEVEN; WITH AN ACCOUNT OF A MANUFACTORY OF VELLUM AND PARCHMENT AT KINNESSWOOD, KINROSS-SHIRE, FROM A VERY EARLY PERIOD.

It does not clearly appear whether the Isle of St Serf or Dunkeld stood next to Iona in priority as a Culdee establishment. *Andrew Wytoun*, Prior of Lochleven, in his “Cronykil,” ascribes the origin of Dunkeld to Constantine, King of the Picts, in 815; and Chalmers, in his “Caledonia,” to Kenneth Macalpine, in 845: though all agree that for long Dunkeld was viewed as a second Iona. Through time Dunkeld was eclipsed by St Andrews, though it continued in existence till the early part of the twelfth century.

The same obscurity does not hang over the records of the Isle of St Serf; history telling us of its celebrity as a Culdee establishment fully 700 years before the days of the Reformation from Popery. The establishment of St Serf is said to have been founded by Brude V., the last king of the Picts, first converted to Christianity about 761, and his liberal example was followed by the donations of succeeding monarchs. Macbeth, and the Lady Gruach his wife, gave them the lands of Kirkness (in

Kinross-shire) and the village of Bolgy in Fife; Malcolm III., the town and lands of Balchristie. King Edgar and Ethelred are also numbered among their benefactors. Servanus was their first superior, or prior; and from him, for many ages the Inch of Lochleven was spoken of as the "Holy Isle of St Servan."

The subsequent history shows that, after having flourished for about 400 years, the Culdee establishment of Lochleven was at length broken up, its members expelled, and its library of valuable MSS. transferred to St Andrews, then fast rising as a Popish establishment.

Thus, the Culdees here, were fraudulently supplanted, but not without a struggle of many years' duration. And in the register of St Andrews there is a record of the controversy, even so late as 1309; ending in the Culdees being divested of their lands, and of all their former rights and privileges.

The catalogue of books in MS., which thus became the prey of the Canons of St Andrews, numbered seventeen works; the value of which may be estimated from the fact that in those days it cost as much to procure a copy of the Bible as to build a church; and the library of St Serf, according to Dr Jamieson in his "History of the Culdees," does not seem to have been worse stocked than the other Culdee establishments.

On the Isle of Servanus, *Andrew Wynthoun*, about 1420, completed his "Orygenale Cronykil of Scotland." In it the legend of St Serf's Ram, and St Serf's interview with Satan, hold a conspicuous place.

The present state of St Serf's chapel is but little known—very few probably being aware of its existence, at less than two miles distance, from Lochleven Castle, which is so frequently visited by tourists. At present the island is used as pasture land for cattle and sheep; and the old chapel, having a small addition made, about twenty-eight years ago, on its north side, is now used as a stable or shelter for cattle. The island is fully half a mile in length from east to west, and extends to about eighty acres. Towards the east end, where the chapel stands, the ground gradually rises to probably about forty feet above the level of Lochleven. To the east and also to the westward of the chapel are to be seen the half hid foundations of other buildings of some extent. The chapel stands due east and west; is 30 feet in length by 20 in breadth, and the walls

30 inches in thickness, and 12 feet in height; the door, having two steps, entering from the south side, and being about 8 feet high. Less than thirty years ago there was what appeared to have been a stone font,¹ not quite entire, on the south wall, inside, at the right side of the door, and about $4\frac{1}{2}$ feet from the ground; and directly in front of this south wall of the chapel, and also to the eastward, human bones have been found in great quantity, some of them at a depth of about 6 feet. A skull found here, apparently of great age, is now also presented to the Museum. Several pieces of painted glass were also found.



The Chapel, St Serf's Island, Lochleven.

About thirty years ago, when this Chapel was first used for the sheltering of cattle, a chimney-stalk with a small fire-place and a cottage roof (now decayed), were added, which certainly have not improved the appearance of this venerable relic of antiquity. When digging on the

¹ This font, or rather the remains of it, I am sorry to say, is now (1861) nearly effaced.—R. A.

east side of the chapel, a belt of hewn stone, laid regularly in a square form from corner to corner, was discovered. It was thought there might be a vault underneath, but there was nothing but rubbish found as deep as the digging went. A small hand-millstone, with a hole in it, was at same time found here. In passing, I may state that two keys were shown to me by Professor Simpson, transmitted by Sir G. Graham Montgomery, Bart., of Kinross House, which were found on the Island of St Serf in 1830, when certain improvements were going on. The keys are probably of a very old date. At the same period, Mr Baird informed me a sword about 2 feet long—the blade inlaid with gold, the handle having a cross guard—was found betwixt St Serf's Island and the shore at Portmoak. An earthen urn or vase, measuring 37 inches in circumference, was some time after dragged ashore by the fishermen, on the northern bank of Lochleven, and was then presented to Lord Chief Commissioner Adam, by Sir Walter Scott.

The careful drawing of this chapel, by James Drummond, R.S.A., F.S.A. Scot., taken on the occasion of the visit previously referred to, will give a better idea of its present appearance than any further description. The modern additions to this building are shown of a darker shade than the others.

I now proceed to give a few notes in regard to the manufacture, from an early period, of parchment and vellum at the village of Kinnesswood, distant about two miles from the island of St Serf.

About twelve years ago, on the decease of Mr Robert Birrell, the manufacturer of the vellum at Kinnesswood, a visit was paid by Mr John Ewart, long in the Chancery Office at Edinburgh, in order to ascertain if the manufacture from which the Chancery Office had been so long supplied was to be continued at Kinnesswood; and Mr Ewart was then informed that it was intended to be continued by his widow.

Mr David Birrell, surgeon, my original informant, in a letter to me of February 16, 1859, states he had often heard his father allude to the antiquity of the parchment manufactory at Kinnesswood; and that a written document from the old Chancery Office, a receipt for parchment, had been in possession of the family for about 300 years. The date of this document was stated to have been 1530. Mr Ebenezer

Birrell, a younger brother, resident at Canada West, bears general testimony to the same effect; and as this gentleman is now the sole male survivor of a family, in which the manufacture had existed for so long a period, besides being the last who had been taught the manufacture by Mr John Birrell, his father, I have annexed a pretty long extract from his letter. I learned from my friend, the Rev. William Mackelvie, D.D., for above thirty years minister at Balgedie, close by Kinnesswood, as he had been repeatedly informed by Mr John Birrell, that, with the exception of a manufactory of parchment at Bonnington, near Leith, about fifty years ago, and that only for a short period, there had never existed any other establishment of this kind to the north of the Tweed. While Mr Joseph Robertson states that "the tradition in the new Register-House was, that this office had been supplied from Kinnesswood with parchment and vellum at least from the time of Charles II." Mr James P. Halley of the same office also gives corroborating testimony. And, rather unexpectedly, a letter from Miss Margaret Birrell (resident with her brother, Ebenezer Birrell, in Canada West), from papers found in her father's depositories, so far corroborates these statements. An extract from this lady's letter is annexed.

Regarding the quality of the parchment from Kinnesswood, any remark here would be out of place; its employment by the Chancery Office, for so long a period, is decisive on this point. And the remarks in the letter of Mr Ebenezer Birrell may throw light on the causes of the difference of the parchment manufactured here from that made south of the Tweed. At Kinnesswood, it is well known that, for generations back, no change has taken place in the mode of working it.

Curiously enough, all who have been personally engaged in the manufacture agree as to the extreme difficulty in setting the edge of the iron, or knife, employed in the finishing process; seven years being stated to be the average period required to learn this department of the manufacturer's art.

Extract of a Letter from Mr Ebenezer Birrell.

" PICKERING, CANADA WEST,
10th June 1859.

" In regard to the subject of vellum and parchment, it being a manu-

facture carried on in the family, we, the boys, all wrought at it, less or more, as we came up; particularly as to those processes which are common to that and other manufactures of skin, such as steeping, liming, and taking the hair off. The next step was polishing of the skin with pumice-stone. This was rather a nice process, required great attention, diligent application, and considerable perseverance to accomplish it; and even after all this labour, the inspection of the parental eye, and the application of that hand, were often wanted to give that fine finish so necessary to the completion of the work. Perhaps what is technically called *sheaving* was the nicest process of the whole. This is performed with a very sharp knife or cutting-iron, and sharpened in a very peculiar way, the performance of which is difficult to acquire. The knack of doing this I fell into when I was quite a boy, and often performed it for my father before I began to use the instrument myself. But the most important of all the operations is the proper manipulation of the skin in its wet state, to convert it into proper vellum or parchment. I cannot believe that the method used in England is the proper one, when chemical applications are used, and the skin partially converted into leather, and rendered so soft and oozy on the surface as to clog the pen in writing. This part I never did much at, but know the whole process well, and fear, from the specimen (of English vellum) you sent, that it is now but imperfectly known, and still more imperfectly practised.

. I have often heard my father speak of the long time that parchment had been made at Kinnesswood, and in the family, and of writings from the Scottish Chancery Office referring to it, of an old date."

Extract Letter from Miss Margaret Birrell.

"MAPLE HALL (CANADA WEST),
10th June 1859.

. . . "I regret that I have so few of my dear father's writings here. The earliest trace of parchment-making that I have here, is David Birrell, my own father's great-grandfather. I think he must have been well up in years when Mr Ebenezer Erskine came to Portmoak, in 1703. . . . I have heard my father tell us about St Serf's Island, and the Culdees, and the early manufacture of parchment in

connection, but do not remember so distinctly as to be able to give any particulars."

Most of the late Mr John Birrell's writings and papers were left many years ago at Kinnesswood; and from the protracted illness of his son and successor, Robert Birrell, it is believed many of them must have fallen aside or been destroyed. Mr John Birrell was the author of a short and well written "Life of (his schoolfellow) Michael Bruce," the poet, in "Lives of Eminent Scotsmen," published at London. He also was a contributor to Ruddiman's Weekly Magazine, and other periodicals of the day. In the Memoirs of the Life of Sir Walter Scott, by Mr Lockhart, in a letter from Lochore to Mrs Scott, Sir Walter says:—"A cheerful little old gentleman, Mr Birrell, and Mr Greig the clergyman, dined with us, and your health was not forgotten." This brief notice of Mr Birrell will not, it is hoped, be deemed out of place, as in some measure throwing light on the characters of those worthy men, who, at the commencement of the Reformation, and when the monastery of Portmoak was broken up, probably succeeded the monks as manufacturers of vellum and parchment in this locality.

MONDAY, 12th March 1860.

PROFESSOR J. Y. SIMPSON, M.D., Vice-President, in the Chair.

Upon the recommendation of the Council, to supply vacancies in the list of HONORARY MEMBERS of the Society, the number of which is limited to twenty-five, the Society unanimously elected,

HIS MAJESTY THE KING OF SWEDEN AND NORWAY;
 Right Hon. LORD TALBOT DE MALAHIDE, President of the
 Archæological Institute;
 DR RICHARD LEPSIUS, Berlin; and
 DR G. H. PERTZ, Royal Library, Berlin.

The following gentlemen were balloted for, and elected Fellows of the Society :—

Sir JAMES HORN BURNETT of Leys, Bart.
 JAMES ALEXANDER PIERSON of the Guynd, Esq., Forfarshire.

The Donations to the Museum were as follows :—

Autograph Letter, and Medallion Portrait of Paul Jones. By Professor A. CAMPBELL SWINTON, F.S.A. Scot. (See Communication by Professor Innes, p. 389.) The medallion, apparently of wax or composition, is circular in form, and inclosed in a gilt metal frame. It measures 3 inches across, and displays on a blue ground a white raised bust, in profile, looking to left, with the inscription above it of *MVNERA · SVNT · LAVRI*. The admiral is in naval uniform, with decorations or orders on his breast; hair curled at sides, and queue folded up and tied behind.

Nearly perfect Human Cranium found in a Cromlech at Nisibost, Isle of Harris. By Commander F. W. L. THOMAS, Corr. Mem. S.A.S. Scot.

Two Flint Weapons or Implements; examples of those found within a few years in large numbers under several layers of alluvial and drift matter near Abbeville, in the valley of the Somme, Picardy. Presented by JOSEPH PRESTWICH, Esq. (who first introduced these remarkable antiquities to the notice of the English public), to ROBERT CHAMBERS, Esq., F.S.A. Scot., by whom they are now presented to the Museum.

Bronze Socketed and Looped Chisel-shaped Celt, 5 inches long and $1\frac{1}{4}$ inch broad, found at Corsent, between St Brieux and Dinan, Brittany. Photograph of a Curious Carved Stone Hammer (?), found near Ruthin, North Wales. By the Rev. E. L. BARNWELL, Ruthin, Secretary of the Cambrian Archaeological Association.

Collection of Gun Flint Locks of different dates, in a Case. By Mr THOMAS BRYCE, Gunmaker, Calton Street.

This series of British gun locks was collected by Mr Bryce, who, as a practical gun-maker, was frequently employed in altering gun locks from the flint to the percussion principle; the inner portion only of the spring being required, the outer parts were laid aside. The locks are arranged to show the great variety of forms and workmanship, there

being no duplicates except in the cases of right and left-hand action. Many of the locks exhibit the date and maker's name, including various celebrated makers. In the case are specimens of various ingenious inventions to render guns water and wind proof, also novel methods of priming, &c.

Two Flint and Wheel Gun-Locks. By JAMES JOHNSTONE, Esq., Curator S.A. Scot.

Wheel Gun-Lock. By JAMES DRUMMOND, Esq., F.S.A. Scot.

Brass Cannon of curious chased design, with the date ANNO 1675; it measures 15 inches in length, and was found near Wemyss Castle.

Specimen of Ecclesiastical Blue-Enamelled Brass work (of the Sclavonic Greek Church), believed to be of the Fourteenth Century. By W. WARING HAY NEWTON, Esq., F.S.A. Scot.

Iron Cannon Ball, measuring $2\frac{1}{2}$ inches in diameter, found near Dunbar. By the Rev. R. B. THOMSON, Spott, Dunbar.

Iron Dagger with Bone Handle, found at Sheriffmuir. By A. B. COBBOLD, Esq., Broughton Park.

Old Wooden Lock, of curious construction, with six sliding wooden players, large bolt, and wooden key; from Shetland. By HORATIO M'CUCCLOOH, Esq., R.S.A.

Two Basket-hilted Swords. By Mr ALEX. MONRO, Rankeillor Street.

Russian Musket (percussion lock), with Bayonet, sent from the Crimea by Andrew Drysdale, M.D., 79th Regt. of Foot. By WILLIAM DRYSDALE, Esq., D.C.S., F.S.A. Scot.

Small Bronze Medal of Provost Drummond of Edinburgh. By GEORGE SIM, Esq., F.S.A. Scot. (See Communication by Mr SIM, p. 393).

Stereograph on Glass of an Illuminated Manuscript Volume on vellum, which formerly belonged to Mary Queen of Scots; with a Stereoscope and Metal Stand. By Professor C. PIAZZI SMYTH, through R. M. SMITH, Esq., F.S.A. Scot. (See Communication by Professor SMYTH, p. 394.)

The following Communications were read :—

I.

NOTICE OF A MEDALLION OF PAUL JONES, GIVEN BY HIMSELF TO MRS BELSHES, OF EDINBURGH; NOW PRESENTED TO THE SOCIETY, TOGETHER WITH THE PRIVATEER'S AUTOGRAPH LETTER, BY PROFESSOR A. CAMPBELL SWINTON, F.S.A. SCOT. COMMUNICATED BY COSMO INNES, Esq., F.S.A. SCOT.

The history of Paul Jones is now well ascertained. His name was John Paul. He was the son of John Paul, gardener to Mr Craik of Arbikland, and was educated at the Parish School of Kirkbean. He went to sea early, and while still a youth, obtained the command of the "Betsy" of London, a West India ship. In 1773 he visited Virginia, for the purpose of arranging the affairs of his brother, who had died intestate. About that time he assumed the name of Jones. Paul Jones entered the American service, being now about twenty-eight years of age. Though he had not been educated for naval command in ships of war, he had often sailed in armed vessels, and had received an excellent training as a practical seaman; his services were therefore eagerly accepted by the young republic of America. In organising their infant navy, Congress appointed three classes of lieutenants, and Jones was placed at the head of the first class, his first commission was dated 1775. He was assigned to the "Alfred," and on board that vessel he hoisted with his own hand the starry flag of America, being the first time it was displayed. In 1777, Jones proceeded to France, where he was appointed to the command of the ship "Ranger" of eighteen guns, and shortly after set sail on that cruise, which afterwards became so celebrated, from its reckless daring; amongst other adventures, was his attack upon the seat of the Earl of Selkirk, at St Mary's Isle, from whence the privateers carried off all the silver plate. The Countess of Selkirk soon afterwards received a letter from the privateer, intimating his intention to return the stolen plate, which promise he faithfully fulfilled. This celebrated Gallovidian afterwards rose to the rank of Rear-Admiral in the Russian service. He died in France on the 18th of July 1792.¹

¹ *Vide* Nicholson's History of Galloway.

The following note from Professor C. Swinton serves to trace the medallion now in the Museum with the autograph letter of the Admiral, which accompanied it:—

“I can tell you little about the medallion of Paul Jones beyond what is contained in the autograph letter from himself, which was presented along with it to the Society of Antiquaries, and which is, perhaps, the greater curiosity of the two. That letter is addressed to Mrs Belshes, whose husband was a kinsman of the Invermay family. She was a Miss Buchanan of Drumpellier, aunt to Mrs Graham, the wife of Dr Graham, our (late) Professor of Botany, with whom she lived during her widowhood, and in whose house she died (in Great King Street) some fifteen or twenty years ago. The medallion and relative letter were given by Mrs Belshes to my father—she being a Scotch cousin of ours,—and had been in my possession some twenty or thirty years. I believe the work is of wax. The letter explains that it was executed in Paris, and was sent by the Freebooter himself to Mrs Belshes.”

PARIS, August 29th, 1786.

MADAM,—It is with great pleasure that I now execute the flattering commission you gave me before you left this city. Sir James Stuart, who returns immediately to Scotland, does me the honour to take charge of the Medallion you desired I might send you. I am unable to say whether it is well or ill executed, but I feel it receives its value from your acceptance; an honour for which I can never sufficiently express my obligation, but which it will always be my ambition to merit. My respectful compliments await your husband. I am very sensible of his polite attentions while here.

May you always enjoy a state of happiness as real as is the esteem and respect with which I have the honour to be,

MADAM,

Your most obedient and most humble servant,



Mrs BELSHES, Scotland.

II.

NOTICE OF A RARE MEDAL OF PROVOST DRUMMOND OF EDINBURGH, PRESENTED TO THE SOCIETY BY GEORGE SIM, Esq., F.S.A. Scot.

Before attempting to describe the medalet now presented to the Museum, I may mention that I procured it in London, and that I have never seen another similar; nor can I find it recorded that such a medal was struck.

The *obverse* bears the portrait of Provost Drummond to the left, with a view of the Royal Infirmary in the distance. Legend—"G. DRUMMOND ARCHITECT. SCOT. SUMMUS MAGIS. EDIN. TER COS."

Reverse.—A view of the Royal Exchange, with the legend—"URBI EXORNANDÆ CIVIUMQUE COMMODITATI." And in the Exergue, or below the building, "FORI NOVI EDINBURGENSIS POSITO LAPIDE PRIMO ORDO PER SCOTIAM ARCHITECTONICUS EXCUDI JUSSIT. XIII SEPTEMBRIS MDCCLIII."

This medalet, therefore, bears to have been struck on the occasion of the laying of the foundation-stone of the New Royal Exchange by George Drummond, Grand-Master of the Freemasons, Chief Magistrate of Edinburgh for the third time.

The view of the Royal Infirmary on the *obverse* would indicate that Provost Drummond had also something to do with that building.

To render the medalet more interesting, I subjoin one or two extracts regarding Provost Drummond.

Arnot, in his "History of Edinburgh" (Edin. 1779, p. 311), says,—
 "The foundation of the intended building (the Royal Exchange) was laid with great formality on the 13th September 1753; George Drummond, Esq., then Grand-Master of the Freemasons, whose memory, as a patriotic magistrate, will ever be revered by the citizens, performing the principal part in this ceremony. To add to its solemnity, a triumphal arch, theatres for the magistrates and officers of the grand lodge, and galleries for the other lodges and spectators, were erected upon the occasion. The contract, however, for carrying on the building was not settled till the 12th of June 1754, and next day the work was begun."

Arnot also says, with reference to the Royal Infirmary (p. 547),—
 “But to none has the Royal Infirmary been more indebted than to George Drummond, Esq., who was seven times elected Lord Provost of Edinburgh. As the improvement of the city and benefit of the community were ever the objects which he assiduously endeavoured to promote, so this institution was in a peculiar manner the object of his public-spirited exertions. The managers of the Infirmary have testified their sense of these obligations, by erecting in their hall a bust of him, executed by Nollekins, with this inscription, “George Drummond, to whom this country is indebted for all the benefit which it derives from the Royal Infirmary.”

Nollekins' bust is still in the Hall of the Infirmary, and bears a striking resemblance to the portrait on the Medal, if we make allowance for his advanced age.

On looking over my correspondence with my young friend, Mr William Frederick Miller (now in London), a very clever engraver, and particularly interested in Scottish coins and medals as well as antiquities, I find in one of his letters, “The medal of Provost Drummond, the impression of which you so kindly forwarded, is very interesting, especially so to me, from my having at one time hunted up a good many particulars about a sister of his, May Drummond, a very singular woman, for a long time a minister in the Society of Friends, Edinburgh. In ‘Chambers' Traditions of Edinburgh,’ there is a short notice of the lady.”

I would suppose this medalet to be the work of a native artist.

III.

NOTICE RESPECTING AN ILLUMINATED MANUSCRIPT ON VELLUM, WHICH FORMERLY BELONGED TO MARY QUEEN OF SCOTS. COMMUNICATED BY PROFESSOR C. PIAZZI SMYTH, THROUGH R. M. SMITH, Esq., F.S.A. Scot. (ILLUSTRATED BY A PHOTOGRAPHIC PRINT.)

Along with some stereographs which I received from my friend Professor Smyth on his return from Russia, there was one of a missal, which had been the property of Mary Queen of Scots. The subject being one likely to interest this Society, I asked permission to exhibit it here in



Printed from Miss Saur's Dry Plates

by Wm. A. Johnston, Edinburgh.

PHOTOGRAPH OF QUEEN MARY'S MISSAL NOW AT ST PETERSBURG

One third the size of the Original
of the Society of Antiquaries of Scotland

the stereoscope, with which my kind friend had also provided me; and at same time requested that he would give me, in writing, his verbal communication regarding it. The request was not only granted, but with a generous appreciation of the object, I have the honour of presenting, in his name, a copy to the Society; (see page 390).

The following is the communication:—

“ Among other objects of interest in Russia of which I succeeded in bringing away photographic records during the recent trip, to whose realization the kind services of yourself and Mr Millar, M.P. of Leith so much contributed, was, as you know, Queen Mary’s Fotheringhay missal; a subject which has perhaps sufficient of national interest about it to justify my requesting you to present a nature-painted picture on glass, in a suitable stereoscope, to the Society of Antiquaries of Scotland.

“ Although my visit to the great empire of the North and East was mainly connected with science, still, when I heard in St Petersburg of there being, in the Imperial Library of that city, a very precious manuscript volume that had belonged to Queen Mary, and had been written in—some also added illuminated—by her royal hand during her English captivity, I could not but be anxious to bring back to the capital of Scotland some veri-facsimile of the handicraft of one as talented as unfortunate, and as much misunderstood by some as admired by others.

“ Towards this end I had already a small photographic apparatus with me; but that, by itself, would have availed little while in a strange land, had not my wife made the acquaintance of a Russian lady of exalted sentiment and of infinite spirit. No sooner had this lady heard of my wish, than she took up the idea most warmly and enthusiastically: ‘*Marie Stuart!*’ she exclaimed, as if it were a name she had long been accustomed to admire, and immediately she turned round to the company, telling them, in Russian, of the project on foot, inquiring how it might best be carried out, and assured us that she would forthwith commence her plans for procuring me leave to take the much-desired photograph, and that we might depend upon her.

“ Again we saw the lady after some weeks; she had in the meanwhile ascertained that the book had been removed from the Imperial

Library in the Nevski Prospekt, and was now deposited in the museum of the Palace of the Hermitage on the Neva. The keeper of that museum had been accordingly applied to, but had intimated insuperable difficulties; no such thing as a photograph could be taken, he said, without the Emperor's express permission being asked. 'Then the Emperor's permission shall be asked,' replied the undaunted lady. Again, accordingly, she set her influence to work; and in about ten days after, her son-in-law kindly called on us to say that the requisite leave had been obtained, and that he was ready then and there to conduct us to the Hermitage to see the book, and arrange ulterior proceedings.

"On receiving this joyful news we lost not a moment's time, and jumping into a droshky at the door, bade the Ishvostschik or driver, with a bishop's hat, a sage's beard, and long priestly garment of dark blue cloth, drive us straight to the Hermitage, and keep up all the way with our leading friend in his private vehicle dashing along with its magnificent high-trotting coal-black horse.

"In a few minutes we were at the entrance of the Hermitage; and passing under the portico adorned with colossal caryatides in native granite, we entered the glass folding-doors, were relieved from our outer apparel by the semi-military attendants, had crossed the polished marble hall, and were just about to ascend the grand staircase with noiseless tread, when our friend looked down at my feet, and started as if shot to the heart,—'Goodness defend us! what is the matter?' 'Your goloshes!' he ejaculated in a piteous groan; and sure enough I had omitted to take off my India-rubbers at the door; and it was inexcusable too, after being so many weeks in the country, to have forgotten a rule which is of such undeviating rigour, alike in the government office and the private house of every degree; and has moreover a very reasonable foundation in the extraordinary inclemency almost perpetual to the climate outside, and the warm Italian atmosphere which ever reigns within each Russian stove-warmed room; where orange trees and myrtle, euphorbiæ and *Ficus elasticus* are seen flourishing side by side with the northern tables and chairs, looking-glasses and inkstands, just like necessary pieces of household furniture.

"Well, we were very soon again *en route*, and this time perfectly *en regle*, and, after much wandering about the immense palace, were brought

into the missal-room by one of the officers of that department, to wait there until duly visited by the great man of the museum. He soon came, in a blue court dress with a large diamond star on his coat and several crosses round his neck, gave us the required leave, and then we began our examination.

“ The book so much sought for was at once extracted for us out of a glass case, and proved to be a moderate-sized quarto of between two and three hundred pages, vellum, and bound in dark crimson velvet with gilt clasps, handsomely, but too well ; for this binding was modern, and the wretch, whoever he was who performed it, had actually cut the leaves even along their outer edges, removing, with the margin, much documentary matter.

“ We examined every page of the book, and found the general description given of it by Prince Labanoff in the seventh volume of his “ *Lettres de Marie Stuart* ” extremely exact. No part of the writing proper, or of the illumination, is by the unfortunate queen ; it is probably earlier than her mature day, and must have been the work of distinguished professional hands, for it has been described by able authorities as a superb manuscript in Gothic character, magnificently enriched with arabesque miniatures in gold and brilliant colours of the first order, and was only called hers as having been her property. Her property, truly, it had been, and her companion too, during almost all that was eminently happy or unhappy in her life. It came apparently into her possession in France about four years before her marriage with the dauphin ; in token whereof, the 25th page bears the legend, in the queen’s own hand : “ Ce livre est à moi, Marie, Royne, 1554.” And as we find it, under the name of “ *Livre d’Heures*,” mentioned in the Chartley catalogue of her belongings in August 1586, and again under the name of a mattins book in the *inventory of the Jewells, &c. of the late Queene of Scottes* in February 1587, as bound in velvet, with corner pieces, middle plates and clasps of gold adorned with diamonds, we may, without risking much, conclude it to have been a present from her royal lover and future husband.

“ Certainly she appears to have cherished the volume dearly, to have carried it with her from the happy court of France, to have kept it by her through her varied career in her native land, and, finally, during her

long imprisonment in England. Here it was that she began to enter in it her mournful thoughts and melancholy anticipations, always in French, and generally in verse, of a quaint and somewhat transcendental style. Every spare portion of a page is thus occupied; and one of the pages, in the photographic view, the only originally blank page in the book, is covered with such verses, and with memorandums of various dates, filled in at last sideways and cornerways, as if the length of her imprisonment had far surpassed those expectations which the queen had too confidently indulged, when her more regular and full-sized entries were made.

“At first sight of this scrawled and painfully indited page, one is inclined to think that the poor queen must, like many other prisoners, have been kept ill-supplied with paper of every description; but that is at once negatived by the Inventorye before quoted, which mentions, “that there remayneth in the sayd late Queenes cabinet and other places a greate number of *bookes*, drinking glasses, and other small thinges not mentioned in this Inventorye, which are also claymed by the severall servants as geven to them by their mistris.” Something special, therefore, tended to induce the Queen, towards the downfall of her career, to make this particular book the recipient of her feelings and fears; and what cause so likely as that it was a gift from her first love, when he vowed to cherish and defend her through life, so help him God! This view is perhaps strengthened by an explanation I would attempt to give of a circumstance yet unaccounted for—viz., that throughout the book there are introduced into the arabesques numerous shields for coats of arms, once evidently duly emblazoned; but such emblazoning has been subsequently erased, without a single exception, from the beginning to the end, and one example of such a blank and rudely rubbed shield is contained in the right-hand page of the photograph. What were these erased arms?

“If the book was a royal prenuptial present, it was probably prepared for the occasion; and Mary’s own insignia, or such as would have pleased her, would have been inserted. Now she laid claim, from an early period, to the throne of England; and when Dauphiness, on the death of the English Queen Mary, had, with the Dauphin, and the approval of the French people, “the English arms engraved on their plate, embroidered on their banners, and painted on their furniture.” Hence we may con-

clude that there was something depicted on those shields which, even at first rather too ambitious, would be thought in a captive Queen to be actually treasonable.

"At all events, the book was kept in England, and about the Court, until 1615, as is gathered from certain entries (that of Francis Bacon, of the immortal "Novum Organon Scientiarum," amongst others), and was then lost sight of until the early years of the French Revolution, when, stripped of its costly binding, the volume was bought at a cheap rate in Paris, amidst a heap of plunder from the royal library there, by M. Doubrovsky, a gentleman attached to the Russian embassy in France, and by him transmitted to St Petersburg. The honourable and careful manner in which this very remarkable prize is now preserved in the Northern capital reflects the highest credit on the Russian government; yet, as it indicates also that they are not likely to part with the original, we may as well turn to the photograph and see what it conveys.

"On the right page is a specimen of the illumination, which, with Latin and French prayers, forms the body of the book; on the left, the Queen's manuscript. Attending to this more particularly, and examining the glass-plate with a microscope, there may be read, in excellent confirmation of Prince Labanoff's accurate interpretation, near the top of the page—

" qui jamais davantage eust contraire le sort
Si la vie mest moins utile que la mort.
Et plustost que chager de mes maus ladventure
Chacun change pour moi dhumeur et de nature

MARIE R

Underneath this—

" xviii d'Octobre advertir fi."

On the outer side, in three descending lines—

" escrire au segretaire pour Douglas"

Then the verse—

" Comē autres fois la renomēe
ne vole plus par lunivers
isy borne son cours divers
la chose delle plus aimee

MARIE R."



In three ascending lines on the outer edge—

“ mais nous savons un bel ange
or suiet de notre louange”

Then the verse—

“ les heures ie guide et le iour
par lordre exact de ma carrière
quittant mon triste seiour
pour isy croistre ma lumiere”

Next follows—

“ celle qui d'honneur sait combler
chacun du bruit de sa louange
ne peut moins qu'a soi ressembler
en effet nestant queun bel ange”

Across these verses, in a descending line, is written—

“ Ce xxx Mai.”

And in a similar direction, on the outer edge is the stanza, curtailed by the binder having cut off the bottom of the page—

“ Ma voix et mes accor
Si ne vous touch
Comënt pourr
Et dire que le

There are also two horizontal lines—

“ il fault plus que la renommee
pour dire et publier après”

and traces that there had been a third line below them, probably a fourth too, before the knife did its work.

“ Although, as above stated, Prince Labanoff's version of the Queen's writing may justly be termed successful, and even accurate for all the more important features, yet you will find some minor differences. For example, there is very little of his punctuation in the original, few of his capitals; and, while he rather leads to the conclusion that it was regularly and methodically “imprimè en caractères gothiques,” you have only to look at the photograph to see that the royal verses are in a sort of writing between italics and ordinary manuscript, of a free and sometimes very flowing character.

“ This is an amount of difference in a simple matter of description, which it would have been impossible in so careful an observer as Prince

Labanoff to have made with the book before him; and it caused me much doubt and perplexity, until I fell upon the note to page 346 of his seventh volume, wherein he mentions that he has prepared his description from accounts of the book sent to him in London from St Petersburg. Those accounts he terms *fac-similes*, and it was such that he demanded should be prepared and forwarded to him; but as that order was given somewhere about the year 1843—or long before the day of collodion-photography—the so-called *fac-similes* must have been produced by hand, and so included an element of human weakness quite sufficient to account for their communicator's ultimate divergence from the original facts; for man is certainly not equal to matter in preparing a *reproduction* of any given specimen, even of caligraphy, good or bad.

“The tracing of the cause of this discrepancy, I trust you will allow, is not without its use; for the sense to be attached to the Queen's verses would be materially altered had they been really printed and in regular lines, duly punctuated and initialed by capitals, as are the contents proper of the book—viz. its ancient psalms and prayers—instead of being in reality merely scribbled in, almost at random. Not only, indeed, is this the case, but there are even verbal symptoms perceptible of these manuscript scribblings having been crude first thoughts, materially corrected occasionally on subsequent reflection. Thus the last line quoted indicates, in the photograph, by a scratched-out “*publier*,” that it was intended to have stood originally,

“pour publier et dire apres;”

but Queen Mary, as quickwitted as fair, soon saw that her second was but supererogation after her first, and therefore altered it to

“pour dire et publier apres.”

And again, in the fourth line of the first extract, the original leading word stood “*chacune*,” but has been altered to “*chacun*”—an alteration only of a letter, but indicating volumes; for is it not a proof of poor Mary's true womanhood, and a touching confession that, if in the midst of her contrary fates and unhappy imprisonment, when death was already beginning to appear her only alternative, she felt inclined to accuse her female attendants of turning round upon her in misfortune, and changing their feelings and dispositions from what they once were;

yet, on maturer consideration, she expunged this libel on her own sex, and acknowledged that, though her lords might have abandoned her now, her ladies were constant and faithful; loving long, and attached to her unalterably; true to woman's eternal nature, which, once expanding in perfect love, never knows, through good or evil fortune, another change?

"Such, then, is the main subject matter of the photograph which I now beg to send you for presentation to the Scottish Antiquaries."

P.S.—In the felicitous address of Lord Neaves at the opening of the session, the attention of the audience was directed to the value of obtaining photographs of such objects as could not themselves be carried away. An additional inducement to carry out his Lordship's suggestion is this,—that such photographs, taken almost instantaneously, and in ever so small and portable a size, do yet,—if on glass and well defined,—contain all the minute details which may afterwards be required, and which may be brought out at leisure sufficiently enlarged for all purposes.

This quality is even more apparent in a further description of the right-hand page of the Missal, which Professor Smyth has sent me as follows:—

"With reference to your wish to ascertain more of the minute particulars of the illuminated page of the missal, I have requested Mr Hart, who has recently fitted up for me an appropriate compound microscope, to convey it to the rooms of the Antiquaries Society, in order that you may, by its means, examine the glass photograph and prove the details to the meeting. With a magnifying power of from 12 to 15 linear, you will make out the smaller features, probably almost as well as with the real book before you.

"The Gothic characters on the page in question are the beginning of the 38th Psalm in Latin: 'Domine ne in furore tuo arguas me, neque in irâ tuâ corripias me.'

"The miniature represents King David with an open book and a harp before him; Jerusalem, somewhat Germanised in its architecture, but neighboured with palm trees, is in the distance; and beside him is a model of the Temple, which he, a man of war and blood, was not to be permitted to build; but in the heavens is an appearance of the Deity, reassuring the penitent spirit of the sweet singer of Israel.

“ The floral ornamentation around the pages is well worthy of close attention, not only for its extreme beauty, and the fertility of invention which it displays in every part, but for the number of Scottish plants which are introduced, the ivy, convolvulus, strawberry, apple-blossom, bulrush, &c., appearing abundantly, and, above all, the *thistle*; this the artist has never been tired of reproducing.

“ As examples of how satisfactorily a magnifying-and-copying camera brings out these minute points, notwithstanding the unavoidable very small size of the original photograph, I beg to send you and the Society, with this, some magnified copies on paper about 3 inches square, of four little portions, each rather less than a quarter inch square on the stereoscopic glass.

“ The first of these portions contains the memorable signature, ‘ Marie R.,’ with the ends of four lines of verse, containing, amongst others, the words ‘ renommée’ and ‘ aimée’ (renown and love), decided favourites, it would appear from this page, with the poor queen.

“ The second has the initial letter D of the Psalm just mentioned; it contains within itself the Christian symbol of the Trinity, and has very rich floral ornament below and to the left.

“ The third gives the tail-piece of the Psalm verse, with a lighter style of ornament.

“ And the fourth gives the mutilated armorial shield, where the vellum ground may be observed rubbed up into fluff, and the adjacent ornament much smeared by the violence of the detergent operations that must have been employed.”

A further postscript states that the accompanying Plate is a photographic copy of one member of the original stereograph, magnified four times, and is almost half the size of the book itself.

The cordial thanks of the Society were voted to Professor SMYTH; as also to Madame DE LERCHE of St Petersburg, through whose good offices the Professor got access to the Missal.

IV.

NOTES OF ANTIQUITIES IN THE ISLE OF HARRIS; WITH PLANS AND DRAWINGS. BY CAPTAIN F. W. L. THOMAS, R.N., CORR. MEM. S.A. SCOT.

[Printed in this Volume, at page 134, in the "Description of Bee-hive Houses, &c., Part II."]

WEDNESDAY, 11th April 1860.

DAVID LAING, Esq., Vice-President, in the Chair.

The Donations to the Museum and Library were as follows:—

Oak Cabinet, containing a series of 718 Casts, in sulphur, of Scottish Seals, as described in Mr Henry Laing's published "Descriptive Catalogue of Impressions from Ancient Scottish Seals," 4to, Edinb. 1850; from the reign of Duncan II., A.D. 1094, to the Commonwealth, with a Manuscript Catalogue. By the BANNATYNE CLUB, through their Secretary, DAVID LAING, Esq., V.P.

Articles selected from the Collection of the late General Ramsay, viz. :—

Antique Bust of Julius Cæsar, in marble, 21 inches high.

Full-length Statue of a Roman Senator, in marble, 24 inches high.

Macedonian Warrior on Horseback, in relief, of fine Greek workmanship—marble slab, 21 × 16 inches.

Head of a Lion, in Oriental alabaster, 5 inches high.

Head of Medusa, in bronze, 4 inches high.

Head of a Bacchante, in bronze, 10 inches high.

Handle of a Vase—a small male figure, turned backwards, in bronze, on a plinth of Oriental alabaster.

Small Figure of Venus, in bronze, 3½ inches high.

Etruscan Vases of Nolan ware, with figures, red and white, on black ground, from 4 to 7 inches in height, of different forms and sizes, five specimens.

Etruscan Ornaments, in gold, of elaborate workmanship, found in Pompeii—four specimens.

Small Bust, on Pedestal, in terra cotta, 5 inches high.

Boy, and Dog with Pups—a terra cotta by Lorenzetto, 8 inches high.

Bottom of a Vase, with Figures, in terra cotta.

Head of Adonis, in relief—antique terra cotta, $9\frac{1}{2}$ by $11\frac{1}{2}$ inches.

Presented by Lady MURRAY, through JAMES T. GIBSON CRAIG, Esq., F.S.A. Scot., as a Memorial of the late Hon. Sir J. A. MURRAY of Henderland, Lord MURRAY, formerly one of the Vice-Presidents of the Society.

Small Figure of a Horse, in Bronze—Roman.

Roman Glass globular lachrymatory, or Bottle.

Ornamented Snuff Mill or Grater, from the Highlands. (See woodcut annexed.)

Two Highland Snuff Mulls of horn.

Cruise or Iron Oil Lamp, with Stand. (See woodcut, page 406.)

Brass Ring, $2\frac{1}{2}$ inches in diameter, found when draining near Elphinstone Tower.

Set of Mint Weights, with Brass Balance, in a Carved Box with clasps; on the different weights are stamped figures of St George slaying the dragon on foot, and busts of James VI., I. R. M. BRITAN., and Charles I., CAROLVS REX; on others a thistle and the letters I. R.

By JAMES DRUMMOND, Esq., R.S.A., F.S.A. Scot.



Snuff Mill or Grater, from Logie-Pert (somewhat similar to the one figured by Mr Drummond, above). By D. D. BLACK, Esq., F.S.A. Scot.

Silver Medal, 2 inches in diameter, commemorative of the naval engagement between the British and French. *Obverse*—Busts of William and Mary looking to right, GVL : ET · MAR : D · G · M : B : F · ET · H · REX · ET · REGINA. *Reverse*—A sea fight; above, NOX · NVLLA · SECVTA · EST; and below, PVGN : NAV : INT : ANG : ET : FR : 21 · MAY · 1692. By THOMAS BELL, Esq., Dean Terrace.



Small Painting—View of Broughty Castle, by J. F. Williams, R.S.A.—on an ornamented old oak panel, stated by the donor to have formerly belonged to a pulpit from which John Knox preached. By GEORGE PETRIE, LL.D., Dublin, Hon. Mem. S.A. Scot.

Guinea and Half-Guinea Brass Balance attached to a mahogany case. By Mr J. E. VERNON, Jeweller, Leith Street.

Two Egyptian Figures in bronze, Osiris with Isis, and Horus; found near the upper falls of the Nile, by Dr Watson. By Dr JAMES DUNCAN, F.S.A. Scot.

Specimen of a richly ornamented Frame sewed with silk and gold threads, inclosing a picture of a religious subject; from Albano.

Bronze Ring, divided into separate spaces by projections on its surface; used by wrestlers, and in the wine-press; $8\frac{1}{2}$ inches in diameter; from Italy.

Flat Stone Disc or Tazza, 3 inches in diameter, found in a tomb in Italy.
Italian Goat Bell.

Pair of Iron Thumbscrews or "Thumbikins," 3 inches across, with square-mouthed key; purchased in Rome.

Various specimens of Antique Ivory Carvings, from Italy.

Specimens of a Drinking Glass with ornamented stem, and of a glass bottle striped with white; from Murano.

Small, rude Iron Oil Lamp, with hook for suspension, from Italy; used by carters in Rome.

By WILLIAM DOUGLAS, Esq., R.S.A.

Two small Egyptian Figures, and a Necklace in glazed clay. By Mrs CHARLES M'LAREN, Moreland Cottage, Edinburgh.

History of Dunfermline. Vol. II. Edinb., 1859. 8vo. By the Rev. PATRICK CHALMERS, D.D., F.S.A. Scot. (the Author).

Stemmata Botevilliana—Memorials of the Families of Botfield and Thynne. Westminster, 1858. 4to. Privately printed. Also,

Passages from the Diary of General Gordon of Auchleuchries. Aberdeen, 1859. 4to. Printed for the Spalding Club. By BERRIEN BOTFIELD, of Norton Hall, Esq., M.P., F.S.A. Scot.

In returning the usual vote of thanks to the DONORS of the various articles now presented to the Museum, Mr LAING begged to call especial attention to the munificent gift of LADY MURRAY, as not only a valuable and interesting addition to their Museum, but as forming a suitable and pleasing memorial of the late LORD MURRAY, who had for several years been a Vice-President of this Society, and had continued to take a lively interest in all its proceedings and its continued prosperity.

The following communications were read:—

I.

SOME ACCOUNT OF THE ORIGINAL PROTEST OF THE BOHEMIAN NOBLES AGAINST THE BURNING OF JOHN HUSS, BY THE SENTENCE OF THE COUNCIL OF CONSTANCE, IN 1415, PRESERVED IN THE LIBRARY OF THE UNIVERSITY OF EDINBURGH. BY JOHN SMALL, M.A., Esq., LIBRARIAN TO THE UNIVERSITY.

The document of which an account is given in the following pages, is the original copy, preserved in the University Library of Edinburgh, of the celebrated Protest which the Nobles of Bohemia addressed to the Council of Constance, in September A.D. 1415, in reference to the burning of John Huss, and the similar fate that awaited, if it had not already overtaken, Jerome of Prague.

The Council of Constance met on the 5th of November 1414. It had been summoned in the joint names of the Pope John XXIII., and Sigismund, Emperor of Germany and King of Hungary; and the assembly that met in obedience to the summons formed no unworthy representation of western Christendom.

There was scarcely a kingdom, state, or city that was not represented; and the concourse that flocked to the place of meeting was so great that the city of Constance was unable to accommodate the vast multitudes that swelled the train of the great ecclesiastical and lay dignitaries.

There were present 29 cardinals, 3 patriarchs, 33 archbishops, about 150 bishops, upwards of 100 abbots, a far larger number of professors and doctors of theology and of laws, more than 500 monks of various orders, besides so great a number of ambassadors and deputies, of princes and nobles, that the Council bore the aspect of an European congress, not less than of an ecclesiastical assembly. The number of strangers that resorted thither was estimated at not less than 100,000.

In the first public sitting of the Council the Bull of Convocation was read, which announced that the Pope had called it in continuation of that of Pisa, and for the purpose of carrying out its decrees. But the Council, under the able leadership of Cardinal D'Ailly, and of Gerson, Chancellor of the University of Paris, soon asserted its independence of, and its superiority over, the Pope, and set itself vigorously to the work before it.

There were three great problems that were submitted to the Council for solution—the extinction of schism, the suppression of heresy, and the reform of the Church in its head and in its members.

When the Council met, a scandalous schism had for many years divided the Church, and no less than three Popes laid claim to the allegiance of the western world. Two of these had already been deposed by the Council of Pisa, though they still maintained their mock state—the one at Rimini, the other at Perpignan or Peniscola. The third, who had himself convened and opened the Council, was now accused, suspended, and eventually deposed by it.¹ But while the Council was thus engaged in the assertion of its supreme authority as the embodiment of the church-militant over all persons—the Pope not excepted—in matters pertaining to faith and the extirpation of schism, that authority was being put forth with equal vigour, and more doubtful justice, in the prosecution and condemnation of heresy.

Doctrines asserted to be those of Wycliffe were condemned, and Huss, the most celebrated living advocate of kindred opinions, was brought to the bar of the Council.

John Huss, pastor of the Bethlehem chapel at Prague in Bohemia, and dean and rector of the university there, had early read some of the writings of Wycliffe, and of his own countryman, Matthias of Janow, who had zealously contended for a renewal of the Church after the pattern of the apostolic age. Imbibing their opinions, he earnestly denounced the corruptions of the Church, and especially of the clergy. He gained the hearts of the Bohemians by preaching in the vernacular language, and claiming for his Slavonian countrymen a preponderating voice in the constitution of their university. During twelve years he maintained in his sermons and writings the necessity of a reformation, not so much of the doctrine as of the morals and life of the Church. He had already incurred the displeasure and censures of the archbishop.

¹ This controversy seems to have created some excitement in Scotland, which at that time acknowledged the sway of Pope Benedict XIII. of Peniscola in Spain. In the translation by Bellenden of Boece's "History of Scotland," the matter is alluded to as follows:—"About this time was ane gret sisme in the Kirk, thre Papis creat atanis. To repair thir arrouris followit the Counsall of Constantine, in the quhilk thir thre Papis war ejeckit. and the fourt creat be the said Counsall."

The city of Prague, for sheltering him, had been placed under an interdict; and he was compelled, in 1410, to withdraw from it for a time. He employed his enforced leisure in committing his views to writing; and at this time he prepared his principal work, "De Ecclesia," from which his adversaries subsequently selected the chief articles of accusation against him.

While Huss was thus employed, he received an invitation from the Emperor Sigismund to appear at Constance, a promise that he should be heard before the Council, and an assurance of safe return to Bohemia should he decline to submit to its authority. The safe-conduct which he received from the emperor was in the following terms:—

"SIGISMUND by the grace of God, King of the Romans, &c., to all ecclesiastical and secular princes, &c., and to all our other subjects, greeting. We recommend to you with a full affection, to all in general, and to each in particular, the honourable Master JOHN HUSS, Bachelor in Divinity and Master of Arts, the bearer of these presents, journeying from Bohemia to the Council of Constance, whom we have taken under our protection and safeguard, and under that of the Empire; enjoining you to receive him and treat him kindly, furnishing him with all that shall be necessary to speed and assure his journey, as well by water as by land, without taking anything from him or his for arrivals or departures, under any pretext whatever; and calling on you to allow him to pass, sojourn, stop, and return freely and surely, providing him, even if necessary, with good passports, for the honour and respect of the Imperial Majesty. Given at Spires this 18th day of October, of the year 1414, the 3d of our reign in Hungary, and the 5th of that of the Romans."

Before his departure from Prague, Huss publicly declared, by placards on the walls, his readiness to appear and answer any charge of error that might be brought against him in due form; but none accepted his challenge. The Archbishop and Synod of the diocese attested that no one had come forward to accuse him; and the Papal Inquisitor, after instituting an investigation at his request, issued a declaration that he found him guilty of no heresy. Provided with these certificates, and attended by three noblemen, Huss set forth on his journey to Constance, not without knowledge of the designs of his enemies, but relying on the imperial

protection, and prepared, if needful, to seal his testimony with his blood. For the first three weeks of his sojourn at Constance he remained unmolested; but his enemies spread abroad a false report of his having designed to escape, and it was made a pretext for his arrest on the 26th November 1414. From this time forward he continued in more or less rigorous custody. The Emperor, who had promised to see to his safety, quieted his conscience with the excuse, that there was no harm in breaking faith with a heretic. The nobles of Bohemia made repeated and earnest applications in his favour to the Emperor, but in vain. At length, on the 5th June 1415, he was admitted to his first hearing before the Council, and this was followed by a second and third on the 7th and 8th of the month. He was called upon to recant his opinions, and four weeks were allowed him for reconsidering their grounds. During this period all means and methods, of kindness and of severity, of persuasion and of threatening, were tried to induce him to abjure his errors, but without effect. On the 6th July 1415, the Council held its fifteenth general sitting. Huss attempted to speak in his own defence, but he was overborne. He then reminded them that he had come voluntarily to the Council, provided with the Emperor's safe conduct; and as he said this he turned to the Emperor, who blushed deeply.

His sentence was then read, setting forth that he was an obstinate and hardened heretic, who would not return to the bosom of the holy church and abjure his heresies, and that he should, accordingly, be stripped of his ecclesiastical status and handed over to the secular arm. He was immediately led forth and burned at the stake, and his ashes thrown into the Rhine, on the 6th July 1415.

Jerome of Prague, the faithful companion of John Huss, and his fellow-labourer in the cause of the Reformation, had hastened to Constance on learning the danger of his friend. He was unable to render help to Huss, and his own zeal brought him into imminent peril. He left Constance, and determined to return to Prague; but on his way he was taken prisoner by the Duke of Bavaria, brought back in chains to Constance, and delivered to the Council. This was in April 1415. For half a year he was subjected to the strictest captivity and sternest treatment, until at length he yielded to his oppressors, and, on the 23d September, consented to a recantation. His enemies, the monks of Prague, how-

ever, were zealous in urging grounds for the renewal of the process against him, and when placed once more at the bar of the Council he regained his constancy, and avowed his adherence to the doctrines of Wycliffe and Huss. Accordingly, on the 30th May 1416, he too was sentenced to share Huss's fate, and he suffered with equal steadfastness in the flames.

When the news of the burning of Huss and the imprisonment of Jerome reached Prague, all Bohemia was in uproar. Great tumults arose in the city of Prague, the dwellings of the priests who were known as enemies of Huss were pillaged and destroyed, and the archbishop only saved himself by flight.

The king, Wenceslaus of Bohemia, was indignant at the execution of Huss, and Queen Sophia openly espoused the part of the Reformers.

The Council had addressed a letter, in July, to the clergy of the kingdom justifying their procedure, and threatening ecclesiastical penalties against all who called in question their sentence; but, in spite of this, the University of Prague assembled, and its doctors indignantly appealed to the whole of Europe against the sentence; and, on the 2d September 1415, the Diet of Bohemia met, and fearlessly addressed to the Council a letter full of threats and reproaches.

The history of the copy of this document, to which I wish specially to call your attention, so far as it can be traced, is as follows:—

It was bequeathed to the University of Edinburgh in the year 1657 by Dr William Guild, who was one of the chaplains in ordinary to Charles I., and founder of the Trinity Hospital, Aberdeen. He was appointed Principal of King's College in 1640, but, as he was suspected of too strong an attachment to the royal cause after the death of King Charles, he incurred the displeasure of the ruling powers. Five commissioners were appointed to visit King's College, who were colonels from the army of General Monk. By their authority, he was deposed in 1651. By his last will, written in 1657, shortly before he died, he bequeathed his library to the University of St Andrews; and this manuscript he specially bequeathed to the University of Edinburgh.

There is a notice in the records of the Town Council of Edinburgh, of the receipt of this document on behalf of the University, as follows:—

“ The 13. day of Januar 1658.”

“ Recept of the Bohemian Protestation left to y^e Colledge be Dr Guild.

“ Forsameikle as the deceist Doctor Guild of Aberdene haveing left in Legacie to the Colledge of this Brugh the authentique Protestation taken be the nobilitie and knychts in Bohemia agains the procedure of the Councell of Constance for the burning of John Husse and Jeremie of Prague, and that Catheren Rolland his Relict hath willinglie sent the samen to the Councell, Thairfore ordanes ane discharge to be grantit to her of the samen, and the Provost and Baillies to subscribye the same, Whereanent thir presentis sall be their warrand, and appoyntis the letter to be sent to Joⁿ Jaffray Provost of Aberdene to be delyvered to her. As also that the Baillie Joⁿ Jollie and Patrick Murray Thresaurer to the Colledge give over to the Colledge and delyver the samen to the keeper of the Librarie in presence of the Primar and some of the Regents, and to take the Bibliothecar his recept thereof and to put the samen in the Charterhous.”

A Life of Dr Guild was published by Shirrefs in 1798 ; but as it contains no account of Dr Guild’s having travelled on the Continent, it seems improbable that, had he done so, a circumstance so important would have been omitted by his biographer.

Johan Amos Comenius, the celebrated author of the “*Janua Linguarum*,” the last bishop of the Bohemian Brethren, or, as he calls himself, “*Reliquiarum Ecclesiæ F. F. Bohemorum Episcopus indignus solus adhuc superstes*,” who was invited to England by the Parliament to reform the schools, and came to London accordingly in 1641, refers to this document in his work, entitled “*Ratio disciplinæ ordinisque ecclesiastici in Unitate Fratrum Bohemorum*,” published at Amsterdam in 1660. At page 13, he says, in allusion to Huss and his writings in opposition to the Pope :—

“ § 29. *Truculentiam Papæ in tractandis (contra datam fidem) Doctorebus suis indignè ferentes Bohemiæ ac Moraviæ Proceres, totius communitatis nomine literas dant ad Concilium (appensis sigillis circumcirca, et subscriptas manibus) expostulantes pastorem suum, virum innocentem, pium, sanctum, fidelemque veritatis Doctorem injustè condemnatum esse. Dabantur 1416. 21 Septemb.¹ Pragæ, (quas literas ipso authentico exam-*

¹ Comenius has made an error in the date, which should be 1415, 2d September.

plari in Aberdonensis Academiae Bibliotheca hucusque asservari fide dignos habeo testes)."

How the document came to Aberdeen, or by what means it was obtained on the Continent, there is no very reliable information. The only notice that I have been able to find on this point is contained in Morer's "Account of Scotland," first published in 1702.

Thomas Morer was minister of St Anne's, Aldersgate, London, and had been at one time chaplain to a Scots regiment. In the preface to his book, he mentions that he had been called to Scotland about fourteen years before, that is about 1688, and then took the notes from which his book was compiled. When describing the University, he gives a minute account of the library and its contents; and among other curiosities shown to him was this document, which he describes as follows:—

"The Bohemian Protest against the Council of Constance, concerning the burning of Huss and Jerome of Prague (1417), is here shown. The original, with the seals of the princes of Bohemia and Moravia, and others, to the number of 105, was brought from the library of Dantzick, and procured in this manner.

"A Scots gentleman travelling into those parts, having got a sight of that instrument, his curiosity led him not only to read, but to desire liberty to take a copy of it, which with some difficulty was obtained, and, by the charm of a handsome gratuity, leave given by the under library keeper to carry it to his lodging. But before it could be transcribed, the lender fell sick, and past recovery, which the gentleman hearing, at last when the work was over, he goes to the keeper with design to restore the original, and so asks him in Latin what he should do with it? He answering in two words 'habeat Dominus;' the gentleman understood 'em, as if he had bid him keep it, as being now in his possession, whereas, doubtless, the man intended the governor of the College, or the head library-keeper, whom, in trust, it did belong to. The party dying, the gentleman brought it away to Aberdene, and thence was purchased for the College at Edinburgh."

Maitland, when describing the University, 1753, and the curiosities in its library, in his "History of Edinburgh," states that this document was brought to Scotland "by a gentleman at his return from his travels

in foreign parts," and gives an abstract of its contents, with a list of the names of the protesters. He further remarks,—

"The aforesaid letter, which is dated at Prague, the 2d of September, in the year 1415, is written on a skin of parchment, of the length of 30½ inches, and breadth of 20 inches, and being folded in 3 inches on each side, and 4½ inches at the bottom form the margins; on the first whereof, or left hand side, are the first twenty-four names above-written, at the bottom fifty-one immediately following, and on the margin at the right-hand the twenty-five remaining names, against which, by labels, are appended their respective seals in beautiful order.

"The writing of the aforesaid letter being very much decayed, all the letters thereof are renewed by being drawn over again with a pen and good ink. Now, whether the aforesaid names were at first written by the persons whose seals are thereunto affixed, I cannot ascertain, by their appearing at present all in the hand of the renewer, and at that time it was not customary, in other countries, for contracting parties to sign their names, their seals being judged sufficient. . . .

"Although the aforesaid letter is in a great measure foreign to the work in hand, yet, as it is a very great curiosity, and, more than probable, the only one of the kind extant, and known to but a few; and considering that the contents thereof irritated the Council of Constance to such a degree, that they caused the original, or one of them, to be burned, which, together with other provocations therein mentioned, brought on that long and bloody war which cost the lives of an infinite number of people; wherefore I have thought proper to enlarge thereon for the information of the reader."

I lately was fortunate enough to acquire, for the University Library, a German tract or dissertation which contains this protest, printed from a copy of the Edinburgh document, made by Mr Henderson, the University Librarian, in 1695, and presented by him to the Bodleian Library at Oxford. The title of this tract, which I translate, sufficiently explains its contents:—

"PROTESTATIO BOHEMORUM :

"Or the Letter of the Hussites, despatched from a full parliament held at Prague in the year of God 1415, the 2d September, to the Council of

Constance, in which 99 high and noble persons most zealously protested against the barbarity shown to M. John Huss, who had been burned, and to M. Hieronymus, whom they believed to have been also burned. Copied with his own hand from the transcript of the Edinburgh MS. in the Library of Oxford, and translated out of Latin into German. Together with a preface, giving a short historical relation of what befel these two excellent men and martyrs, in consequence of their steadfast confession of gospel truth. Edited by desire, and with some philological notes, for the better information and especial use of both learned and unlearned. By M. Johann Heinrich Loeder, Assessor of the Faculty of Philosophy, Leipzig.”¹

Loeder remarks, that although the subject of the Protest had been duly given in the work at that time (*viz.* 1705), published under the auspices of Rudolph Augustus, Duke of Brunswick and Lüneburg, containing the proceedings of the Council of Constance, which had lain till 1700 in manuscript in the Library of Helmstadt, he had at first only intended to insert the Protest itself in a work which he had announced for publication in Germany, giving an account of the true difference between the Evangelical and Popish churches, taken from the Councils and Fathers. As, however, the copy of the Protest given in Von der Hardt's collection did not contain any of the names of the 99 subscribers to the deed, and as he had also found various differences in the text, his publisher advised him to make a separate book, containing the Protest itself, the names, and also the variations in the text, which he agreed to do, and accordingly issued it in the volume just described.

¹ Loeder, in his preface to the reader, says:—

“It was this letter, as the English title bears, which a few years ago, in 1695 2d Decem^r was presented to the library at Oxford by Mr Henderson, Keeper of the Public Library at Edinburgh, and which I had the good fortune, when in England in the following year, 1696, to get leave to copy; and the information I received was, that the original had been carried out of Germany into Sweden during the Thirty Years' War, and thence found its way to Edinburgh.”

The English title, to which Loeder refers, is given in his appendix, *viz.*, “A true copy of the Bohemian Protestation against the Council of Constance for burning of Johann Huss and Hieronymus Prage, contrare to There safe conduct They had given. Given to the University Library of Oxford Decr 2 1695 by Mr Anderson (Henderson), Keeper of the Publick Library at Edinburgh.” Leipzig, 1705, 4to, pp. 40.

The great collection of documents relating to the Council of Constance, above alluded to, was printed about the year 1700, under the editorship of Hermann Von der Hardt. It was published in seven parts, forming three large folio volumes.¹

Under the proceedings of the Council on the 8th of September 1415 (only six days after the date of the protest), Von der Hardt notices its being read as follows :—

“De Literis Bohemorum ad Concilium perscriptis.”

“Concilium Bohemum nuper die 26. Julii Hussi supplicium nunciaverat. Irritati Bohemi, die 2. Sept. responderunt Hieronymum quoque jam crematum existimantes.”

“Quæ literæ Constantiam perlatae hoc fere tempore in congressu prælectæ. Quas ex Mæctis Helmstadiensibus audire licebit.”

He then inserts a document, the same in substance with that now before the Society, also dated at Prague the 2d September 1415, but having the names of fifty-four Bohemian nobles inserted in the body of the deed itself. These fifty-four names are quite different from the signatures appended to the Edinburgh document. He mentions also that there existed another and shorter copy in the collection at Helmstadt, of which he only inserts the first four or five lines, and in which the words “Districtus Gurmiensis” occur after the general designation of the parties protesting. It would thus seem to have been a copy circulated for signature in a particular district, viz., that of Gurm.

There was also published, a few years after this great work of Von der Hardt, the “Historia et monumenta Joannis Hus atque Hieronymi Pragensis, Confessoris Christi. Norimb. 1715.” fol.

In this work, the whole of the controversial treatises of Huss and Jerome are included, with a full account of the proceedings of the Council against them.

When referring to the subject of the Protest of the Bohemian Nobles, the Editor inserts a document, also signed by fifty-four nobles, similar

¹ Magnum œcumenicum Constantiense Concilium de Universali ecclesiæ reformatione, unione, et fide. Imperatoris Sigismundi Consilio A. MCCCXV. XVI. XVII. XVIII. sub Cœlo Germanico magnificentissime celebratum. Operâ et labore Hermannii Von der Hardt Cœnobii Marioburgensis Præpositi et Academ. Julii Professoris. Helme stadi 1700. fol.

in its tenor to that now before the Society, and to those referred to by Von der Hardt; but it is dated at Sternberg, in the year of our Lord 1415, on Saint Wenceslaus' Day, Martyr of our Lord Jesus Christ (the festival of Saint Wenceslaus fell on the 28th September).

The Editor also inserts the names of the fifty-four nobles who signed it at Sternberg, which are different from those given by Von der Hardt, as well as from those appended to the Edinburgh manuscript.

Foxe, in his "Book of Martyrs," gives a translation of this Sternberg Protest, when referring to the proceedings against Huss. He describes it very minutely, and states that—

"Round about the said letter there were fifty-four seales hanging, and their names subscribed whose seales they were."

He also gives the names of the fifty-four protesters at full length.

The conclusion which we must draw from these remarks is, that there were at least four copies of this memorable Protest drawn up and signed, probably much in the same way as copies of the Confession of Faith and National Covenant, when renewed in 1638, were sent round different parts of Scotland for subscription. Several copies of this National Covenant are still extant, and are preserved in public libraries and private collections.

Of these four copies of the Bohemian Protest above referred to, the one which may be regarded as the most important I cannot pretend to determine; but as the Edinburgh document has 100 names and seals attached to it, perhaps it may be deemed the principal one.¹

¹ Since the above paper was read before the Society, I have had an opportunity of consulting the volume of the History of Bohemia, by Franz Palacky, now in course of publication, which contains the account of the martyrdom of Huss. Palacky states that in addition to the great Diet of the Bohemian Nobles, which was convoked at Prague in September 1415, the king, Wenceslaus, allowed special district Diets to be held in those parts of Bohemia and Moravia where Hussite barons had an undisputed ascendancy, and the nobility were invited to become parties to the documents issued at Prague by attaching their seals. In this way, the Letter to the Council at Constance, eight copies of which were drawn up, obtained not less than 454 seals appended to them. (*Geschichte von Böhmen von Franz Palacky*, Band iii. p. 877.)

It will therefore be interesting for the historian of Bohemia to learn that an additional copy is preserved at Edinburgh, to which 100 names and seals are attached.

The names of the nobles, as given in Lœder's tract, seem not to have been accurately copied; but he laboured under the disadvantage of printing his list from the copy of a copy.

Reverendissimis in Christo Patribus et Dominis, Dominis Cardinalibus, Patriarchis, Primatibus, Archiepiscopis, Episcopis, Ambasiatoribus, Doctoribus et Magistris, ac toti Concilio Constantiensi, Nos MILITES MILITARES, Armigeri, CETERIQUE CORONE SCUTIFERI,¹ Christianissimi Regni Bohemie, circum circa cum suis nominibus et sigillis descripti, Affectum omnis boni, et observantiam Jesu Christi DN. Mandatorum.

Sane, quia jure naturali et divino CULIBET jubetur alii facere, quomodo sibi vult fieri, et prohibetur alii INFERRE quod sibi nolit fieri, dicente Salvatore, omnia quecunque vultis, ut faciant vobis homines, et vos eadem facite illis; hoc enim est lex et Prophete. Imo ut vas electionis clamat plenitudo legis est dilectio; et omnis Lex in uno sermone completur, diliges proximum tuum sicut te ipsum. Nos itaque prefate legi divine et dilectioni Proximi, quantum possumus, Deo Auctore, intendentes pro charissimo Proximo nostro bone memorie VENERANDO Magistro Johanne Hus, Sacre Theologie BACCALAURO ET Predicatore evangelico, quem nuper in Concilio Constantiensi (nescimus quo ducti Spiritu) non confessum, nec legitime (ut decebat) convictum, nullisque contra eum deductis ac ostensis erroribus et heresibus, sed ad sinistras, falsas et IMPORTUNAS duntaxat Suorum et Regni nostri et Marchionatus Moravie Capitalium inimicorum et proditorum accusationes, delationes et instigationes, tanquam hereticum pertinacem condemnastis et condemnatum dira et turpissima morte affecistis, in Regni Bohemie Christianissimi et Marchionatus Moravie clarissimi, ac omnium nostrorum perpetuam infamiam et notam, quemadmodum Sereuissimo Principi ac DNO. DNO. Sigismundo, Romanorum et Hungarie &c. Regi, heredi et Domino nostro GRATIOSO, scripta nostra ad Constantiam transmisimus, que etiam in congregationibus vestris lecta sunt et publicata, et que hic pro insertis ha-

¹ The variations of the Edinburgh MS. from that preserved at Helmstadt as collated by Lœder, are distinguished by capital letters.

beri volumus, et eadem (ut refertur) in nostrum dedecus et contemptum ignis voragini tradidistis: Ita et nunc vestris Paternitatibus pro Domino Magistro Johanne Hus literas nostras patentes presentibus duximus destinandas: publice coram et ore profitentes et protestantes, quod ipse Magister Johannes Hus fuit vir utique bonus, iustus et Catholicus, & multis annis in Regno nostro vita ac moribus ac fama laudabiliter conversatus ac comprobatus. Legem etiam Evangelicam et Sanctorum Prophetarum ac Veteris Novi Testamenti libros juxta expositionem sanctorum Doctorum et ab Ecclesia approbatorum, Nos et subditos nostros catholice docuit, predicavit, et multa in scriptis reliquit, omnes errores et hereses constantissime detestando et ad detestandum eosdem nos et cunctos Christi fideles continue et fideliter monendo, ad pacem quoque et caritatem (quantum sibi fuit possibile) verbo, scriptis, et opere jugiter exhortando. ITAQUE nunquam audivimus, nec intelligere potuimus, omni etiam diligentia apposita, quod prefatus Magister JOHANNES HUS quenquam errorem vel Heresin in suis sermonibus docuisset, predicasset, vel quovis modo asseruisset, seu nos vel subditos nostros verbo vel facto quoquam scandalisasset. Quin ymo pie et mansuete in Christo vivens, omnes ad servandam legem Evangelicam et sanctorum Patrum instituta, pro ædificatione sancte Matris Ecclesie et salute proximorum, quantum potuit verbo et opere diligentissime hortabatur. Nec premissa omnia, in confusionem nostram, et Regni nostri ac Marchionatus prefatorum perpetrata, vobis suffecerunt; quin potius Honorandum Magistrum Hieronymum de Praga, virum certissime Eloquentie fonte manantem, Magistrum septem artium liberalium, et Philosophum utique illustrem, non visum, non auditum, non confessum nec convictum, sed ad solam suorum et nostrorum proditorum delationem sinistram, sine omni misericordia comprehensum, incarcerastis, trucidastis etiam forte, sicut et Magistrum Johannem Hus crudelissima morte interemistis. Preterea ad nostram (quod nimis dolenter referimus) pervenit audientiam et ex scriptis vestris collegimus evidenter, quod quidam detractores Deo et hominibus odibiles ac nostri Regni Bohemie et Marchionatus Moravie emuli et proditores coram vobis et concilio vestro nos et Regnum nostrum et Marchionatum predictos gravissime et nequissime detulerint, asserentes (licet false mendose et proditorie) quod in prefatis regno Bohemie et Marchionatu Moravie diversi errores pullularint et corda nostra et multorum fidelium INDIG-

NARUM multipliciter et graviter infecerint, adeo, quod, nisi lima correctionis celeriter APPONATUR predictum Regnum et Marchionatus cum suis Christi fidelibus RECIPiant animarum suarum IRREPARABILE dampnum et ruinam. Equidem has atroces et perniciosissimas injurias, nostris non exigentibus demeritis, nobis et prefato Regno et Marchionatui, licet mendose et false impositas, quomodo sustinere possumus. Cum per gratiam Dei aliis fere omnibus mundi Regnis sepe vacillantibus, Scisma et Antipapas FACIENTIBUS, Regnum nostrum Bohemie Christianissimum et Clarissimum Marchionatus Moravie à tempore, quo fidem Catholicam Domini nostri Jesu Christi susceperunt, tanquam perfectissimus tetragonus, sine vituperio, sancte Romane Ecclesie semper constanter et indesinenter adhererunt ET OBEDIENTIAM SINCERAM EXHIBUERUNT, quantisque impensis et laboribus maximis quantove sacro cultu et reverentia debita sanctam matrem Ecclesiam et ipsius Pastores per Principes et fideles suos venerati sunt universo orbi luce clarius PATET, et Vos ipsi (si veritatem fateri vultis) universorum premissorum testes SITIS.

Ut autem juxta sententiam Apostoli provideamus bona non solum coram Deo, sed etiam coram hominibus et ne propter negligentiam celeberrime fame predictorum Regni et Marchionatus nostrorum, crudeles erga proximos nostros reperiamur; Ideo habentes in Christo Jesu Domino nostro firmam spem, puram et sinceram conscientiam et intentionem ac RECTAM orthodoxamque fidem, TENORE presentium Vestris Paternitatibus et universis Christi fidelibus INNOTIFICAMUS et insinuamus corde et ore publice profitentes, quod quicumque hominum cujuscunque status preeminentie vel dignitatis, conditionis, gradus vel Religionis extiterit, qui dixit, vel asseruit, dicit, vel asserit, quod in prefato Regno Bohemie et Marchionatu Moravie Errores et hereses pullulassent, et nos ac alios Christi fideles ipsorum (ut premittitur) infecissent, sola persona Serenissimi Principis ac Domini, Domini Sigismundi Romanorum et Hungarie &c. Regis, Heredis et Domini nostri GRATIOSI, semota, (quem in premissis credimus et speramus innoxium) omnis et quilibet talis (ut prefertur) ITA mentitur in suum caput, tanquam nequam pessimus traditor et proditor predictorum Regni et Marchionatus et noster perfidissimus, ac solus utique HERETICORUM perniciosissimus omnisque malitie et nequitie imo et Diaboli filius, qui mendax est et pater ejus. NICHILOMINUS tamen premissas injurias Domino, cujus est vindicta et qui abundanter retri-

buet **SECUNDUM** superbiam, nunc committentes, apud futurum Apostolicum, quem Dominus Deus Sancte sue Ecclesie prefecerit unicum et indubitatum Pastorem, illas, amplius et latius prosequemur. Cui, Deo volente, tanquam fideles filii, in his, que sunt licita et honesta, rationi et legi divine consona, reverentiam et obedientiam debitam exhibentes, petemus et postulabimus, in et super premissis omnibus et singulis, juxta legem Domini nostri Jesu Christi et sanctorum Patrum instituta, nobis et prefato Regno et Marchionatui **PROVIDERE** de remedio opportuno. Premissis **TAMEN** non obstantibus, legem Domini nostri Jesu Christi ipsiusque devotos humiles et constantes predicatores **USQUE** effusionem sanguinis, omni timore et statutis humanis in contrarium editis, **POSTHABITIS**, defendere volumus ac tueri.

Datum Prage anno Domini 1415. die secundo Mensis Septembris, in pleno Concilio Magnatum, Baronum, Procerum et Nobilium Regni Bohemie et Marchionatus Moravie nostrorum sub appensione Sigillorum.

Ad latus Sinistrum subscripserunt.

NICOLAUS, SENIOR DE LEDEZ.
NICOLAUS, JUNIOR DE LEDEZ.
ZIGISMUNDUS DE MILESZONIZ.
WENCZESLAUS DE OSTROW.
BONSLAUS DE KOZLE.
JOHANNES DE ONSSOW.
THEODORICUS DE STUDENY.
JOHANNES DE STUDENY.
ALSICO DE MARTIMEZ.
MLADOTA DE DEBRAWODA.
MILOTA DE BOHDANCZE.
MICKZIKO DE HNORKA.

WIKERZ DE TAMSOWICZ.
WENCZESLAUS DE SUBISLAW.
ERASMUS DE OTROCZIEZ.
LEONARDUS KNEUYOCYRIEZ.
BOHUNCO DE BEROWICZ.
BELECH DE DILCOWICZ.
JOHANNES DE DILCOWICZ.
WICKOU DE ZHORZ.
MLYNEK DE DEBINYPANTRY.
WILHELMUS DE SUTIEZ.
MATHIAS DE SUTIEZ.
ODOLENUS DE SLUPNA.

Infra subscripserunt.

JARESIUS DE PROSECCZ.
DIBISIUS DE PERTOLIZICZ.
LAURENTIUS DE BOHDONERF.
JOHANNES DE PROSECCZ.

PERKMACZ DE OSTROW.
BOZNECHO DE OSTROW.
JOHANNES DE ZBRASLAWNIZ.
SMYLO DE SWADYNAW.

JOHANNES DE TUNOWYOD.
 PETRUS DE KSSIL.
 ALBERTUS DE VELECHOW.
 THEODORICUS DE LHOTICZ.
 PRZICDBOR DE SPERZICZ.
 OUSSO DE KAMENICZ.
 HENRICUS DE LESTYNA.
 WENCZISLAUS DE DOBROWICOW.
 MARSIKO DE SKALA.
 ROPRECHT DE OKRUHLICZ.
 WICKO DE ZEHNSSICZ.
 JOHANNES DE ZYNYAN.
 BOHUNCO DE PROSEECZ.
 LOWA DE BIKY.
 PRZICHO DE ZYNYAN.
 MARQUARDUS DE KOYCOWICZ.
 WENCESLAUS DE ZWIERZICZ.
 NICOLAUS DE POHLEYD.
 PETRUS DE POHLEYD.
 WENCZESLAUS DE POLNA.
 JOHANNES DE LESTOWICZ.
 HENRICUS DE TZACHOWICZ.

MIKRA DE PETROWICZ.
 MARQUARDUS DE LHOTICZ.
 WENCESLAUS DE LHOTICZ.
 MARSIKO DE ALBEROWICZ.
 PESIKO DE ALBEROWICZ.
 CHYNA COSSIETICZ.
 PETRUS DE MILERYN.
 SLAWCO DE COMOROWICZ.
 NICOLAUS DE GIRZICZ.
 JOHANNES DE BYSTRY.
 NICOLAUS DE TRZIEBELICZ.
 JOHANNES DE POLNA.
 BENESSIUS DE WLACZICZ.
 NICOLAUS DE WLACZICZ.
 PETRUS DE WYCZAR.
 STEPHANUS DE WICZAP.
 HAMISKO DE BYESTWYNA.
 JOHANNES DE OSTROZNA.
 HERTWIKO DE SPATZICZ.
 MARTINUS DE DASSIEZ.
 CHAWLKO DE ROSTOWICZ.

Ad latus Dextrum subscripserunt.

BACZIO DE WIDOIR.
 LIDHERUS DE HEORECK.
 WIKL DE SEMYTISS.
 JOHANNES DE SUCHOTLOST.
 PROZCO DE CHORZIOW.
 ALBERTUS DE SEBESTIANY CZ.
 JOHANNES DE ZEZNANCZE.
 ULRICUS DE DEBROWICOW.
 ZDICH A DE LHOTA.
 MATHIAS DE CHAYSTOWICZ.
 WILHELMUS DE OSTROW.
 JOHANNES DE BUZEWSY.
 JOHANNES DE WRBKA.

JOST DE ZHORZIE.
 BRUMO DE BIELA.
 BARTHOLO DE DOBRAWODA.
 ZDenco DE PRZIENDYLOWICZ.
 MARTINUS DE ZDESLAWICZ.
 ZAWISIUS DE ZDESLAWICZ.
 PETRUS DE BRLOH.
 ZDYSLAW DE DOBRAWODA.
 CHYNA DE PAWLOW.
 PRZICDBOR DE LHOTICZ.
 KIMESS DE PAWLOW.
 HENRICUS DE DOBROIRICZ.

Mr JOHN STUART, after remarking on the value and interest of Mr Small's paper, exhibited the cast of a silver medal preserved in the Museum of Marischal College, which appears to have been struck by those who sympathised with Huss, and to commemorate his cruel fate. The medal has on the one side a figure of the Reformer tied to the stake and in the midst of flames, with the word CONDEMNATVR across. There are two legends, of which the outermost is CENTVM. REVOLVTIS. ANNIS. DEO. RESPVNDEBITIS. ET MIHI. The inner one is IO. HVS. ANNO. A. CRISTO. NATO. 1415. On the other side is the head of Huss, surrounded with the legend CREDO. VNAM. ESSE. ECCLESIAM. SANCTAM. CATOLICAM.

[In addition to the above medal, others were struck, commemorative of the same event, as described in Foxe's Book of Martyrs, Lenfant Histoire du Concile de Constance, vol. i. p. 429, and other works. One of these medals formed part of the bequest to the Museum of the Society by the late W. Waring Hay Newton of Newton, Esq., F.S.A. Scot. It is a silver medal $1\frac{1}{2}$ in. diameter. *Obverse*, bust in centre, with beard and cap; in front of bust, IOAN, and behind, HVS; in outer circle, CREDO · VNAM · ESSE · SCAN · CATHO · ECCLE. (Credo unam esse sanctam Catholicam Ecclesiam. Joannes Hus.) On the *Reverse*, in outer circle—CENTVM · REVOLV · ANIS · DEO · REDD · ROEM; in inner circle—ET · MICHI · CON · NAT · (Centum reuolutis annis Deo reddetis rationem et mihi. Condemnatur); and in centre, figure of a man tied to a stake, with legs surrounded by flames; in front of him the date 1415.—Ed.]

II.

ON THE USE OF WINE AMONG THE LOWER ORDERS IN SCOTLAND
IN THE SEVENTEENTH CENTURY. BY JOSEPH ROBERTSON, Esq.,
F.S.A. Scot.

The discussion on Mr Gladstone's Budget and the Commercial Treaty with France has raised this purely historical question,—How far at any time has Wine been in general use among the common people of this country?

I cannot pretend for myself to have had any doubt upon the point.

Everything which I have observed has gone to satisfy me that, at least in Scotland, wine was one of the staple drinks of our forefathers, until they became politically and commercially estranged from France at the Revolution in 1688. This I firmly believe; and I venture to think that I could give reasons for my belief which should satisfy every one possessed of patience enough to follow me through the multitude of necessary details and computations. The Society need not be alarmed. I am not about to put their forbearance to the proof of a long paper of statistics. I have no thought of asking their attention to more than one small fragment of the large mass of evidence; and I hope that I shall be able to say what I have to say in very few words, and without any arithmetic.

If I were to ask you to name any one province of Scotland or of Britain of which it could be affirmed that its inhabitants must, from all their circumstances, have had both less will and less power than their neighbours to indulge in the use of wine, I think I may say that you would at once name the Western Isles. The people were poor even beyond the measure of Scottish poverty. Their climate is proverbially raw and damp. And in the whisky of divers kinds which they made at home,—their *usquebaugh*, their *trestarig*, and their *usquebaugh-baul*,—they had a drink which might have been supposed to be the most congenial of all drinks, at once to their poverty, to their climate, and to their taste. If I can show, therefore, that wine was in general use among the common people in the Western Islands, I think you will agree with me in holding that it would be superfluous to adduce evidence of its general use among the wealthier common people of the more favoured mainland of Scotland.

Now, in the official registers of the time preserved among our national records, we have proof that the passion for wine among the Islesmen, in the beginning of the seventeenth century, was so strong that the Government of the day found themselves unable to control or restrain it, except by means which went far beyond what I believe to be the provisions of the so-called Maine Law of our own time. The following ordinance was passed by the Privy Council in the year 1616 :—

Act aganis the Drinking of Wynes in the Yllis.

Apud EDINBURGH xxij of Julij 1616.

Forsamekle as the grite and extraordinar excesse in drinking of wyne

commonlie vsit amangis the commonis and tennentis of the Yllis is not onlie ane occasioun of the beastlie and barbarous cruelties and inhumaniteis that fallis oute amangis thame to the offens and displesour of God and contempt of law and justice bot with that it drawis nvmberis of thame to miserable necessitie and powertie sua that thay ar constraynit quhen thay want of thair awne to tak from thair nichtbouris For remeid quhairof the Lordis of Secrete Counsell statutis and ordanis that nane of the tennentis and commonis of the Yllis sall at ony tyme heirefter buy or drink ony wyne in the Ylles or continent nixt adiacent vnder the pane of twenty pundis to be incurrit be euery contravenare *toties quoties* The ane half of the said pane to the Kingis Maiestie and the vther half to thair maisteris and landislordis and chiftanes Commanding heirby the maisteris landislordis and chiftanes to the saidis tennentis and commonis euery ane of thame within thair awine boundis to sie thir present act preceislie and inviolablie keep and the contravenaris to be accordinglie pvnist and to vplift the panes of the contravenaris and to mak reckning and payment of the ane half of the said panes in [his] Maiesteis excheckar yeirlie and to apply the vther half of the saidis panes to thair awne vse.

There is here, you will observe, a prohibition under high penalties, not only of the sale, but of the use of Wine in the Isles. To make the prohibition more effective, it was not only provided that one half of the penalty should go to the landlord or chief, but these landlords and chiefs were farther taken bound individually, by formal bonds fenced by good sureties and enormous forfeitures, to use only a certain limited quantity of wine themselves, and to take strict order that none of their tenants and country people should buy or drink any wines whatever.

The ordinance of 1616 which I have read was not the first piece of legislation on the subject. Seven years before, the Privy Council had prohibited the importation of wine and spirits from the mainland, without however prohibiting the use of either, and with a special declaration, that the prohibition should be "without prejudice always to any person within the Isles to brew aquavitæ and other drink to serve their own houses, and to the special barons and substantious gentlemen to send to the Lowlands, and there to buy wine and aquavitæ to serve their own houses."

The Act of 1616, then, was not the first of its kind. I need scarcely add that it was not the last; for it would seem to be fate of all such attempts to prevent mankind from gratifying the reasonable appetites of their nature, that as one law fails in its object, another and another, each more oppressive than its predecessor, is placed upon the statute-book, until at last either the accumulated mass proves more than human patience can bear, or the Legislature, gathering wisdom from experience, tacitly abandons an enterprise which it sees to be beyond its strength. In 1609, the Scottish Privy Council forbade the introduction of wine into the Isles from the mainland. In 1616, they forbade its use. And now in 1622, confessing the failure of their former attempts, they of new prohibit its importation from any quarter whatever, and its sale by any person whatever. The following ordinance was passed in July 1622:—

Act that Nane send Wynis to the Ilis.

Apud EDINBURGH 28 Julij 1622.

Forsamekle as it is vnderstand to the Lordis of Secretit Counsell that one of the cheiff caussis whilk procuris the continewance of the inhabitantis of the Ilis in thair barbarous and inciulle forme of leving is the grite quantitie of wyne yeirlie caryed to the Ilis with the vnsatiable desire quhairof the saidis inhabitantis ar so far possess that quhen thair arryvis ony ship or other veshell thair with wyne thay spend bothe dayis and nightis in thair excesse of drinking and seldome do thay leave thair drinking so lang as thair is ony of the wyne restand sua that being ouercome with drink thair fallis oute mony inconvenientis amangis thame to the brek of his Maiesteis peace And quhairas the chiftanes and principallis of the clannis in the Yllis ar actit to tak suche ordour with thair tennentis as nane of thame be sufferit to drink wyne yitt so lang as thair is ony wyne caryed to the Ilis thay will hardlie be withdrawne frome thair evill custome of drinking bot will follow the same and continew thairin whensoeuer thay may find the occasioun For remeid quhairof in tyme comeing The Lordis of Secretit Counsell ordanis lettres to be direct to command charge and inhibite all and sindrie marcheantis skipparis and awnaris of shippis and veshellis be oppin proclamatioun at all placeis neidfull that nane of thame presoume nor tak vpoun hand to carye and transporte ony wyne to the Ilis nor to sell the same to the

inhabitantis of the Ilis except so mekle as is allowed to the principall chiftanes and gentlemen of the Ilis vnder the pane of confiscatioun of the whole wynes so to be caryed and sauld in the Ilis aganis the tenour of this proclamatioun or els of the avail and pryceis of the same to his Maiesties vse.

Here, unfortunately, the register from which this information is derived fails us. Nor have I observed elsewhere any farther information about the use of wine in the West Isles during the seventeenth century. We may safely presume, however, that there, as in other parts of Scotland, it gradually fell into disuse among the mass of the people, as war and a false commercial policy destroyed our trade with France; as excessive import duties raised the price above the reach of all but the more opulent classes; and as our improved customs' police and a better tone of public feeling put an end to the smuggling by which these import duties were evaded. Wine has long ceased to be used among the common people of the Hebrides. Its place has been supplied by whisky; and of the extent to which that is consumed, Sir John M'Neill has given startling information in the Report on the West Highlands and Islands which he made to the Home Secretary in 1851.

We have seen that while wine was utterly prohibited to the common people, their chiefs were allowed to use it in certain limited quantities. The Society may perhaps wish to know what in those days was considered a reduced allowance of claret for a Highland gentleman. The smaller chiefs, then, such as Mackinnon in Skye, Maclean of Coll, and Maclean of Lochbuy, were restricted to one tun, or four hogsheads, each, in the twelvemonth. Chiefs of a higher rank, such as the Captain of Clanranald, had three tuns, or twelve hogsheads, a year. Potentates of still greater mark—Maclean of Duart, Macleod of Dunvegan, and Donald Gorme of Sleat—were permitted to have, each of them, four tuns, or sixteen hogsheads, yearly. Four Scottish tuns, I should explain, contain rather more than 876 imperial gallons. In other words, there were, in 1616, at least three houses in the West Isles where the consumption of wine, under the jealous regimen of the Privy Council, amounted to 438 dozen every year. May I ask if there be *one* house now in all the Hebrides which uses so much?

NOTES ON THE USE OF WINE, FROM THE ACCOUNTS OF THE BURGH
OF ABERDEEN.

Mr JOHN STUART read some extracts from the Accounts of the Burgh of Aberdeen, which date from the year 1398, with the view of showing how much the drinking of Wine had been mixed up with social and business arrangements in old times in Scotland. These Accounts preserve notices of the expense of many entertainments to the kings of Scotland on their visits to the burgh, and descend even to the dole given to "Archibald Armstrong his Majesties plesant," while it appears that no stranger of any standing could pass through the town without receiving an entertainment. Players were patronised, as in 1601, when "the stage players Inglischemen" got a gift; while noble ladies did not disdain to partake of the town's hospitality. In 1398, the Bishop got a certain quantity of wine "when he abode in the vicar's house," and again when he was in the tavern of John Anderson. The old Provost spent four shillings in that year on wine for the new Provost. In 1453, the Countess of Huntly got a lagen of red wine, which cost 5s. 4d.; and the Bishops of Aberdeen and St Andrews had each of them a like allowance. The Prior of Whithorne and the Abbot of Arbroath are set down for only half as much, while the quarriers who brought stones for the "Brig of Balgowny" got nearly as much as the last named dignitaries. The Alderman's fee and "potatiounys" are set down in this year at no small sum, while the expenses "made upon the King in twa dayis" amount to above forty pounds. The King's sons, in 1548, got four gallons of wine, as did "my Lord Huntly quhen he come out of England." In 1594, the King lodged in the town for some days, and large supplies of sugar, pepper, "safroem, meassis, and cannel," were bought for his use, as well as a supply of "confeittis scorchettis and confectiounis." In 1613, the Bishop of Orkney got a present of Spanish and Bordeaux wine; and in 1635, "at the making of the Primat of Edinburght burges," there was an outlay of £5, 8s. for "Frensche wyne," and 2s. 8d. for "a quart of sack." When Edward Raban was employed to print certain college theses, there was paid to Raban's servant, "drinksiluer," 26s. 8d. In 1647, Major Middleton received the town's "courtesie," which in-

cluded a supply of French and Spanish wines, as well as strong ale. In 1644, the magistrates sent to Montrose's camp, then in the neighbourhood, "aucht pyntis and ane choppein of Spanish wyne at 24s. the pynt," as also "four pyntis and ane choppein acquavitie," at 30s. the pint. Few entries, however, occur of the last-named beverage. Mr Stuart remarked that Mr Robertson seemed to have proved that even when wine was the favourite beverage of the common people, it had not brought with it the temperate habits which some expected from its renewed use in the present day.

III.

NOTES ON CLOCK AND WATCH MAKING ; WITH DESCRIPTIONS OF SEVERAL ANTIQUE TIMEKEEPERS DEPOSITED IN THE MUSEUM. BY ALEXANDER BRYSON, Esq., F.R.S.E., F.R.S.S.A., F.S.A. Scot.

In man's first and pure estate he measured his day by only two epochs, the morning and the evening. But he soon saw that the shadow cast on the surface of the earth from a fixed body moved in obedience to the apparent motion of the sun ; and so the dial of Ahaz became the first chronometer, and the day was measured into hours. Through a long series of centuries the necessity for a more accurate mode of measurement was not felt, and therefore not attained. The varying positions, however, of the planets to the fixed stars must, at an early period, have attracted the attention of man, and his insatiable curiosity must have urged him to note their "times and seasons."

For this purpose it has, with considerable ingenuity, been maintained that Stonehenge was used as a grand Orrery by the Druids;¹ and as Cæsar, in his Commentaries,² states, that when he landed in Britain he found Clepsdræ ; those ancient astronomers may have been enabled to ascertain their time to within an hour, when they were deprived by night of the indications of the sun-dial. Old Nehemiah Grew, in his "Cosmologia Sacra, or a Discourse of the Universe as it is the Creature and

¹ See Dr John Smith's "Choir-Gaur," published at Salisbury 1771.

² Lib. v. 18.

Kingdom of God," has given a quaint description of the progress of horology. He says—"The first conceit tending to a watch was a draw-well; for people of old were wont only to let down a pitcher with a hand-cord for as much water as they easily could pull up. But meeting with some deep wells put them on thinking of a draught-wheel; and seeing the pitcher or bucket to descend with its own weight, they perceived the movement applicable to a spit, if the motion of the weight could be made slow, which was done by adding more wheels and the flyer, which made a jack. Upon which men began to see that if the motion were yet slower, it would serve to measure time as well as turn a spit; and so in the room of the flyer put the ballance, which makes a clock; which being so useful, thinking men considered how it might be made portable by some means answerable to a weight, and so instead of that put the spring and fusee wheel, which made a watch." We do not know (for the history of science is silent on the subject) to whom we owe the invention of the fusee of the watch. This at least is certain, that Robert Hooke was the first to announce that the force of the spring is as its angular distance from its position of rest. It seems, indeed, from his posthumous works, edited by Waller (whose copy I possess), that Hooke, as early as 1656, had, under the form of an anagram,¹ expressed the law *Ut pondus sic tensio*. I have therefore little doubt that to Hooke we owe the invention of the fusee, one of the most beautiful of the many contrivances required to make a perfect timekeeper.

In 1370 Charles V. of France had a large turret-clock put up at his palace in Paris. It was made by Henry Vick, a native of Germany. This clock had no pendulum, but was regulated by a horizontal bar (the equivalent of the balance of a watch), having a series of notches placed on each arm equidistant from the centre. Into these notches, by means of hooks, were hung two weights. If the clock went slow, each weight was shifted one notch towards the centre; and if fast, removed further from it. I have placed in the Museum a specimen of such a clock made about the year 1500, where, instead of the regulating notches, the time was kept by increasing or diminishing the force of the

¹ CDEIINNOOPSSSTTUU. Waller, who was his friend and understood his stenography, gives the above as the interpretation; but the context, even without his guidance, would lead us to infer the meaning.

mainspring. In Vick's turret-clock the regulation could only be accomplished by shifting the weights on the bar, as it had no mainspring, but was moved by the force of gravity.

For upwards of two hundred and fifty years this rude method of regulating clocks prevailed, until the accidental discovery of Galileo made precision possible. As the story goes, his mother had taken him to the Cathedral of Pisa, to vespers, one evening; but the choir and the prayers of the priest had on that occasion no interest for Galileo. From the high fretted roof swung a lamp, swayed to and fro by the wind, or the incautious hand that had lit it. The youthful Galileo was struck by the equality of the oscillations, and, placing his fingers on his pulse, found that the vibrations of the lamp were performed in unison with the pulsations; and also, he discovered, that the vibrations, when at their greatest extent, were performed in precisely the same interval of time as when they had nearly ceased to vibrate. On that night of unheeded prayer, Galileo had discovered the principle of the pendulum, and, with a sagacity rare at his years, he applied a weight to a cord of such a length that, when made to vibrate, it performed its oscillations in equal times with the beatings of his pulse. This instrument he called a *pulsilogas*; and as watches were not then in use, Galileo's string, measured into degrees, and with its weight attached, became, even in his youth, an aid to the physicians of Pisa. But he carried his discovery further, and was the first to apply a pendulum to a clock, by which it became the perfect instrument we now possess. At Florence I had the pleasure of seeing an original drawing of this instrument, placed beside his first telescope, in the magnificent Tribuna erected by the late Duke of Tuscany to the memory of Galileo. Nor was I less interested in the lamp in the Cathedral at Pisa, but found, on a careful examination, much to my disappointment, that from its style it must have been made after the great Tuscan's death.

The next great inventor and improver of the science of horology was Hooke. In the year 1658 he invented the balance-spring, an improvement of the first importance in the art of timekeeping. Before this most admirable invention, watches were regulated by increasing or diminishing the force of the mainspring by means of a wheel and endless screw attached to the spindle, which carried the cylinder, or, as it is technically called, the mainspring box. Examples of watches made before

this time I have deposited in the Museum. In each of them may be seen the endless screw and wheel applied to the arbor or spindle of the mainspring, by which its force was increased or relaxed. Immediately after the invention of the balance-spring by Hooke, it was found that as the watches to which the spring was adapted kept so much more accurate time than those formerly made, it became desirable to divide the hour into more minute portions, and so the motion work was invented and the minute-hand applied. In the year 1675 a watch was presented to King Charles II., bearing the inscription, "Robert Hook, inventit; T. Tompion, fecit, 1675." This watch, I have no doubt, had a minute-hand, and fixes very nearly the date when this improvement was invented. It had the balance-spring and double balance, with a duplex escapement, also Hooke's invention, fifteen years before this period.

Hooke's duplex escapement is certainly one of the most beautiful of any of those yet applied to watches, except Earnshaw's marine chronometer, and, for pocket use, as accurate. For this invention Hooke applied for a patent, under the patronage of Lord Brouncker, Sir Robert Moray, and the Honourable Mr Boyle; and an agreement drawn up in Sir Robert Moray's handwriting is flattering to Hooke. This document states, "that Robert Hooke should discover to them the whole of his invention to measure the points of time at sea as exactly and truly as they are at land by the pendulum clocks invented by Mr Hugen: that of the profit to be made thereby, not exceeding £6000, Robert Hooke was to have three-fourths: of whatever was made more of it, not exceeding £4000, Robert Hooke was to have two-thirds; of the rest, if more could be made of it, he was to have one half, and Robert Hooke to be publicly owned the author and inventor thereof." In this agreement Hooke is styled Master of Arts, proving that it could not have been drawn up prior to 1633, when that honour was conferred on him at Oxford by the patronage of Sir Edward Hyde, then Chancellor of that University. This scheme, which promised so much profit to the inventor and his friends, proved a failure, more perhaps through Hooke's constitutional irascibility than any want of faith in the invention. "Their treaty," says he, "with me, had finally been concluded for several thousand pounds, had not the inserting of one clause broke it off, which was—that if, after I had discovered my invention about the finding the lon-

gitude by watches or otherwise, they, or any other persons, should find a way of improving my principles, he or they should have the benefit thereof during the term of the patent, and not I. To which clause I could noways agree, knowing it was easy to vary my principles an hundred ways, and it was not improbable but that there might be made some addition of conveniency to what I should at first discover, it being *facile inventis addere*." Had Hooke foreseen that his duplex escapement would stand the test of upwards of two hundred years' experience, he would have closed with this agreement, and no doubt would have gained the prize of 100,000 florins offered by the States of Holland for ascertaining the longitude at sea. He might also have obtained some Government aid through the interest of Lord Brouncker and Sir Robert Moray, which afterwards, in the reign of Queen Anne, was proffered for the same object, to the amount of £20,000. After this disappointment Hooke concealed his invention of the duplex escapement for many years, as much, perhaps from the difficulty of obtaining correctness of workmanship as from chagrin. In 1660 he invented the wheel-cutting engine, without which Tompion could not have undertaken the manufacture of the watch presented to King Charles.

Before Hooke invented this engine, the art of watchmaking was by no means accurate. Every wheel had to be divided by compasses, and each tooth cut with files, the accuracy being mainly dependent on the eye of the artist; and as the smaller wheels were more difficult to divide and cut, we see at once the cause of the large size of the watches of the seventeenth century. Hooke's ingenuity contrived to divide a large disc, with the various numbers required for each wheel. To this disc he adapted a spindle supported on four pillars. To the spindle the wheels to be cut were fixed, and by means of a frame moving up and down, in which was placed a circular cutter, rotating with considerable velocity, he divided and cut the wheels at the same time, and also gave the proper cycloidal curve to each tooth by the shape of the cutter. By this method precision was insured, and rapidity of execution obtained; and it is worthy of note that no material change has been made on this machine from its invention in 1660 until now. The only improvement applied to the cutting engine of Hooke was made by Earnshaw, the celebrated inventor of the chronometer, about the end of the last cen-

ture.¹ It consists of a slide by which the rotating cutter is let down in a perpendicular plane. By this means the top and bottom of each tooth was straight and at right angles to the wheel; while in Hooke's they were curved as his frame moved in the arc of a circle. Hooke, nevertheless, has the credit of adapting the endless screw to the periphery of the disc, and thus paved the way for Ramsden, who obtained a Government grant for his machine for accurately dividing astronomical instruments.

The cutting engine very shortly revolutionised the art of clock and watchmaking. It was an expensive tool, and most watchmakers could not afford its cost; and so the cutting of wheels became a separate branch of the manufacture of watches. This was the first step towards the division of labour, by which accuracy and cheapness have been obtained. In the great seats of the manufacture of watches—London, Liverpool, and Coventry—this subdivision of labour was very soon carried to such an extent that no one engaged in the trade could singly make a watch. In Scotland this subdivision never obtained, and therefore the manufacture of watches ceased about the middle of the eighteenth century. But the Scottish workmen derived many advantages from this cause, as every one was trained to make every part of a watch, a practice still followed by all well-educated watchmakers.

The following are the watches which I now for preservation deposit in the Museum of the Society:—

The first of these was made by Paul Romeiu, and is a fine example of Scotch manufacture. It must have been made between 1670 and 1693, as he died in the latter year. The case is not stamped, so the exact date cannot be obtained. Paul Romeiu was a Frenchman, and was among the first watchmakers in Edinburgh. He resided in the West

¹ Earnshaw was decidedly the most ingenious artist of his time, and his marine chronometer, for which he was rewarded by Government, has not yet been improved. He was, however, most pompous and vain. While exhibiting his chronometer to the late Duke of York, Earnshaw imagined that his Royal Highness did not pay him that amount of deference which he deemed due to one who had invented the means of discovering the longitude. Before leaving the Duke he informed his Highness that he considered himself the greater man of the two, as he was Marquis of Latitude, Duke of Longitude, and Tom King of the Clockmakers.

Bow, where his house was distinguished by a globe, which, in its rotation, pointed the hours.

The Nuremberg egg watch was made about the year 1600. It has neither chain nor balance-spring—a piece of fine catgut supplying the former. This watch was regulated by increasing or diminishing the power of the mainspring by means of a wheel and endless screw. The dial shows hours, the days of the month and week, with the appropriate signs; also the moon's age and time of high water. Within the circle showing the day of the month is a representation of the Last Supper engraved on silver. The maker's name is Bouguet, Londini. It was bought at an auction in New York by the present Earl of Dalhousie, for four dollars, and presented by his Lordship to the late Robert Bryson.

The silver watch, No. 3, was made by Richard Wise about 1680. It has a balance-spring and regulator. Below the balance is engraved *Tempus fugit*.

The gilt Nuremberg egg watch, No. 4, was made by Michael Nouen in 1611. It is said to have been in the possession of Sir Walter Raleigh, but it bears the arms of Briscoe.

No. 5 is a fine specimen of a clock-repeating watch, by James Reith, Versailles. It strikes the hours, and also repeats hours and quarters. It was made about the latter end of the seventeenth century.

No. 6 is a cruciform gilt watch, made about 1600 by Hugues Pilard-Aollonge. It was long in the possession of the Strathallan family.

No. 7 is a melon-shaped gilt watch, made at Rouen by David du Chemin. It has no balance-spring, and has catgut instead of a chain. It was long in the possession of the Drummonds of Hawthornden, and is believed to have been the watch worn by the poet.

MONDAY, 21st May 1860.

PROFESSOR J. Y. SIMPSON, M.D., Vice-President, in the Chair.

The following Gentlemen were balloted for, and elected Fellows of the Society :—

WILLIAM EDWARD HOPE VERE, of Craigiehall, Esq., Linlithgowshire.

JAMES NEISH, of the Laws and Omachic, Esq., Forfarshire.

Mr DAVID LAING begged to call special attention to the loss which the Society has recently sustained by the decease of two of the Members. The first was WILLIAM WARING HAY, Esq., afterwards W. W. HAY NEWTON of Newton, Esq., one of the oldest Fellows of the Society, having been elected in the year 1814. He was a frequent benefactor to the Museum, and had formerly devoted considerable time in the rearrangement of its coins, being himself distinguished for his extensive and accurate numismatic knowledge. He had also filled the office of a Vice-President. The other was ALEXANDER CHRISTIE, Esq., A.R.S.A., and Director of the Department of Ornament in the School of Art, Edinburgh. He became a Fellow of this Society in 1848, and had in several capacities acted as one of its office-bearers. He died in the prime of life, aged 53.

Mr JOHN STUART reported that the circular to the Schoolmasters of Scotland, prepared by the Society, regarding objects of archæological and historical interest, was ready for distribution, and called attention to the donation now announced of a collection of stone implements from Mr Gibb, schoolmaster at Aldbar in Forfarshire, as an earnest of the result which might be expected from the Society's appeal, and as an evidence of what might be accomplished by well-directed efforts. Mr Gibb has for some years collected, through the instrumentality of his pupils, any accessible objects of antiquity in his own neighbourhood, and had now presented to our National Museum a selection made by the Secretary, The meeting highly approved of this admirable method of training the young to observe and collect relics, which are so frequently lost from mere carelessness, and directed that their best thanks should be returned to Mr Gibb for his donation.

The Donations to the Museum and Library were as follows :—

Stone Hammer, 3 inches in length, with perforation, 1 inch in diameter, through the centre; and an oval-shaped stone, 4 inches long, and $3\frac{1}{2}$ inches diameter; found in Forfarshire;

Two large flat stone knives, about 9 inches long, by 5 inches in breadth, and $3\text{-}8\text{ths}$ of an inch in thickness; tapering to a sharp edge round the margin; found in Shetland;

Two Stone Whorles; one 1 inch in diameter, and rudely ornamented with small punctures; the other $1\frac{1}{2}$ inch in diameter, ornamented with lines;

Flint Arrow-Head with barbs, $1\frac{1}{2}$ inch in length; found in Forfarshire.

By Mr GIBB, schoolmaster, Aldbar.

Portion of a Clay Urn, ornamented with short perpendicular and transverse lines, found in 1823 on the banks of the River Almond, near Clifton Hall;

Small portion of Chain Armour, found in forming the Glasgow Road on the estate of Old Liston, eight miles west from Edinburgh.

By JOHN MAITLAND, Esq., Accountant to the Court of Session.

Marble Turkish Tombstone, 3 feet long, $4\frac{1}{2}$ inches square, with turban on top, inscription on side, and pointed below for insertion in ground; from Bicos, on the Bosphorus. By the Rev. DAVID ARNOT, D.D., one of the Ministers of the High Church, Edinburgh.

The inscription, which is in the Persian language, but in Turkish character, has been thus translated by Major Othman Nouri, of the Turkish service:—

Like a bulbul he has ascended,
To the grief of his mother:
Pray for mercy to him
The letters of whose name, Ali, tell the date of his death.

(H. 1140; A.D. 1720.)

Stone found under the pavement in Young Street, measuring 3 feet by 2 feet 4 inches, on which is sculptured, on an ornamented panel (Elizabethan style) two winged figures supporting a shield displaying armorial bearings; a bend dexter, on which is a crescent between two mullets; surmounted by the helmet of an Esquire. By THOMAS STEVENSON, Esq., C.E., F.S.A. Scot.

Sword Dollar, or Thirty-shilling Piece, of James VI. By HALL PRINGLE, Esq., Largo.

Shell of a Turtle, on which apparently a coat of arms had been painted.

Iron Cannon Ball, 2 inches in diameter, with the stone in which it had been found embedded.

Stone Celt, 2 inches across face, polished at the end.

Boar's Tusk, 8 inches long, and portions of a large unornamented cinerary baked clay urn in which it was found. From Rathen, Aberdeenshire.

Marble Head, apparently the portion of a statue of Budha, 7 inches high, considerably weathered.

Gold St Andrew of James I., and the Gold Lion of James II. of Scotland. These coins formed portion of a hoard (treasure trove) found in August 1815, near the ruins of the Castle of Cadder, in the county of Lanark.

By the COUNCIL OF THE ROYAL SOCIETY OF EDINBURGH.

Stone Ball, 2½ inches diameter, with four rounded projections, three of which are ornamented with different incised patterns; the fourth being smooth, or without any pattern (see woodcut); it was found in digging a drain several feet under ground, on the Glass Hill, or Gray Hill, parish of Towie, Aberdeenshire. By Mr JAMES KESSON, farmer, Upper Drummellachay; through the Rev. John Christie, Kildrummy.



On the Glasshill many ancient remains have been found, such as stone cups, &c. On the hill and in the neighbourhood are several large tumuli.

Burmese Manuscript Book, on palm leaves, with wooden boards. The leaves are 20 inches long by 2½ inches broad, and are partially gilt on the edges, the boards being also ornamented with a pattern in gold.

Pair of Wooden Boards of another MS. Book, ornamented red and gold.

Three Burmese Manuscript Books on paper.

By Mrs BOYD, 16 London Street.

Various Bone Implements, consisting of pins, barbed fishing hooks, &c., from Davis Straits. By ALEXANDER BRUCE, Esq., S.S.C.

Gutta Percha Cast of an inscription on a bronze tripod vessel found near Hexham. By W. D. FAIRLESS, M.D., Montrose.

Account of the Cathedral of Thronheim. Folio; plates. The text by Professor P. A. Münch. Published by order of the Norwegian Government. Christiania, 1859.

Karlamagnus Saga ok Kappa Hans. 8vo. Christiania, 1859.

Den Norske Kirkes Historie under Katholicismen af R. Keyser, Professor ved Universitetet i Christiania. 4 vols. 8vo. Christiania, 1856-58.

Foreningen til Norske Fortidsminde-merkers Bevaring. Royal 8vo and 8vo. Christiania, 1850-59.

Norges Historie I Kortfattel Udtog af P. A. Münch. 8vo. Christiania, 1858.

By the ROYAL UNIVERSITY, CHRISTIANIA, NORWAY.

Nordiske Oldsager i det Kongelige Museum i Kjöbenhavn ordnede og forklarede af J. J. A. Worsaae. Royal 8vo. Copenhagen, 1859. By J. J. A. WORSAAE (the author), Copenhagen.

The Sick-bed of Cuchulainn; quoted from the Yellow Book of Slane. 8vo pamphlet (pp. 60). Dublin, 1858. By EUGENE O'CURRY, Esq., M.R.I.A., Corr. Mem. S.A. Scot.

The following Communications were read :—

I.

REFERENCE NOTES TO PLAN AND VIEWS OF ANCIENT REMAINS ON THE SUMMIT OF THE LAWS, FORFARSHIRE. (PLATES XXXIV. AND XXXV.) BY JAMES NEISH, OF THE LAWS, ESQ. COMMUNICATED, WITH ADDITIONAL NOTE, BY JOHN STUART, ESQ., SECRETARY S.A. SCOT.

About two miles north from the estuary of the River Tay and the church of Monifieth, in Forfarshire, there is a collection of hills called "Laws," forming one of the terminations of the Sidlaw range. The highest and most remarkable one is that on which the ancient walls have been discovered; its summit is 500 feet above the level of the sea, of an oval form, measuring from east to west 500 feet, the breadth being about 200 feet. From this hill the views are very extensive. To the west, the prospect is bounded by the mountains of Argyle; while nearer may

be seen the Sidlaw Hills, Dunsinnain, Norman's Law, the Lomonds, the River Tay, part of the town and "Law" of Dundee; on the south, Largo and North Berwick "Laws," Isle of May light, St Andrews, and the hills of Lothian; eastward, the town of Arbroath, and the wide expanse of the German Ocean. The country round is very fertile.

In the Statistical Account of 1842, it is stated that "persons then alive remember older people telling them they knew when the walls were five feet higher than the present surface." The writer has ample proof, from conversing with workmen, that for a long period previous to 1834 the top of the hill has been generally resorted to when stones were required for dykes, drains, &c., on the estate; and David Rennie, land-steward, who died in 1856 in his 103d year, and who had resided in the neighbourhood for upwards of eighty years, told him that his plan was, first to discover a wall, and then to work it out, so far as the stones were suitable for his purpose, leaving the large stones lower down. During these workings, rude stone graves were found, lined and covered with flag stones, containing human skeletons.

In 1834, when Mr Colvill bought the property, the summit of the hill was broken up by hollows and masses of rubbish, that had been thrown up when the stones were removed. Soon after this period, the surface was levelled, portions of walls thrown over, near the east end, and the whole planted with trees. A tradition about a spring on the top of the hill led to a digging through the surface in search of water; and a cairn of stones then thrown out remained on the hill when the writer became proprietor. Amongst these he found two fragments of stone, with rude concentric circles cut on them; and in a hole of a water-worn sandstone, some small sea-shells were found.

While digging in search of water, pieces of wood were found, one of which the writer still possesses. It is of oak, split up as if for a couple, having a rudely morticed hole in one end.

Amongst the stones thrown over about this time, was found a rounded one, hollowed out, with markings on the outside, as if to retain cords to hang it by. This is supposed to have been a lamp. About 1836, a garden was formed at the south base of the hill; and in bringing back the level, an extended mass of bones was found, both human and of the lower animals, the horse, ox, &c. This continued as far as was levelled.

Amongst these were found several spear-heads of iron, and one was found in forming a road on the north of the hill.

The Statistical Account of 1842 states, that "about fifty years ago, two workmen came upon the foundation of a building at the bottom of the cone, and found a considerable treasure of gold coin. They concealed their prize, went to London and sold it as bullion. The circumstance came to light by the jealousy of one of the finders, who accused his comrade of cheating him, as he had received only fifty pounds."

In the plain to the east, about a mile distant, on the farm of Carlungie, the present tenant has dug out a considerable extent of walls, similar to those on the hill; and on the same farm, in knolls called "Curr Hills," were found all round slab-stone coffins containing skeletons. The tenant's brother, a medical student, and his companions, used to amuse themselves by digging for them.

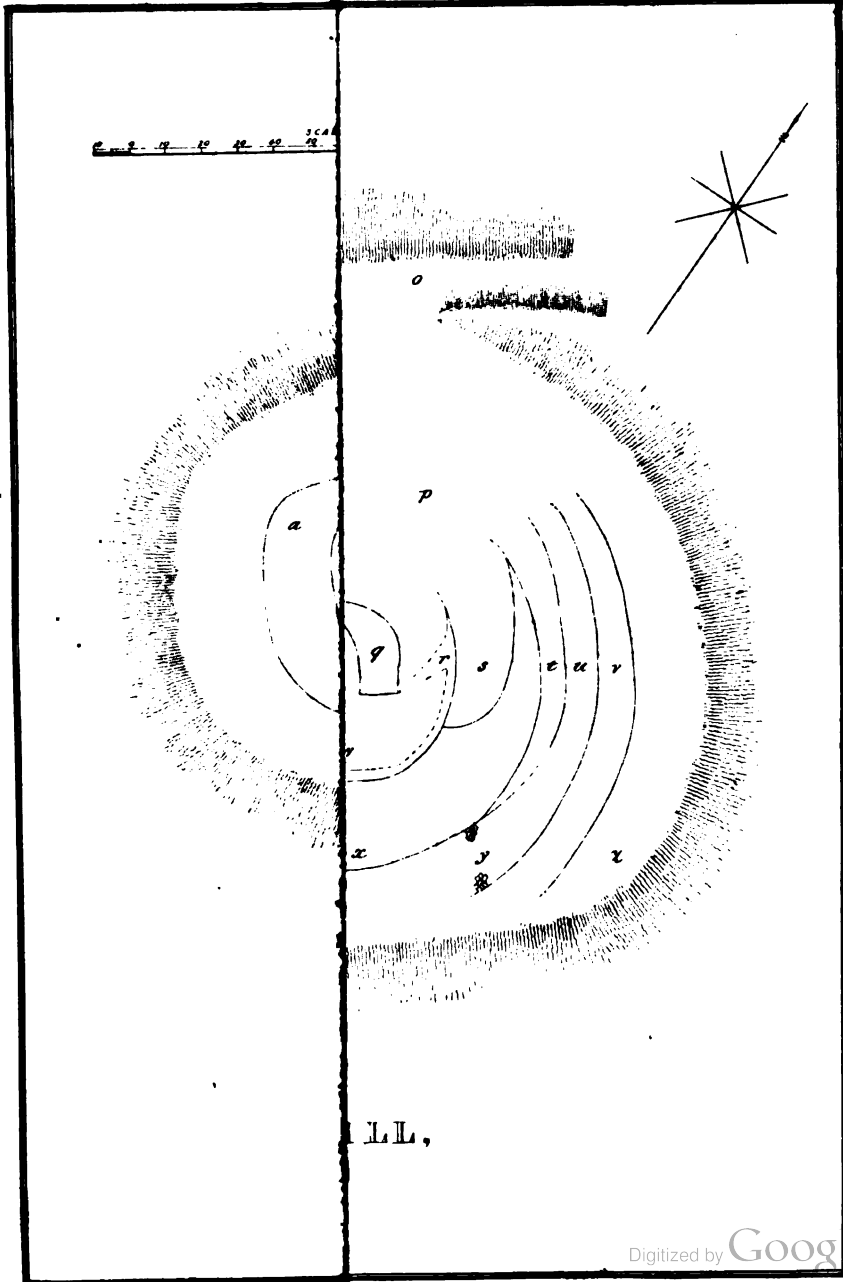
On the neighbouring farms of Omachie, Kingennie, Ardownie, and Ethiebeaton, many graves of a like kind have been dug up; amber beads, &c., were found in them. Report also speaks of treasure having been found by a person still alive. Within a quarter of a mile south-east from the Hill of Laws, is the Gallows Hill of Eithiebeaton.

In a field immediately south from the Hill of Laws, formerly stood a very large natural block of stone, called the "Tod's Stane." It was broken up thirty years ago. On the top of a knoll in Kingennie, a mile north-west, is a circle of stones, large blocks outside and smaller ones within, 60 feet in diameter; there is an entrance on the east side, and many large blocks were found in the dell below.

EXPLANATORY NOTES OF PLAN FROM SURVEY OF THE LAWS HILL, MADE BY
MR JAMES SALMOND IN DECEMBER 1859. (PLATE XXXIV.)

a. This space has the face of the wall to the inside all round.

The rock declines on the west and south, which has rendered it necessary to carry the foundations in some places seven or eight feet below the present surface, while on the east side of the enclosure, the wall is built upon rubbish, and not deeper than was required for the level of the floor.



LL,

No wall beyond the outer one shown has been found, but that has a broad backing of large boulder stones. The enclosure was found filled with stones, mostly burnt, apparently the debris of some other work, the greatest appearance of fire being at "a." Under and amongst the debris were found bones of the ox, &c. Sea and snail shells, one cowrie shell, a large iron axe (the handle had been of wood), very much oxidised; one copper coin, with a dot in the centre on one side, the edge notched one-fourth round—the other side has some faint appearance of a head on it.

Nearer the surface a quantity of small iron chain, apparently modern.

b. The foundation of the outer wall here, at the angle where the two walls join, is about 8 feet below the ground, but appears to have been filled up to the lowest of the four rude steps shown at *b*; betwixt the upper step and the fragment of wall to the north there are strata of ashes, about two inches thick, two feet under the present surface. To the north of the fragment of wall there is deep black earth, in pitting which animal bones were found, and a rudely formed stone cup.

c. This wall is well built with flat stones, but has not been excavated to the foundation.

d. The portion of pavement here shown is of good flags, but not very level on the surface; these have not been lifted; but to the south there were lots of animal bones—two ox-ribs had been obliquely cut across with a saw.

e. This space, like that at "a," has the wall all round facing the inside. At the bottom, on the rock, quantities of bones were found, amongst them an iron axe, smaller than that found at "a;" also shells.

f. This wall is strongly backed with large stones, but no retaining-wall to the north has been found.

g. This space has not been excavated; but on sinking a pit in the earth, charred wheat was found on the natural surface. From G to the north wall is the highest natural surface of the hill.

h. The filling here is the debris of burnt sandstone, to a depth of five or six feet, mixed with charcoal.

i. The rampart round the circle is filled in with land stones.

The foundation of the inner wall is on the rock, while that of the outer, except at the south, adapts itself to the rise of the ground.

In tracing the face of the latter to the east, a broken iron axe was

found, of a different shape from those at "a" and "c." Outside the circle, and south-west from *i*, human bones were found near the surface amongst rubbish (with some large flags near), apparently the remains of two persons.

k. This round floor is well paved with flag-stones; several layers one above the other, with not much more soil betwixt than was necessary for bedding. On lifting one flag, the upper stone of a rude quern was found supporting it.

The small centre space had likewise several flags one above the other, but more soil betwixt two of them, say five or six inches, amongst which there was a very small portion of a human skull, and a smooth rounded stone. On the top there was a course of stones that had been burnt. Betwixt the lower course of pavement and the rock, the bones of the wild ox, boar, &c.

A bronze armlet of thin plates was got crushed betwixt the flags; it is of very pretty workmanship, composed of three thin plates, the middle one being pierced, showing an open pattern; the other two are stamped with a waving pattern, and overlap the edges of the middle one. A large iron nail was found beside it, bent at the point. Several large vitrified masses were found amongst the loose stones that filled the enclosure, but the latter had little appearance of fire, while some of the stones in the wall have been exposed to the action of fire, before being so applied.

l. This entrance to the circular space is also paved, and has two projecting curb-stones rising about four inches; the first is immediately within the circle, and the other two-thirds down. On each side of the latter there are wrought projecting stones, formed as if for a door, and on the floor to the inside grooves worn in circles, as if the markings of a door.

The side where the door had been supported was examined, but no stone to contain a pivot was found; it may have been removed, as the wall is broken up close by.

m. This space was paved over debris, five or six feet deep, with stones, which had mostly been exposed to the action of fire before being so used. In some places were stones on edge, rising a few inches, but not forming any design that could be ascertained. On removing this pavement, there was a rich black soil to the depth of five or six inches, and then another causewaying; small portions of bones all through, and several flat querns

which seemed to have been used as pavement ; also many smooth rounded sea stones, two small pieces of rock crystal, a round piece of lead, with iron rust on it, an iron tool like a weed-hook ; a piece of iron turned at one end, while the other is cut away ; an iron pin with a loose ring in the top, a small iron bodkin or large needle, a piece of bone, a bronze spiral ring of four turns. The rock suddenly dips from the south wall of the circle, which is firmly supported by projecting boulder stones. At " *m*," there is black earth and stones, to a depth of eight feet below the present surface ; at the lowest point, a row of large boulders running east and west, as if the foundation of an older wall.

n. This space is filled between the retaining walls with burnt sandstones, red and clean, as if newly taken out of a kiln.

No appearance of fire on the walls.

o. This appears to have been the approach from the outside to meet the walled entrance at " *u* ;" it was the road used to cart off the stones from the walls as required for dykes, drains, &c.

p. This space has been almost quarried out, unfortunately breaking the lines of walls shown to the south.

q. The walls of this enclosure are inferior to any others ; have been built with old material ; the foundations are laid upon eighteen inches of soil, mostly ashes of wood. The inside was full of rich black mould mixed with stones, amongst which were found part of a two-edged iron sword, and a bronze pin, enamelled, about 4 inches in length. South from " *q*," was found a considerable quantity of barley, charred, which appeared to have been burnt in the husk ; it was not upon any formed floor.

r. The dotted lines here are the only walls that have been rebuilt ; they were distinct at each end, the north one being constructed through the adjoining one to the east ; single stones, as if foundations, were found as near as possible to those dotted out. Several holes in the rock, here and elsewhere, were found neatly fitted in with pavement, to make a level surface.

s. This space was filled with stones and earth. On the rock near " *s*," lay a block of stone 4 feet by 2. In a hole of the rock filled with water, there were got two wooden wedges like those used to retain the roofing of old thatched cottages ; also several pieces of birch or hazel.

t. The west boundary wall is well built with flat stones, like that at

"c," and goes down five feet under the present surface; it is wrought into the other walls at both angles.

u. This space, with a faced wall on each side, built with large stones, which appear to have been gathered off the land, and are still smooth from former exposure to the weather. Some of them, however, are water-worn and from the sea-shore.

This has evidently been the inner entrance leading from the outer road at "o."

v. This seems to have been the outer rampart on the east, which is the most accessible side of the hill; the walls have been carefully built with large stones; the filling is also stones. At present there is a mound outside, but this was formed of the debris thrown over when the hill was levelled about 1834 and after.

w. This space was, like other places, filled in with burnt stones. It was near w where the charred barley was found.

x. This has not been dug out, as it appears to be filled in with stones.

y. On each side here there are some large boulder stones, built up, as if the remains of a barrier to narrow the entrance.

z. This is where the rubbish was thrown over when the hill was levelled, and the highest part of the walls on the east thrown over.

*Articles—where found. See Plan by James Salmond, surveyed 1859.
Plate xxxiv.*

a. Shells, axe, coin, bones, chain, cowrie. b. Bones, stone cup.
d. Bones. e. Bones, axe, shells. g. Charred wheat. i. Axe,
human bones. k. Querns, bones, armlet, iron nail. m. Querns,
iron pin, piece of iron, rock crystals, lead, iron tool, ring, cut bone, iron
needle. q. Iron sword and enamelled pin. s. Wooden wedges
and pieces of hazel rod. w. Charred barley.

GENERAL REMARKS.

All over the summit of the hill, animal bones were found, so far as ascertained, of the ox, horse, boar, deer, &c.; these were got in greatest numbers at the bottom of the walls.

Smooth round small stones from the sea-beach were also found everywhere; also, sea and snail shells, the former being of the kinds still found

on the neighbouring coast; but oyster shells were also got, and one small "cowrie." Pieces of charred wood, vitrified masses, were found all through amongst the ruins, and often as if used for backing up the walls, but never as if the *walls* had been vitrified. Many of these fragments have distinct impressions of the wood which had been burned. A small piece of pottery was found adhering to a portion of vitreous matter, like the neck of an earthen bottle.

Except the rock itself, and the portions of pavement mentioned, no distinct floors were found, although the writer thinks other pavements had existed, from some of the walls not being founded so deep as others.

Wherever the rock was approached, there was found twelve or eighteen inches of black, dirty-looking soil, mixed with small stone chips, bones and charcoal. Considerable quantities of fine clay were found, which, from the small transparent pebbles in it, appears to have been brought from the sea beach. At the foot of the rock, on the west end of the hill, single courses of stones, forming similar spaces to those on the top of the hill, have been found; also, near the base, on the south-west, stones on edge, placed in half circles; these have the appearance of having formed terraces.

In the small valley to the north there are numerous traces of buildings. On the north-east, near the outside road at O, there is a hole in the rock that retains water all the year, but no great supply could be got from it. On the west, near the foot of the rock, there is an excellent spring of water, which now supplies the mansion-house.

NOTE ON MR NEISH'S PAPER. BY JOHN STUART, Esq., F.S.A. Scot.

It is greatly to be regretted that the predecessors of Mr Neish were not more conservative in their treatment of the curious structure on the Laws, as the ruinous state in which we now find it makes it hopeless for us to speak with any degree of certainty as to its original design and arrangement. I have twice carefully examined the remains, and have found it difficult to form any feasible opinion as to their original shape, or to account for the arrangements of those walls which still remain. It seems obvious, however, from what we hear of the great quantities of stones which have been carried away from the hill, and the enormous

masses of ruined walls still scattered over its top, that the buildings, when complete, must have been of great size and height.¹ In their present ruinous state we cannot closely compare the remains with any other structure known to us. At first sight, the strong curving walls at the east end suggested to me the possibility of their having formed the walls of a congeries of weems; and I was led to conjecture that the central circular space might have been covered with some domical roof, as in all respects, except its greater size, it reminded me of the chambered cairns at Clava on Nairnside, which had in their centre a circular dome-shaped chamber, approached by a narrow passage.

It seems obvious that the buildings on the Laws had formed the abode of man for a long period; and it is somewhat remarkable that so few traces of warlike weapons occur, while those which have been found are of iron.

It may be well to compare even what still remains of the ruins at Laws, with those chambered cairns which have been explored in Caithness and Orkney. The remarkable one at Kettleburn, in the county of Caithness, described by Mr Rhind, even in the dilapidated state in which he found it, had a diameter of about 120 feet. In plan it appeared to have been a huge circular cairn, with long passages from the outside, leading to a congeries of vaulted apartments, of various sizes and shapes, in the centre. A few feet from the external limits of the cairn, a wall had circumscribed it, which in some places yet stood to the height of about three feet, in this respect resembling the outer wall at the Laws.

¹ A person who was a servant to Mr Millar of Balumbie, the proprietor of "Laws" in 1818, states that during the winter of that year he assisted in removing from the top of the hill 2400 cart-loads of stones for drainage purposes; that he was so employed during the three succeeding winters, during each of which he thinks as many were taken away—say 9600 loads in four years. He describes the portion removed as conical, 18 feet high in the centre; the stones as all burnt and mixed with bones. Human teeth were very abundant. The stones were so loose that it only required the lowest ones moved to make those above tumble down. He had no idea of anything like walls. He only remembers seeing one cist enclosed with slabs; it was very near the edge of the cone, and contained human remains. When the stones tumbled down, mixed with bones, there were also found many portions of tobacco-pipes made of clay, and not differing much from the modern shape: they were clumsier and thicker.

Another boundary wall was carried round the chambers in the centre ; and in the space between the two walls, various remains of building were discovered. At one point the walls so discovered were parallel to each other, and both were faced to the outside, as in the case of the perplexing circular walls on the east end of the Laws, without any appearance of intervening buildings. In one of the chambers also a wall appeared within the boundary wall, without any obvious reason for the arrangement. The portion of the cairn at Kettleburn, between the chambers and the outside of it, was in a state of ruin and dilapidation ; but that there had been occupied buildings seemed plain, from the remains of bones and shells which were found all over the place. The objects discovered at Kettleburn were in most respects similar to those found in the ruins of the Laws. No weapons were seen except the point of an iron instrument, but some articles for domestic use, formed of bronze and bone. Stone disks, querns, stones hollowed out, water-worn pebbles from the sea-beach, human remains, bones of horses, deer, oxen, sheep, goats, pigs, tusks of boars, bones of the whale ; also masses of ferruginous matter. Specimens of all these were also found at Laws.

The building at Quanterness, in Orkney, had a similar design, being a congeries of apartments in the centre of a cairn, approached by a long passage, barely two feet square in size. The largest apartment was 21 feet long by $6\frac{1}{2}$ in breadth, and $11\frac{1}{2}$ in height. Here were found the bones of men, birds, and some of the domestic animals.

May we suppose that the walls at the Laws are remains of abodes also covered over with stones ?

It is remarkable, that in the great sepulchral cairn at Dowth, in Ireland, there should have been found so many remains corresponding with those discovered at the Laws, which we must regard as an abode of the living. Recent examination has revealed at Dowth a series of chambers throughout the cairn, connected by passages of small size. In one of the chambers was found a large quantity of the bones of men and animals in a half burned state, and mixed with small shells. A pin of bronze, and two small knives of iron, were also discovered. Among the animals whose bones were found in the structure, were horses, pigs, deer, and birds ; portions of the heads of the short-horned variety of the ox, and the head of a fox, also appeared. There were also found a ring of

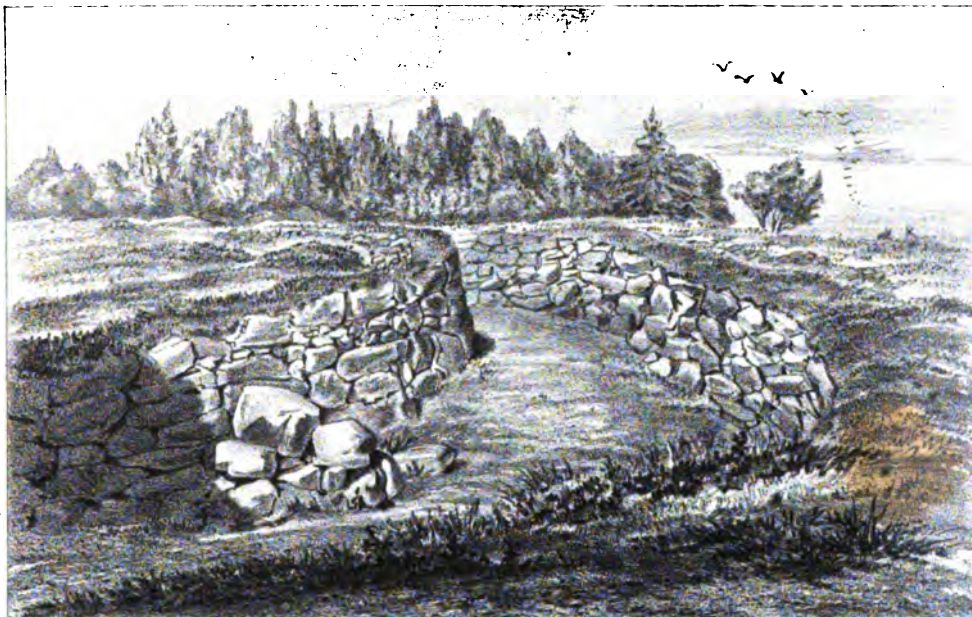
jet, several beads, and some bones fashioned like pins. Among the stones of the upper part of the cairn were discovered a number of globular balls of stone, of the size of small eggs. As at the great adjoining cairn of New Grange, some of the stones have figures carved on them; and of these figures some present concentric circles, resembling those found on two fragments in the ruins at Laws, and on stones in a Pict's house at Papa Westray, figured in our Transactions, and at Pickaquay, near Kirkwall.¹ The occurrence of human remains, in so-called Picts' houses, is frequent, as at Burgher, in Evie, where the remains were accompanied by a comb, part of a deer's horn, and some bracelets.

The connection between British strengths and sepulchral deposits has been pointed out by Chalmers in his "Caledonia;" and the practice of such interments seems to have continued into later times. The old castle of Kindder, in the parish of Drainie, in Morayshire, probably occupies the site of an earlier strength. It was surrounded by ditches and ramparts, and under the latter were found a very large quantity of stone cists, urns, and fragments of human bones.

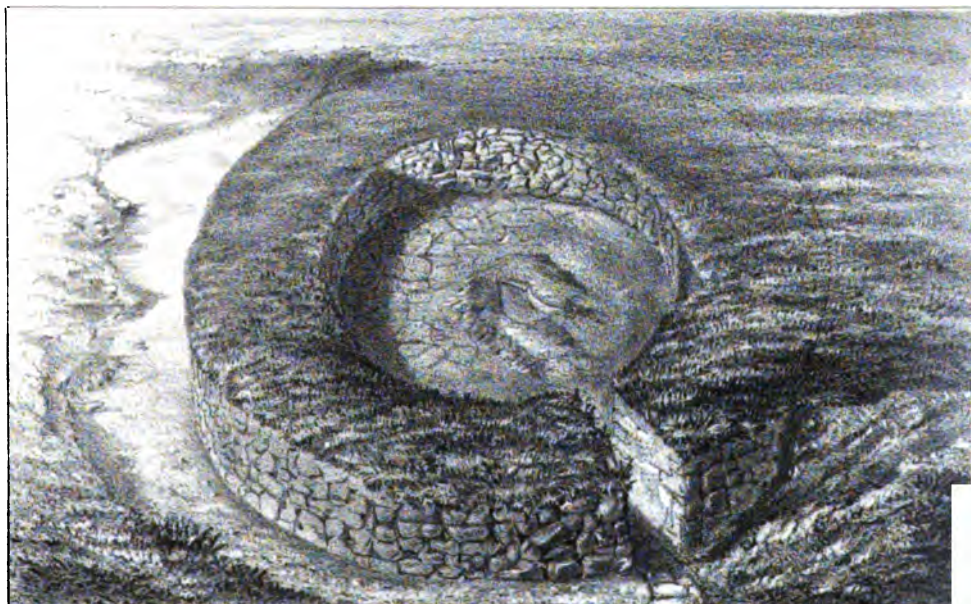
It will be observed, that while the curious weem-shaped walls at Laws have only been remarked on the east end of the structure, it is quite possible that they may be yet found in the unexplored portion lying to the west of the central apartment. Those who carried off the stones for building purposes found the facing-stones of the walls largest and most suitable for their purpose; and they seem to have followed them out to their termination. It would not, therefore, now be safe to conclude, that the circular walls had been confined to the east end, even if they should not now be discovered elsewhere.² The sections which Mr Neish has made in various spots have brought to light portions of faced walls, indicative of building arrangements; and unless this the western portion of the ruin be completely explored, we cannot say what these arrangements may have been. The enormous quantity of stones which result from the explorations, and the difficulty of storing them on the confined

¹ A stone from a "Pict's house," in the island of Eday, has incised concentric circles and spiral ornaments, like those on the stones of New Grange. It is now in our Museum.

² The circular walls at the base of the hill, and at Carslogie, are probably the foundations of houses.



VIEW OF MASONRY OF CONVERGING WALLS.



VIEW OF CIRCULAR WALLS AT LAWS
FORFAR SHIRE

W & A K. CLARKE & CO. LONDON
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area of the hill, form the chief obstacles to Mr Neish's zeal in accomplishing the survey; and this circumstance may show, that when the stones now carried off had been in their original position, the structure must have been of considerable height, especially when it is considered that the spaces between the upright walls have, in the process of levelling the surface, been filled up with stones, which had originally been parts of the walls themselves. The circumstance has been noticed by Mr Neish, that the greatest quantities of bones appeared at the base of the upright walls. Were these thrown down from some higher inhabited building? or did the walls form the sides of chambers or galleries, where the occupants lived, and deposited their refuse, as at Kettleburn?

I have noted the effects of fire in some of the contents of a weem in Cromar, where lumps of ferruginous matter appeared, similar to that found by Mr Rhind; and the effects of fire appear in the charred substances so frequently found in underground apartments. The charred grain, lumps of vitrified matter, and masses of fired stones, all show that fire must have been a powerful agent at Laws, either in its construction or ruin.

We shall probably never be able now to speak positively as to the precise plan of the structure on the Laws. We need not doubt that it formed the shelter of an early people, although I would hardly be disposed to assign its erection and use to a period so remote as that assumed in the case of some analogous structures. If Mr Neish should be enabled to overcome the difficulties attending farther exploration, and should find the plan of the western end more definite than I expect it to be, we may yet obtain information which will enable us to speak in less hesitating accents than those which our present circumstances demand. In any event, we must feel greatly indebted to Mr Neish for the labour already bestowed by him in excavating this structure; and for so readily acceding to my request that he would furnish us with an account of his discoveries, and a ground plan of the walls. We are obliged to Mr Robert Chambers for the careful drawings which he got made of the most curious parts of the structure, and has kindly allowed us to copy (see Plate XXXV.), and which serve to illustrate Mr Neish's observations.

Since the foregoing note was written, in the spring of 1860, my friend,

Mr W. F. Skene, has drawn my attention to a paper by the late Dr John Jamieson, "On the Vitrified Forts of Scotland," which is printed in the second volume of the "Transactions of the Royal Society of Literature." The paper is dated in 1827; but it records the writer's observations of the fort at the Laws, made nearly forty years before. Although the work of demolition had even then begun, still the remains were greatly more complete than they now are; and the following extract from Dr Jamieson's paper, which contains his description of the ruin, is of great value:—

"This fort consists of two walls of vitrified matter, which surround the hill. The outer wall runs along its slope, and forms a kind of circle, although by no means perfect; for on the east side, where the access is easiest, it keeps pretty near the bottom of the hill; and then, although its traces are less distinct, it seems to take a slanting direction upwards, according to the change of the ground, which here becomes very steep, till it extends half-way between the summit and the brink of the precipice on the south. Thus it continues to proceed along the declivity to the north-east corner, towards which it gradually ascends. It is evident that the principal gate was here, in whatever manner it was defended. The circumference of this outer wall, including the angular part, is, according to my measurement, five hundred paces. From this wall there are others which run in parallel lines towards the brink of the precipice. Two are discernible on the east side, and there are some marks of one on the north. These are formed of the same materials with the outer wall, and cannot be supposed to have had their origin from the fall of the inner one, because of the regularity of their form.

"The inner wall surrounds the summit of the hill, at the distance of several spaces from the outer. This varies, however, according to the nature of the ground. At the north-east corner, and round in that direction towards the north-west, are seen the foundations of several houses within the inner wall, which here seems to have formed the back wall to these houses.¹ On the west side of the hill, the interstice between the two

¹ Williams has remarked the same appearance at Knock-farril. "Immediately," he says, "on the inside of this surrounding wall, there are ruins of vitrified buildings. I imagine these inner works have been a range of habitations, reared against or under the shade of the outer wall." (*Account*, p. 12.)

circular walls has been filled up by buildings of a small size. A wall runs nearly through the middle of the fort, extending from the south to the north side of the inner wall. The design of this has undoubtedly been to form a separation between the defenders and their cattle; for in the eastern division we observe no foundations of buildings, except a few on the wall itself. There was, it is said, a well here some years ago; but it has probably been choked with rubbish, as the foundations of many of the houses have been barbarously dug up for enclosing the adjoining lands. The hill has, however, had an abundant supply of water, there being a fine spring at the north-east gate, and another a little further east, on the brow of the hill, although without the walls.

“The greatest part of the western division of the fort has been occupied by buildings, the most of which have been small, like those resting on the walls. But in one place I observed the foundations of some of larger dimensions. All the buildings have been as regularly vitrified as the walls, for the stones, as far as can be judged, retain their original foundations, and have no appearance of having been collected from fallen masses, huddled together in haste, on the spur of the occasion.

“Besides the gate formerly noticed, there seems to have been one on the west side. The vitrification here is as perfect as that of the fort of Finhaven, and assumes the very same appearance. Here, as well as there, the stones have been so completely fused, as in many places to seem as if they had been connected by some cement resembling melted ore; but this can be viewed only as the *scoriæ* forced from the stones themselves when in a state of fusion.”¹

I may add, that while in Orkney, in the course of the present summer (1861), I saw at Borrowstoun, in the island of Shapinshay, a ruined fort, which reminded me of some parts of the remains at the Laws. At first sight there was little appearance of anything except a grass-covered mound, surrounded by a ditch; but some excavations made by the owner, Mr Balfour of Balfour and Trenabie, brought to light the character of the original structure. From these it appeared that the mound was formed by the ruined walls of one of those circular towers or burghs so common

¹ Transactions of the Royal Society of Literature of the United Kingdom, vol. ii. London, 1884. Pp. 247-9.

in Orkney, and that it had been surrounded by various defensive walls, which at one point seemed quite of the same character as the converging lines of wall which appear on the east end of the hill at Laws.

It may therefore well be that the central circular wall at Laws is the foundation of what had been a great tower or burgh, and that all the surrounding walls are vestiges of the habitations of the inhabitants, which were reared under the shelter of the central fort, although they are now so dislocated as to make it impossible to understand the relation which the fragments bore to the whole.

II.

CONCORDIA FACTA INTER ANGLICOS ET SCOTOS, 3^d JANUARY, 1822-3. COMMUNICATED BY PROFESSOR MÜNCH, HON. MEMBER OF THE SOCIETY, IN A LETTER TO DAVID LAING, Esq., V.P.S.A. SCOT.

Professor Münch of Christiania, one of our Honorary Members, is at present in Rome, engaged in collecting materials to illustrate the earlier history of Norway. The edition he has just published of the "*Chronica Manniæ Regum et Insularum*" fully exemplifies, if any proofs were required, his skill and learning, in giving not only an accurate text of this well-known historical work, but enriching it with valuable notes and illustrations. Having, last autumn, sent me copies of a few early documents connected with this country, transcribed from the archives of the Vatican, to lay before the Society, I cannot better introduce these than by reading a portion of his letter, describing the pursuits in which he is at present engaged. It is dated Rome, June 29th, 1859.

"Our Government, or rather Parliament, has granted a sum enabling me to make researches for the Norwegian History in foreign public archives or record offices, especially in the secret archives of the Vatican here in Rome, where I have resided since December past, having on the way hither been for half a year in Copenhagen, a month at Berlin, and three months at Vienna. I am glad being able to tell you, that I have succeeded here in Rome beyond all expectation, almost wonderfully. You are no doubt aware that generally the Vatican

Archives have been hermetically closed to all foreigners, or rather, to any person not belonging to the office itself, let alone to Protestants; that the only favour which could possibly be obtained was, and still generally is, to get copies, badly written by the secretaries of the keeper, but dearly paid for, of the letters or documents whose existence you might be able to point out. As you were not allowed to see the catalogues,—which in themselves were moreover very bad and defective,—still less to peruse the very *Regesta*, or to write yourself, it is easy to see that the results from such endeavours made by foreigners to get information or copies from the costly things here preserved were either equal to nothing, or at least very poor. I, however, partly, I think, by the good luck of having good recommendations and opportunities of making excellent acquaintances, partly even by good managing for my own part, have succeeded in getting on the best terms with the keeper, Pater Theiner, who shows me the greatest friendship, and has allowed me not only to peruse and search through the *Regesta* and other documents personally, but even to write and copy myself whatever I liked; nay, he confides even so far in me, that he allows and requests me sometimes to find what he wants for his own learned works. In this manner I have now already gone through upwards of a hundred and fifty volumes of *Regesta*, from the middle of the thirteenth century to about the year 1370,—immense folios, containing each, perhaps, about 2000 letters; and I am almost stupified by seeing this immense mass of materials, not only for the history of the Church generally, but even for the special history of every European state. Of course England is one of the states most amply represented there; and for an Englishman, enjoying the same privileges which I now am happy enough to enjoy, there might be an exceedingly rich harvest to make, and a new edition of ‘*Rymeri Fœdera*’ might be considerably enlarged. But even for Scotland there is much more than I had expected; and only as a proof, I subjoin here copies of three Papal Bulls, taken by myself with the utmost accuracy, which I beg you to accept of as a little contribution to the ‘*Proceedings of the Society of Antiquaries.*’ There are many more of these dispensations, which, of course, cannot but throw a great and often unexpected-for light upon certain family connections.”

“I subjoin, also, another document, which I think very interesting. From Fordun, as well as from the public deeds printed in Rymer’s *Fœdera*, it is known that in the year 1322 King Robert Bruce fought successfully with the barons of the north of England, headed by Andrew Hartclaw, Earl of Carlisle, and partly, may be, even through habile negotiations, induced them to make a Treaty of peace or truce, the first ever made with him by the English, and in which, for the first time, he was styled and acknowledged as King. It is further known, that when King Edward received information of what was going on, he grew furious, and sent immediately a letter (printed by Rymer), where he strictly forbade any further proceedings in this matter, and commanded Andrew Hartclaw to repair to Court, &c. Hartclaw, however, having already concluded the Treaty, and feeling himself *in culpa*, did not choose to present himself, whereupon King Edward had him arrested, arraigned, and condemned as a traitor, which punishment he also did suffer, being beheaded, according to Fordun, on the 1st of October following. The Treaty, however, which proved so fatal to Hartclaw does not exist in any of the English archives or collection of records as far as we know; at least it is not inserted in the collection of Rymer. There is also every reason to believe that the English copy thereof was annihilated, perhaps even before the arrest of Hartclaw, that it might not prove anything against him; and it is only through the general account of what the Commissioners appointed to try him had found out, that something about the contents of the Treaty was hitherto known. Of course a copy must have existed in Scotland, but this has no doubt shared the fate of so many other Scottish documents of which no traces now exist. By a combination of circumstances, however, in itself interesting and curious, the Treaty in question has been preserved where nobody might expect to find it, in a *Codex Diplomaticus* or *registorum*, belonging formerly to the Episcopal See of Bergen in Norway, where all letters, even private, issuing from or addressed to, or regarding any interest of the Bishops, were copied successively, a true *liber cogrialis*. This seems, indeed curious; it is, however, easily accounted for, when we know a little more of the particulars of Norwegian history. In the year 1293, the Norwegian king, Eric, being a widower since 1283, when his queen, Margareta of

Scotland, died, probably in childbed of her daughter Margaret, "the Maid of Norway," married Isabella, sister of King Robert the Bruce. Isabella being then, it would seem, very young, perhaps not more than thirteen years of age, did not die till 1358, and survived, consequently, her husband, who died in 1299, for about 59 years. Most of this time she seems to have passed at Bergen, living very quietly, in a kind of dependence on the bishop, or as a sort of lay sister under his protection. There exists, namely, an original deed, issued by the Bishop of Bergen on the 25th of March 1324, when the bishop testifies that he has given her a house with all appendages and premises, which he had caused to be constructed next to the Episcopal residence at the costs of the See, to inhabit and freely to use as long as she lived, but after her death to fall back to the possession of the See. Even her testament, made in 1316, gives already to understand a similar connection. Now, this being the case, we need not wonder that public documents of any concern, sent to Isabella, were inserted in the regist-book of the See, perhaps at her own request; and likewise it may easily be imagined that Bruce, who no doubt kept his Sister pretty well *au fait* of all his proceedings,—she being on her side no doubt eager to get all news from him as soon as possible,—was especially proud and happy to send her a copy of the first Treaty he had ever concluded with England, and of the first document in which he had extorted the public acknowledgment of himself being *King of Scotland*.

"The Episcopal record-book here mentioned existed and was preserved till later times. It shared, however, the fate of so many other Norwegian historical records, in being removed to Denmark after the union of Norway with this kingdom. Probably this book was brought to Denmark in the middle of the seventeenth century. We know, at least, that it existed there about 1690, and belonged to the library of the University of Copenhagen; and that this library being destroyed in the dreadful fire of 1728, the Codex here mentioned underwent the same fate. Previously, however,—that is to say about the year 1690,—the learned historian Thomas Bartholin had a copy taken of the whole book by the then young, afterwards celebrated Icelander, Arnas Magnæus, founder of the famous Arnamagnæan collection of Manuscripts; and this copy, written, as all copies taken by Arnas, with the utmost accuracy

and the clearest character, is to be regarded as almost equal to the original itself. From this apographum I have taken the copy here presented, giving it as I found it, only correcting some obvious errors, which, however, are sure to have existed in the original itself, Arnas being too scrupulous and too learned to have possibly committed them on his own account; nor have I omitted to give the erroneous phrases quite as they are, in notes subjoined.

“Thinking this document, which, if known before, ought to have had its place in Rymer's *Fœdera*, a not invaluable contribution to the stock of public records illustrating the history of Scotland, I beg you to accept of it for insertion in the ‘Proceedings of the Antiquarian Society,’ as a token of the regard and thankfulness I owe it for having done me the honour of electing me an Honorary Member. I only beg to remark, that as the Scots at that time used to commence the year with the 25th of March, the year of the document is really 1323, although 1322 is named; so it is also inserted in the record-book of Bergen between documents of 1323.”

“*Concordia facta inter Anglicos et Scotos.*”

“3^o *Januarii* 1323.—Deus misericordiarum et tocius consolacionis autor qui post varias afflictiones populi Christiania langores (*sic*) et dolores fidelium oportuno (*sic*) remedio finaliter intuetur ad ecclesiarum incendia villarum et urbium ac agrorum depopulaciones maximas hominum mortalitates que occasione guerre inter Anglie Scocieque regna mote in graue dispendium animarum et diuini cultus detrimentum magnam et fructiferam partem utriusque regni in desertam solitudinem redegerunt oculos misericordie convertens et vtriusque regni populo clementer compaciens post varios e diuersis partibus inter serenissimum principem dominum Robertum dei gracia regem Scotorum illustrem et magnificum virum dominum Andream de Arcla (*sic*) comitem Karleoli super pacis reformacione inter regna predicta tractatus habitos tandem pro communi utilitate et quiete vtriusque regni et pro dictis malis sedandis ad honorem ejus et ecclesie sue catholice nec non ad promocionem viagii terre sancte inter predictos regem et comitem quandam concordiam in forma que sequitur ordinauit videlicet quod ambo regna predicta sint per se distincta et separata diuersis et separatatis regibus de sua nacione in

suis legibus consuetudinibus et ritibus gubernata ita quod neuter regum qui pro tempore fuerint super alterum vel regnum eius in detrimentum vel diminucionem ipsius vel regni sui aliquid occupet vel usurpet aut eius regnum subjugare presumat quoquomodo quodque dominas rex Robertus et heredes sui ante aliquam invasionem occupacionem vel vsurpacionem in regno Anglie faciendam¹ habeat et habeant teneat vel teneant dictum regnum Scocie pleno jure liberum et immune ab omni seruicio exaccione vel demanda regis Anglie vel communitatis regni sui seu cuiuscunque alterius cuiuscunque condicionis fuerit sine status ad quod procurandum promouendum et manu tenendum omnium consilio et auxilio quibus poterit vel poterint quoquo modo sine ficcione quacunque contra omnes predictus² dominus Karleolensis se et suos heredes cum omnibus eis adherentibus predicto domino regi Roberto et suis heredibus ac comitatu regni sui firmiter et fideliter obligauit et idem dominus rex Robertus se et heredes suos cum toto comitatu regni sui dicto domino comiti et heredibus suis ac eis adherentibus et eorum heredibus firmiter se obligat in futurum ad procurendum (*sic*) promouendum et manutenendum omnium auxilio et consilio quibus poterit seu poterint communem vtilitatem regni Anglie juxta consilium et informacionem comitis memorati et si contingat quod dicti rex et comes in predictos (*sic*) consilio et informacione concordare non poterint tunc p̄ducet dominus rex ad certum locum infra sex septimanas a tempore dicte variacionis sex viros per cum electos et dominus comes infra idem tempus ad dictum locum producet alios sex per ipsum electos quibus omnibus in amborum presencia iuratis quod per dictos duodecim vel eorum majorem partem decretum vel ordinatum fuerit in premissis prefati rex et comes adinplebunt et adinpleri³ et exequi facient vnanimiter toto posse. Item quod dicti rex et comes et heredes sui una cum eis adherentibus et eorum heredibus ac comitatu supradicto ibunt hostiliter et manu armata sine ficcione et more dispendio contra omnes dicte concordie resistentes aut eam quomodolibet impediennes vel eodem non consencientes tanquam contra reipublice vtriusque regni inimicos capi-

¹ Corrected; in the copy of A. M.: "ante aliqua invasione occupacione vel usurpacione in regn. A. faciendum."

² Corrected; in the original: "predictos."

³ Corrected; in the copy of A. M.: "adinplerit."

tales qui ex nunc huius concordie autoritate pro inimicis notoriis habeantur. Item quod de omnibus dicto comiti adherentibus in premissis habeat dominus rex securitatem quam ordinauerat cum comite supradicto vel quod ipsos non concordantibus ordinauerint duodecim prenotati vel major pars eorundem. Item si contingat quod dictus dominus rex Scocie ducat vel mittat exercitum in regno (*sic*) Anglie juxta formam concordie supradicte, eandem curam et diligenciam pro Saluacione rerum dicti comitis et suorum adherencium ad eandem punicionem in delinquentibus adhibebit et adhiberi faciet, quam in consimili casu in regno suo faceret vel facere consuevit, et hoc idem faciet dominus comes et adherentes sibi si contingat eos exercitum in Scociam ducere ad instanciam regis Scocie memorati. Item quod nulla vel nulle conuenciones confederaciones seu colligaciones fiat vel fiant ex parte dictorum regis aut comitis vel suorum, que sit vel sint dicte concordie contraria vel contrarie, vel que poterit aut poterint eandem concordiam in toto vel in parte quomodolibet eneruare. Item predictus dominus rex Scocie dabit regi Anglie, si a tempore date presencium infra annum predictam pacis concordiam acceptauerit et ex debita securitate firmauerit, quadraginta milia marcarum in sterlingis infra decem annos soluendis, videlicet quolibet anno quatuor milia marcarum, et fundabit idem rex Scocie pro animabus defunctorum in guerra unum monasterium infra regnum Scocie ad valorem quingentarum marcarum annui redditus, et concedat regi Anglie maritagium heredis sui masculi ad maritandum in congruo loco in sanguine suo si dominus rex Scocie et dominus comes vel ipsis discordantibus dicti duodecim vel ipsorum major pars id ad vtilitatem amborum regrorum viderint vel viderit expedire et si dominus rex Anglie dictam concordiam infra annum acceptare voluerit, extunc dictus dominus rex Scocie ad premissa sibi facienda nullatenus obligetur sed predicti duodecim vel major pars eorundem in his, in quibus dicti rex et comes concordare non poterint, procedant firmiter seu procedat prout magis et melius ad vtilitatem et quietem vtriusque regni viderint aut viderit expedire, et est sciendum quod si disponente altissimo predicta pax inter predictos reges firmetur, preter hoc tamen non tenebitur aliquis regum predictorum aliquem in regno suo recipere qui contra eum de guerra exstiterit, nec ei terras quas antecessores sui vel ipse tenebat in regno suo reddere et restituere nisi hoc facere voluerit de sua gracia

speciali. Et ad omnia ista et singula sub modis et formis superius expressis firmiter obseruanda predictus dominus rex Scocie per nobilem virum Thomam Ranulphi comitem Morauię dominum vallis Anandie et Mannie nepotem dicti regis Scocie et dominus comes Karleolensis personaliter tactis sacrosanctis euangeliiis iurauerunt et sigilla sua huic indenture alternatim apposuerunt. Datum apud Dochmaban¹ (*sic*) tercio die Januarii anno gracie M^o ccc^o xxij^o.

In regard to this treaty, Professor Münch correctly states, that as it was regarded to be a cancelled or unauthorised deed, it would not be recorded, and thus it has remained unknown to our historians. That this should have been so, is easily explained. In Rymer's *Foedera* there are two letters of Edward the Second, both dated the 8th of January 1322-3, commanding, that as he, the King, had not been consulted, the treaty for a truce with his Scottish rebels should have no effect. ("De Tractatum super Treuga cum Scotis, Rege inconsulto, non habendo.") A subsequent letter, dated the 1st of February, is entitled, "De Andrea de Hertcla comite Karlioli, quia Scotis .adhæsit, arestando et capiendo." Commissioners were appointed, before whom Andrew de Hartcla, Earl of Carlisle, was brought to trial for his traitorous conduct. In the course of their proceedings, it was proved that Hartcla, by whatever motive he was influenced, had had an interview with the King of Scots, and had bound himself, both in writing, and by oath, to assert and maintain him and his heirs in the right and possession of the entire kingdom of Scotland. Hartcla was found guilty, and condemned. His sentence was, that you shall be degraded from your rank and honours, and forfeit the title and dignity of Earl for yourself and your heirs in all time to come. That you shall be ungirded of your sword, and have your gilt spurs hackt from your heels. And the sentence further prescribes the savage and revolting mode of execution, not unusual in those times, which was carried into immediate effect at Carlisle, on the 2d March, 1323. (See Lord Hailes's *Annals*, Kerr's *History of King Robert I.*, and Tytler's *History*.)

A few years later Edward found it convenient to ratify a truce with Bruce by the style and title of "King of Scotland."

¹ No doubt *Lochmaben*.

[The three Papal Bulls or Dispensations which Professor Münch mentions in his letter, as well as some similar transcripts since received, cannot well be inserted in this place, not merely from want of types to represent the numerous contractions, but they would also require explanatory notes, which at some future time Professor Münch may be able to supply.]

MONDAY, 4th June 1860.

THE HON. LORD NEAVES, Vice-President, in the Chair.

The Donations exhibited were as follows; and thanks were voted to the Donors:—

Stone Celt, 3 inches across face, 5 inches long, broken at one end; found near the gate of Duddingston Church. By ANDREW KERR, Esq., F.S.A. Scot.

Cast from an Inscribed Stone, with Latin Inscription, now standing near Yarrow Kirk, Selkirkshire. By His Grace the DUKE OF BUCCLEUCH.

Details of the finding, &c., of this stone are given in a Communication by Dr J. A. SMITH, Sec. S.A. Scot., in the Proceedings, vol. ii. p. 484.

Two large Clay Cinerary Urns, one measuring 10 inches across the mouth, ornamented with a belt of crossing lines on the upper part; the other 9 inches across the mouth, the projecting upper portion of which is ornamented with a belt of horizontal lines made apparently with a twisted cord. By ROBERT DUNDAS of Arniston, Esq.

The urns were discovered by a man whilst ploughing in a field near Arniston; each was inverted in the ground, the plough removing the lower portions of the urns, which show a reddish brown coloured fracture.

Old Harp, about 3 feet in height, which formerly belonged to Mr Fraser, player on the music bells in the steeple of St Giles' Church, Edinburgh;

Musical Instrument, consisting of a box 26 inches long and 9½ inches

broad. It is rounded on the back, and is perforated on the face with three ornamented sounding openings, and has a double row of string pegs at one end;

Sculptured Head of a Female in Sandstone, 8 inches high. It is considerably defaced. The head is surmounted by a crown, with the hair turned back. It was found when digging a grave in Roslin Chapel;

Sculptured Head, in Sandstone, 10 inches high, of a Female; a plaited band of hair from each temple crosses the front of the head in high relief, and is attached to a projecting scroll-like ornament on the top of the head;

By WILLIAM B. JOHNSTONE, Esq., F.S.A. Scot.

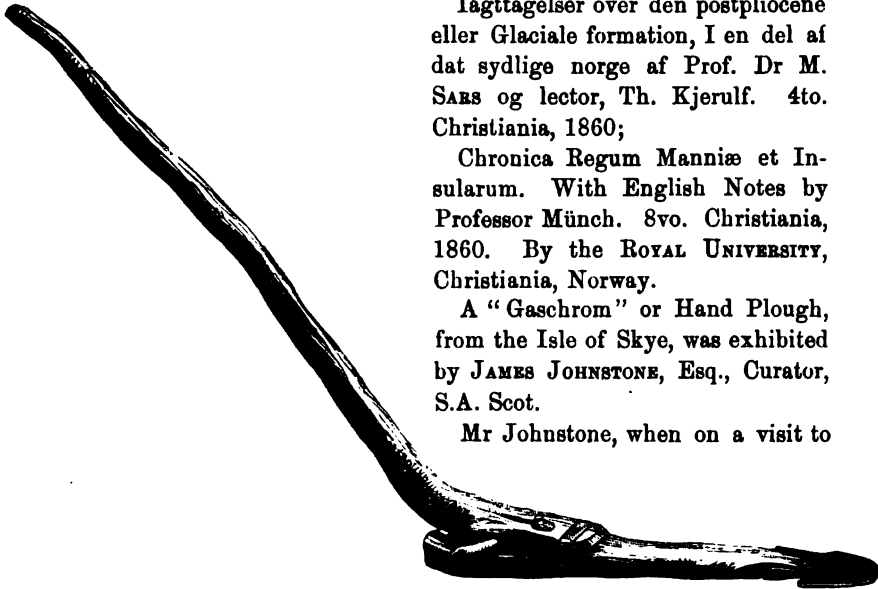
On the Megalithic Circles or Open-Air Temples of the Ancient Britons and Gauls. Reprinted from the "Crania Britannica," part 4, (pp. 8). By JOHN THURNAM, M.D., Devizes (the author).

Iagttagelser over den postpliocene eller Glaciale formation, I en del af dat sydlige Norge af Prof. Dr M. SÆRS og lector, Th. Kjerulf. 4to. Christiania, 1860;

Chronica Regum Manniæ et Insularum. With English Notes by Professor Münch. 8vo. Christiania, 1860. By the ROYAL UNIVERSITY, Christiania, Norway.

A "Gaschrom" or Hand Plough, from the Isle of Skye, was exhibited by JAMES JOHNSTONE, Esq., Curator, S.A. Scot.

Mr Johnstone, when on a visit to



Skye some years ago, saw a man using this plough, and made a purchase of this very primitive implement of agriculture.

Small Terra Cotta Circular Cup-shaped Lamp, $2\frac{1}{4}$ inches diameter ;
Small Terra Cotta Figure, draped ; $4\frac{1}{4}$ inches high, from Halicarnassus ;
By WILLIAM ROBERTSON, M.D., R.N.

The following communications were read :—

I.

ON THE USE OF BRONZE AND IRON IN ANCIENT EGYPT, WITH
REFERENCE TO GENERAL ARCHÆOLOGY. By A. H. RHIND, Esq.,
HON. MEM. S. A. SCOT.

In this valuable communication Mr Rhind referred to the common opinion, that the absence of iron relics among the innumerable spoils from the older tombs of Egypt has to be accounted for by the natural tendency of that metal to rapid decomposition, likely also to be hastened by the nitrous soil of the country. That this opinion was unfounded, Mr Rhind showed, by referring to the various articles of iron found by himself in an unripped tomb at Thebes, and which, after a period of two thousand years, were as lustrous and pliant as on the day they left the forge. The fact of the rarity of iron remains in Egyptian tombs was then considered in reference to the inquiry as to the position which the ancient Egyptians occupied in relation to working in iron. The frescoes with the colours supposed to indicate metals were referred to, as well as the mineral resources of the country, and the result arrived at was, that up to, and even beyond, the period when Thebes was in its zenith, iron could only have been used in very small proportion, the staple material being bronze. Of this last metal all sorts of armour were made, as well as articles for the ordinary purposes of life ; but as in other countries, to which Mr Rhind referred, so he conceived that in Egypt also, iron in later times came more or less to displace bronze, and it was not unlikely that Phœnicia was the diffusive centre from which its use was carried to Egypt. At all events it was shown, from various passages in Holy Scripture, that the inhabitants of that country were familiar with the use of iron. But Mr Rhind was careful to guard against thereby presupposing the localisation of the discovery of the use of iron, or of fixing on any chronological

determination, either relative or absolute, as an epochal starting-point. We do indeed find lying back into the past, and over a large tract of the earth, a broad basis of bronze-culture, on which an iron culture has been, as it were, superimposed; but we look in vain among actual vestiges for proofs of such hypothetical schemes as Voltaire or Goguet would promulgate, whereby men, led on, step by step, according to supposed regular gradations of awakening ingenuity, are made to arrive at a knowledge of iron only after a previous probation with more simply fabricated metallic substances. In fact, there was nothing known which would *fix* a relative chronology in the matter of the discovery of bronze and iron, which may have depended on the mineralogical or other physical conditions of the countries of the pioneers of civilisation, or even upon circumstances in this respect accidental. But it was stated, in conclusion, that while we may cease to inquire for definite data to decide which of these two metals were first wrung from nature, and may even conclude that from a most remote antiquity both were in his hands, we do know that in regions where iron was subsequently employed for the great purposes of practical life, bronze had previously occupied the prominent position, and even continued to do so after we have distinct evidence of the co-existence of iron-working.

II.

NOTICE OF UNDERGROUND CHAMBERS RECENTLY EXCAVATED ON THE HILL OF CAIRN CONAN, FORFARSHIRE. BY JOHN STUART, Esq., Sec. S.A. SCOT.

The ancient ecclesiastical district of St Vigeans, in Forfarshire, was originally of much greater extent than the parish which is now called by that name. It comprehended not only the present parish of St Vigeans, but also the parish of Arbroath, and part of the parish of Carmylie. In its western angle is situated the ridge of Cairn Conan, rising from the water of Brothock to a height of 550 feet above the level of the sea, and commanding an extensive view on all sides. Till a comparatively recent period, this ridge was a heather muir, but it is now under cultivation. Tradition has preserved some notices of a struc-

ture which stood in this locality in former times, under the name of Castle Gory; but we are unable, from these, to judge of its age or character. The Cairn from which the place gets its name is still to be seen near to the northern summit of the ridge. It no doubt covers the ashes of some person of importance, and it is to be desired that an examination of it may be made, with the view of getting any relics, which would reveal something of the people by whom it was erected. As is not unfrequently the case, this early sepulchral memorial, at a more recent period, came to be used for a secondary and different purpose. At Cairn Conan, the Abbot of Arbroath held his three head-courts yearly, at which the vassals of the abbey were bound to pay suit; and so early as the year 1254, when a dispute arose between the Abbot of Arbroath and Peter Maule, Lord of Panmure, touching the boundaries of their lands of Conan and Tuloch, we find that the perambulators appointed by Alexander Cumyn, Earl of Buchan, the King's justiciary, along with the contending parties, met upon this Cairn. In this case the subject of dispute was in the neighbourhood of the Cairn; but in 1409 we find Walter Ogilvy, the Abbot's bailie, holding an inquest at the Cairn for the service of Alexander of Ouchtirlouny, as heir of his brother William, to certain lands in the parish of Kingoldrum; and the chartulary of the abbey furnishes us with notices of various inquests held at this venerable Cairn. On an adjoining eminence is a circle of standing stones, and in the churchyard of St Vigeans are some fine specimens of the sculptured stones so frequently found on the east coast of Scotland.

In the month of June last, I learned that an underground chamber had been accidentally discovered on the farm of Cairn Conan, and readily obtained the good offices of my friend Mr John Macdonald, town-clerk of Arbroath, and a fellow of this Society, with the landlord and tenant, in securing the integrity of the building till a proper examination should take place.

In the course of the autumn I had an opportunity of seeing the chamber, when it appeared to be very much like one of the beehive houses in the Isle of Harris, recently described by Captain Thomas, except that it was wholly underground. It was, however, very much filled up with earth, and it was obvious that, until this should be cleared

out, no accurate opinion could be formed as to its shape and structure. A few months after this, Mr Macdonald wrote to inform me, that a second chamber had been discovered in the immediate neighbourhood of the first, with appearances of a passage connecting them together. Both of these chambers were discovered by the removal of the large flags which covered the tops, on which the plough had struck.

It was then resolved to carry out a proper examination of both, which took place on the 27th of April last, under the directions of Mr Jervise, of Brechin. The soil in the circular chamber was first removed, when it was found that it was about $7\frac{1}{2}$ feet in height from the rocky floor to the covering stone, and about 9 feet in diameter from north-west to south-east, and about 10 feet 7 inches from east to west. The walls are formed of slabs of freestone, converging gradually to the top, which is covered by a flag. From this chamber an opening of about 2 feet square, led to a curved, narrow passage, resembling a weem, which at its widest and highest points is nearly 4 feet high by as many in width, and which again terminated at the west end, to which it curved, in another opening of about $2\frac{1}{2}$ feet wide. This weem is about 12 feet in length from the circular chambers to the point where it began to curve, and from that to the narrow opening referred to about 5 feet. By means of an iron probe it was found, that flags were dispersed at different spots in the vicinity of the chamber, which suggested the possibility of a congeries of underground apartments having been originally arranged here. On entering from the circular chamber to the passage referred to, at the distance of a few feet, a square aperture was observed on the south, about 27 by 22 inches at its entrance from the weem; and on examination this proved to have been the original means of communication with the surface, up to which it sloped about 4 feet, and its disposition at the surface was so arranged as not to be observed.

The weem is almost filled up with earth and stones, but of a different kind from that soil which was found in the circular chamber. This last was moist and clammy, and interspersed with particles of charred wood. In the circular chamber and in the weem were found a few round pieces of stone, about the size and thickness of a crown piece, and a few bits of bones; but as yet no querns, which occur so frequently in weems, have been discovered.

As yet the weem has not been fully excavated, nor has the opening at the west end been followed out, so that it would at present be premature to speak of the design of the singular structures in question. It seems, however, probable that further examination will reveal a series of chambers in connection with each other. In the end of last century a subterraneous building was discovered near Lundie House, where there were many apartments, all connected with a principal one, which was about 12 feet in length, 6 feet in breadth, and 5 feet in height. The connecting passage was about 2 or $2\frac{1}{2}$ feet wide; the building either of a large space, with semicircular recesses, or of two chambers, each with three semicircular recesses, connected by a passage. (See *Old England*, vol. i. p. 22.)

A similar plan prevails in a group of underground chambers at Annor county of Antrim, about four miles from Ballymena. One of these is about 18 feet long by 5 in width, narrowing towards one end next the passage leading into it. The general height is about 5 feet, and the walls are formed of large undressed stones, converging from the bottom, and covered with flags. From this chamber a narrow passage of about 18 inches square runs for about 8 feet; at one part somewhat interrupted by the projection of a stone into it from the roof, where the floor also sunk. At the end of this passage is another chamber 16 feet long by 5 wide, having at its farther end a very small opening leading into another narrow passage, which probably led to another chamber, one of which on the opposite side of a stream is also about 16 feet in length by 5 in breadth, approached by a narrow passage of about 10 feet in length. (*Ulster Journal of Arch.*, vol. vi. p. 98.)

Professor Stuart has described, in the Transactions of this Society, vol. ii. p. 53, a group of underground chambers at Kildrummy, in Aberdeenshire, which were generally about 30 feet long and from 8 to 9 wide, accessible by a sloping passage of 5 or 6 feet, entering between two stairs, about 18 inches apart.

I have examined a double chamber of this sort at Glenkindy in the same district; and at Strathdon, a little farther up the River Don, five underground houses have been explored, all of much the same character. One of them, described in the "Statistical Account," had an outer passage from the south, and is circular, and about 8 feet in length. The exterior

chamber is 24 feet long, 6 feet 8 inches high; greatest breadth across the floor 8 feet 8 inches, while at the roof it is only 6 feet 6 inches. The floor is laid with stones, and the walls are covered with flags about $8\frac{1}{2}$ feet in length. On the north side of this chamber is an aperture 15 inches high, 7 inches wide at the bottom, and 10 inches at the top, which communicates with a small apartment 5 feet long and 1 foot broad—the back, cover, and ends being each a single stone. On the same side, very near the minor end of the outer apartment, is another opening, 2 feet high and 1 foot 8 inches wide, and 3 feet above the floor, which leads to the inner chamber. Here is the only angle that occurs, all the other parts being segments of circles. The length of this chamber is 10 feet 6 inches, breadth 6 feet 6 inches, and height 6 feet, and precisely the same construction as the outer. The whole length of the house, including both chambers, is thus 48 feet 6 inches. (*Stat. Acc. Aberd.*, p. 546.)

At Reysten, in Hertfordshire, an underground chamber was discovered, in the market place of that town, in 1742. Several of them occur in Kent. According to Brasted, many occur in moors and fields near Crayford. He says, that at the mouth, and thence downwards, they are narrow, like the tunnel or passage of a well; but at the bottom they are large, and of great compass, so that some of them have several rooms one within another, strongly vaulted, and supported with pillars of chalk. Camden also depicts two caverns near Tilbury, in Essex, which stood on the shelving side of a rock; and the apartments, on being opened, were filled with rich black mould. On removing this, were observed the remains of some burnt matter and several fragments of bones, as also some querns, much worn. In the centre of some of these querns was fastened a small bit of iron.

It may be difficult to classify the remains of the ancient dwellings in this country which have come down to us; but there is one leading idea which may be pointed out as influencing the construction of buildings of very varying appearance. In the weems and subterraneous dwellings which occur south of the Spey, as well as in the chambered cairns and so-called Picts' Castles or Burghs, to be seen in Sutherland, Caithness, and the Orkney and other islands, the entrance rarely exceeds a square of two feet. The chambered cairn at Kettleburn, excavated by Mr

Rhind, contained many apartments in the centre; but these were approached by a passage of about 2 feet square, so that difficulty of access in all cases, and concealed entrances in the case of weems, seem to have been leading objects.

Adjoining many of the weems small earthen enclosures are discernible, sometimes round, and sometimes rectangular, while objects of the same kind have been remarked in the vicinity of several burghs in Shetland. These probably were used for various daylight purposes by the same people who retreated to their cellars on other occasions. If any such vestiges ever existed in the neighbourhood of Cairn Conan, they have been obliterated by the plough. But it may be suggested that the Castle Gory of tradition was originally one of those circular structures, sometimes called castles, of the same sort as the circular fortress in Cornwall now called Castle Chun, and that it had been used by those who erected the underground houses. The stones of which it was composed have probably been long used for building purposes; and in a dyke in the neighbourhood of Cairn Conan I observed a piece of freestone with a cup scooped out, quite of the same sort as those so frequently found at the Laws, similarly hollowed out. On the same spot I also picked up one of the sea-worn pebbles which also occur at the Laws.

The following notice of underground chambers under Irish raths seems to have a considerable bearing on the present subject: "Many of the larger raths have caves contrived within them under ground, running in narrow galleries, some of above 26 feet in length, 5 feet high, and as many broad, which make several returns, and join to one another in almost right angles; where they meet, the passage is enlarged, and at the corners forms a sort of closets, that are square in some raths and round in others; the walls or sides of those galleries are made of stones laid flat on one another, without mortar or cement, like dry walls, and covered with flagstones laid across, that rest with their ends on the side walls."¹

I have ventured to draw attention to the remains at Cairn Conan, in the hope that the subject may be thought of interest by the Society, and in the hope also that some of the members may be disposed to assist in

¹ Molyneux's "Discourse in Boate's Nat. Hist. of Ireland," p. 209, as quoted in "Transactions of Royal Irish Academy," vol. xvi. p. 129.

getting the excavations completed. What has been hitherto done has been at the expense of a few gentlemen in the neighbourhood, and one or two of our members. It is of so great consequence to obtain correct plans of these early remains, so as to classify and distinguish the different sorts of them, that at some future time, when the funds of the Society have recovered from recent burdens, I could conceive nothing more legitimate than to employ a portion of them in obtaining such plans, and helping to pay for the necessary excavations. Till then, however, we must depend on the assistance of individuals; and as, in the present instance, a few pounds would suffice to accomplish all that is wanted, I hope there will be no difficulty in obtaining the necessary funds.

As yet no circular underground house has been discovered except the present; and the Society is greatly indebted to the landlord (Dr Crichton of Dundee) and to the tenant (Mr Lindsay, Cairn Conan), for the facilities for examination which have been so liberally accorded to those engaged in excavating the remains.

III.

ON THE CONNEXION BETWEEN SCOTLAND AND THE COUNCIL OF
CONSTANCE IN THE FIFTEENTH CENTURY. BY JOHN SMALL,
Esq. M.A., LIBRARIAN TO THE UNIVERSITY.

In a communication which I had the honour to submit to the Society of Antiquaries in April last, relating to the Protest of the Bohemian nobles against the burning of John Huss, I stated that in the famous Council of Constance held in 1414-18, there were representatives from almost every country and city in Western Christendom. I was curious to ascertain whether Scotland had taken part in this great meeting; and as I find that the proceedings of the Council gave rise to a considerable agitation amongst the clergy in Scotland at the period,—a matter of which almost no notice is taken in the ordinary histories of Scotland, and entirely overlooked in that of Tytler,—I am induced to lay the following notes before the Society.

The objects for which the Council of Constance met seem to have

been warmly approved of in England, at that time under the rule of Henry V. ; and there appears, from the catalogue of the members of it as given by Von der Hardt, to have been at least fifty of the representatives belonging to England.

Collier, in his "Ecclesiastical History of England," states that "the Archbishop of Canterbury summoned a convocation to choose deputies for this Council. The delegates were the Bishops of Salisbury, Bath, and Hereford, the Abbot of Westminster, and the Prior of Worcester. The Earl of Warwick was likewise sent as the King's ambassador to this Council. Afterwards, when the English prelates understood that Hall, Bishop of Salisbury, and Mascall, Bishop of Hereford, were dead, and that the Churches of other countries were represented by a more numerous delegation, they met in Convocation, and elected Richard Clifford, Bishop of London, the Chancellors of both Universities, and twelve Doctors, to make part of the Council of Constance."

These representatives from England seem to have taken an active part in the proceedings, for the Bishop of Bath was elected one of the four ordinary presidents of the Council.

The following names occur in Von der Hardt's great work, and were probably those of the persons elected at this convocation of the English prelates :—

BRIANUS FARBACH,	}	<i>Licentiati Juris Anglici.</i>
PETRUS REDLI,		
PRIOR URFESTII,	}	<i>Doctores in Theologia Anglici.</i>
GULIELMUS CLERICI,		
WILHELMUS CORFF,		<i>ex Anglia, Doct. in Theologia.</i>
WILHELMUS SULBER,	"	" "
JOHANNES WELLIS,	}	<i>Anglici, et pro rege Angliæ.</i>
JOHANNES SCHIERFORT,		
THOMAS POLTON,		<i>Protonotarius Regis Angliæ.</i>
RUPERTUS APPLETON,		<i>Lice. in Leg.</i>
JOHANNES STOKES,	"	"
WILHELMUS LOCHAN,		<i>de Anglia, Mgr. in Art. et Baccal. in Theol.</i>
MATTHIAS JACOBI,		<i>de Anglia, Magr. Artium.</i>
ELIAS ANGELI,		<i>ex Anglia, Magist. Art.</i>

WILHELMUS DE SPELUNCA, *ex parte Annæ Dominæ Angliæ.*

WILHELMUS VISIUS, *Camerarius Regis Angliæ.*

JOHANNES OTTLINGER, *Servus Regis Angliæ.*

Scotland was at that period (1417) under the regency of the Duke of Albany, who governed the country after the death of Robert III., and had always recognised the sway of Pope Benedict XIII. in ecclesiastical matters. Benedict had, however, been deposed by the Council of Pisa, along with Pope Gregory XII.; yet so long as he was supported by Spain, Portugal, and Scotland, he maintained his right to rule the Church from Peniscola in Spain. The Council of Constance, meanwhile, confirmed the deposition of Benedict and Gregory, and deposing also John XXIII., by whose authority it had been convened, elected Martin V. as the only Pope to whom the allegiance of the Christian world should be paid. It became advisable, therefore, for the Council to obtain the consent of the Scottish clergy to their proceedings, and to get them to transfer their allegiance to Martin V. They accordingly sent a deputy to Scotland, while the Emperor, Sigismund of Hungary, who, along with Pope John XXIII., had summoned the Council, wrote to the Regent Albany to send representatives to Constance. There was a General Council of the Church held at Perth to receive this deputy, and to consider the letter of Sigismund. The proceedings of this Council or Parliament (as Lord Hailes thinks) are noticed at some length in Fordun's "Scotichronicon," and have been carefully extracted from Fordun by Wilkins, in his great work on the Councils of the Church in Britain. Fordun states as follows :¹—

"In the year 1417 the venerable father the Lord Abbot of Pontignac was sent by the Council of Constance to Scotland, in order to induce the Scottish Church to adhere to the Council, and to withdraw from the obedience of Benedict XIII., then residing at Peniscola. No province at that time steadfastly adhered to the latter except Scotland. This Abbot was considered a master in theology of the highest repute. In a General Council held at Perth, he set forth the object of his mission in an eloquent oration before the Lord Regent and

¹ Forduni Scotichronicon, curâ Goodall, tom. ii. p. 459.

the three Estates. About the same time, Sigismund, Emperor of the Romans and King of Hungary, Dalmatia, and Croatia, wrote to the Regent and three Estates of the realm from Paris, suggesting that they should send commissioners to represent the kingdom of Scotland, as other kingdoms were represented in the Council of Constance. Meanwhile Pope Benedict, as he was then called by those who obeyed him, wrote to the Regent and three Estates, enjoining them to persevere in obedience to him. The Regent was very favourable to him; and he appointed a certain English friar, Robert Harding, master in the Sacred Page, as advocate of the cause of the Church in the interest of Benedict. This person brought forward many propositions in disputations and sermons, calculated to induce men to take part with Benedict. He was opposed by the whole University of St Andrews. Nevertheless, finding support from the Regent, he directed controversial writings and discussions against them, to which they returned their rejoinders. Wherefore, on the second or third of October, in the year aforesaid, at a General Council held at Perth to determine the obedience of the realm,—that is to say, whether it should adhere to Benedict, or withdraw from him, and yield allegiance to Martin V., who shortly before had been unanimously elected at the Council of Constance,—the said Harding, a minorite friar, with the view of preventing the realm from conforming to the unity, as it was called, of the Church, with the other nations of Christendom, solemnly sustained a proposition, at the suggestion of the Regent, addressed to the clergy and laity, both in Scots and Latin, the subject of which was in the terms, 'Ante actum consilium stabili' (Confirm your previous counsel). Whereas the passage which he quoted should have been differently expressed—'Ante omnem actum præcedat te consilium stabile,' *Ecclesiasticus* xxxi. (Let steadfast counsel precede your every action.) Whence he twisted, not the letter only, but the meaning, to suit his purpose of procuring matter to prevent the people from returning to the unity, as it was supposed, of the Church. Whereupon the Rector of the University [of St Andrews], Master John Elwold, and other famous divines, extracting from his propositions scandalous and seditious conclusions, greatly suspected of heresy, promotive of schism, and not tending to produce the union of holy mother Church, sent them to the Apostolic See for examination. These the Court of Rome con-

demned, as is evident from the Bull addressed to the kingdom of Scotland, and put in execution by the diligence and labour of Master John Fogo, a monk of Melrose, afterwards Abbot of the same, a most worthy master in theology.

“Harding proved his conclusions ‘per naturas, figuras, scripturas, picturas’ (al. puncturas), and other illustrations which it were tiresome to the reader to set forth in order. They may, however, be briefly elicited from the Papal Bull, which specified ten errors. The first of these savoured of heresy, and was this: that if Benedict should yield, he would give occasion of eternal damnation to his subjects. The second, that according to the right Scripture, restitution should be first made to Benedict before he should be held bound to yield. The third, that if, after the Council of Constance, Benedict had been notoriously negligent, the prelates of Scotland had a right to proceed against, remove, and depose him, if he should be incorrigible; in which case, Benedict being by them cut off, the prelates themselves, who were of the obedience of Benedict, had the right of electing the sole Pope. The fourth, that considering the notorious negligence and incorrigibility of Benedict, and his deposition, the Scottish Church was bound, in order to remove all doubts as to the papacy of Martin, first to lay before him the laws that should regulate the Papacy, and then to yield their obedience. The fifth was, that he condemned the Council of Constance, and said that those who were there could not make union in the Church of God, but only those of the realm of Scotland could, which he illustrated by the parable of the elephant. The sixth, which was seditious—viz., that those of the kingdom of Scotland who had taken the start of their brethren in yielding obedience to Martin were sons of the devil, and like unto vipers; and a similar assertion followed—that they who had received favours from Benedict, and afterwards adhered to Martin, were like scorpions, and that in respect of a twofold property—&c. The seventh, that as long as John should live in prison there could be no union free of suspicion in the Church of God. The eighth, that after the notorious negligence of Benedict, the rights of the Church universal descended in the members who belonged to his obedience. The ninth error, which seemed schismatical, was that they only who were of the obedience of Benedict were Catholic, and all others were schismatics and heretics. The tenth, that

Benedict was not negligent as to those doings that related to the union of the Church, either in the Council of Constance or in the times before it."

"Concerning the withdrawal of the Scots Church from Benedict, and its doing obedience to Martin V."

"In opposition to Harding, Master John Fogo, afterwards Abbot of Melrose, vehemently disputed; and in a certain controversial letter of his, he inveighed against him, reproaching him greatly with the theme of his text, and saying, 'I wish you had made use of the sentiment expressed in your text, viz. "Ante actum consilium stabili;" for if you had been solidly advised, and had wisely or soberly reflected, you would never have propounded in the presence of so great an assembly, so many scandalous, erroneous, and seditious matters. Is not this your hateful comparison?—That an elephant which had leaned against a half-cut tree, and had accordingly sustained a fall, could not get up again of itself, because it wanted joints; that on its bellowing another huge elephant came up also, which was not able to help it; that while these two were ruminating, twelve elephants assembled, but all these were unable to raise up the fallen elephant, nor would they ever be able, unless a little elephant should arrive, which might put himself under the big one, and so raise him up. This parable you interpret thus:—The elephant is the Church; the tree, the Papal jurisdiction, on which the Church had leaned and fallen, and now made an outcry when it could not rise again. Its noise aroused that great elephant, the King of the Romans, but he did not prevail. The twelve other elephants are other Christian kings and princes, but all of these should be unable to remedy the ruin of the Church, although they might make a great noise, until the little elephant should come—which is the Scots Church. And you hinted in your exhortation, "Suffer them to bellow, suffer them to shout, leave them to go round and round, do you Scotsmen wait in patience." "You are the keystone in the arch of the spiritual edifice, and you hold the key of the Church." "Do not hasten; do not hurry." "Ante actum consilium stabili." O man more cruel than the beasts! for the beasts busy themselves in trying to raise the elephant, and the man uses his persuasions to cause the mother Church to remain in ruins. Wherefore darest thou, alien, to make such assertions? Of a truth, because thou art an alien to us, and

a stranger to the truth.' He also had set forth many objectionable assertions in his proposition, applicable to the Council of Constance, such as these:—'If an enemy had reproached me I could have borne it,' saying this as in the person of Benedict to the Council. And to the Emperor Sigismund he applied the following:—'And if he who hated me had magnified himself against me, I would have hid myself from him.' But as to the Cardinals who withdrew from him, he added:—'But it was thou, a man, mine equal, my guide, and my acquaintance, who didst take sweet meat with me.' And so he concluded in reference to all of them:—'Let death seize upon them, and let them go down quick into hell.'

"But of a sudden, after Fogo had adduced the condemnatory Bull on his side, Harding died a natural death at Lanark, and so the controversy ceased; and in consequence, that same year, last of all the kingdoms, Scotland withdrew from Benedict, and adhered to Martin; a circumstance which all declared to be creditable to the great steadiness and singular constancy of the Scots."

It may be interesting, in conclusion, here to remark, that the barbarity shown by the Council of Constance to Huss and Jerome was highly approved of in Scotland at the time. An event equally cruel took place at St Andrews, not many years afterwards, in which the Monk of Melrose—Master John Fogo, above referred to—took a prominent part.

A Bohemian physician of eminence, called Paul Crow or Crawar, who had settled in St. Andrews shortly after the conclusion of the Council, professed the doctrines of Huss and Wicliff, and endeavoured to disseminate them amongst the people. The Papal Inquisitor for Scotland, Laurence of Lindores (also one of the first Professors in the University of St Andrews), was not long, however, in taking steps to repress these efforts of a heretic, who could not be moved by the force of argument, or the fear of the civil power, to recant his dangerous doctrines. He was therefore committed to the flames in 1433; and the manner of his death is thus quaintly described in the part of Bellenden's translation of Hector Boece's Chronicle of Scotland which refers to the events of that period:—

"Nocht lang efter, was tane in Sanct Androis ane man of Beum, namit

Paule Craw, precheand new and vane superstitionis to the pepil; specially againis the sacrament of the alter, veneration of sanctis, and confession to be maid to preistis. At last, he was brocht before the theologis, and al his opinionis condampnit. And becaus he perseverit obstinatly to the end of his pley, he was condampnit and brint. He confessit afore his deith, that he was send out of Beum to preiche to Scottis the herisyis of Hus and Wiclief. The king commendit mekil this punition; and gaif the abbacy of Melros to Johne Fogo, for he was principall convikar of this Paule."—See also Knox's History of the Reformation, (Works, vol. i. p. 6. App. p. 407.)

IV.

NOTES RESPECTING A BRONZE TRIPOD VESSEL, WITH AN INSCRIPTION, FOUND AT HEXHAM. ILLUSTRATED BY A DRAWING, AND CAST OF INSCRIPTION. BY W. DEAN FAIRLESS, M.D., MONTROSE.

About the end of February 1860, a bronze tripod vessel was found by the workmen engaged in draining a bog, in the vicinity of the Linnels, on the Devil's Water, near to Hexham, in Northumberland. It came into the possession of Mr Joseph Fairless (my father), a zealous antiquary, residing in that town. He has favoured me with the accompanying drawing of it, and the cast of the legend encircling it. The vessel is a "bronze," is $10\frac{1}{2}$ inches high, weighs six lbs., and holds exactly three pints (imperial). It has been exhibited before the Newcastle Society of Antiquaries by Dr Charlton.

I give the following extracts from a letter from Albert Way, Esq., to Dr Bruce of Newcastle, in reference to it:—"The tripod vessel, which our good friend at Hexham has so happily secured, is a capital example. We have not many objects of this class bearing inscriptions. All such, however, with one exception, known to me, have legends in old French, which may probably present some dialectical peculiarities from which a skilful philologer might fix more closely the origin of these works in metal. I have had a notion that they were produced in the northern

parts of France, or else in those parts of Flanders where French was the prevalent language; Dinan is a town which I have conjectured may have produced much of this odd metal work.

“The inscription on Mr Fairless’s vessel reads thus: *BENE SEIT KI BEN BEIT*—in modern spelling, *beni soit qui ben boit*, a rhyming phrase which, at all events, shows us that the tripod was used in festive potations,—a mediæval toddy kettle, in fact; whereas I have generally supposed such tripods were used as ewers, in accordance with the legend on one I saw in Norfolk, *Venez laver*, “Come and wash,”—the ablutions at table after meals being a matter of more marked observance when forks were not in fashion.

“Your county has produced not a few of these tripods of brass, but generally not ornamented. They have sometimes, but I believe erroneously, been regarded as Roman. The late Colonel Howard had a remarkable bronze cooking vessel or caldron, of same date as Mr Fairless’s (fourteenth century), and the highly ornamented letters almost identical in character. It bears the name of the maker in Latin, *VILHELMVS ANGETEL ME FECIT FIERI*, and the following French distich: *Je su pot de grout honhur viande a fair de bon savehur*,—“Je suis pot de grand honneur, viande à faire de bon saveur.” You will find this curious vessel figured in the “Archæologia,” vol. xiv. plate 52.

“A brass ewer was found in Roxburghshire, and is preserved in the Museum at Kelso, to which I would invite attention, as bearing a bilingual inscription, which seems to throw some light on the question of the country where these metal vessels were manufactured. On this example we find the words *Neemt water*, which seem to signify, ‘Take the water,’ much as the *Venez laver* before mentioned. These words are followed by the French *Prendes leave* (*Prenez l’eau*), equivalent to the former; and I must leave it to some one more familiar with Flemish and other cognate dialects to decide what may be the language to which *Neemt water* may properly belong. I imagine it to be Walloon, or some other Netherlandish form of speech.

“As regards the expression, if a benison on the guest who drank well, as inscribed on Mr Fairless’s curious vessel, I do not comprehend the intention. I conjecture that it may rather refer to discretion in his potations and good fellowship, without the strife and turbulent passions which

deep drinking excited. On a mazer of the fifteenth century I find the notion of a good drinker thus quaintly expressed,—

‘ Sit ze still and kepe at rest,
 Drink ze may among ze beste;
 Hoso willeth God te plesse,
 Let hys neybor syt at ese.’”

The locality where the tripod was found possesses no mural remains. It has been forest and moorland, and is scarcely yet all reclaimed. It lies about four miles south of the ancient abbey and town of Hexham, and about six miles north of the remains of the Abbey of Blanchland, on the confines of the county of Durham, and in the immediate vicinity of the scene of the battle of Hexham, in the Wars of the Roses in 1463, and some two or three miles distant from the famed Queen's Cave, which sheltered the fugitive Margaret and the boy prince.

MONDAY, 2d July 1860.

PROFESSOR J. Y. SIMPSON, M.D., one of the Vice-Presidents,
 in the Chair.

The Rev. COSMO R. GORDON, M.A., Manchester.
 was balloted for, and admitted a Fellow of the Society.

The Donations to the Museum were as follows :—

A rare and valuable Collection of Gold and Silver Scottish Coins, Silver and Bronze Medals, Gold and Silver Rings, and Silver and Bronze Brooches. Bequeathed to the Museum, with the following MS. detailed description, by the late W. WARING HAY NEWTON, Esq. of Newton, formerly one of the Vice-Presidents of the Society :—

“ SCOTTISH SILVER COINS.

“ David II. Roxburgh Penny, HVGO ON ROCK; unique. Published in Lindsay's Scottish Coinage; and

David II. Three Pennies, different types ;—procured in Berwick, and said to have been found with others in the neighbourhood of Belford.

Ditto, or Henry Earl of Northumberland Penny.

John Baliol. Saint Andrews Penny.

David II. Edinburgh Penny.

Ditto. Edinburgh Penny. Legend, R R R instead of Rex. Rare variety. See Lindsay.

Robert II. Perth Half-Groat. Letter B behind the head. Unpublished.

Ditto. Penny.

Ditto. Edinburgh Half-Groat. Letter B behind head. Unpublished.

Robert III. Aberdeen Groat.

James III. Berwick Groat.

Ditto. Edinburgh Penny and Halfpenny.

James IV. Edinburgh Groat. Letter Q after name.

Ditto. Aberdeen Groat. Three-quarters face, with closed crown.

Ditto. Aberdeen Half-Groat. Ditto.

James VII. (II. of England.) Sixty-Shilling Piece, 1688. Specimen from original die.

Ditto. Ten-Shilling Piece, 1687.

“ SCOTTISH GOLD COINS.

Robert II. Small, with the salter instead of St Andrews.

James I. Half-Lion. Found 1852, at Cathedral of St Andrews.

James V. Bonnet Piece. Bust with Collar of the Thistle, 1539.

Ditto. Two-thirds Bonnet Piece, 1540.

Charles I. Briot's Sovereign for Scotland.

“ SILVER MEDALS.

“ Mary Queen of Scots on her marriage with Francis II., then Dauphin of France, 1558. Specimen in shagreen case from original die preserved in the Mint at Paris.

Duke of Lauderdale, 1672; by Roethier.

James II. and Mary of Modena. *Rev.*, Spanish wreck. 1687.

The Chevalier St George (James III.) *Rev.*, his sister Princess Louisa. 1712.

The Chevalier St George (James III.) and his Spouse Clementina on their marriage, 1719; by Hamerani.

Prince Charles, *MICAT INTER OMNES*. *Rev.*, his brother, afterwards Cardinal York; by Hamerani.

Ditto. *Rev.*, a broken and shattered oak, with fresh shoot; *RIVER-ESCIT*. 1750.

John Huss. Commemoration, 1515.

Saxony Commemoration of Reformation, 25 June 1630.

On Battle of Leipsic, gained by Gustavus Adolphus of Sweden, 7th September 1631.

Calvin. Struck in 1641.

Edinburgh Revolution Club. Gilt. 1753.

Hamburg Commemoration of Foundation of the Town Jubilee. 1803.

“ BRONZE MEDALS.

“ Borso D'Este, Marquis of Ferrara. *Rev.*, A Dragon in form of Sun-flowers.

Louis XII. of France. *Rev.*, Anne of Brittany; on their marriage, 1499. Struck at Lyons.

Cosmo de Medicis II., Duke of Florence. *Rev.*, A Bull. Struck on Capture of Sienna, 1555.

Cosmo II., Grand Duke of Tuscany, } Both without reverse.
 Maria Magdalena, Grand Duchess, }

Mary Queen of Scots. Electrotype casts, without reverse; two different.

James VI. Counter or Medalet. *Obv.*, Shield of Scotland, with Collar of the Thistle, crowned, *CAMEBAM*, &c. *Rev.*, Thistle, with five heads crowned, 1588, *ME MEOSQ. DEFENDO*, &c.

James, Prince of Wales, on his birth, 1688. Medalet.

Ditto. *Rev.*, Sun rising from the sea, 1697. Do.

Ditto. *Rev.*, Sun rising from behind a globe, 1697. Do.

Anne of Great Britain. *Rev.*, Minerva standing; by Croker.

Prince Charles and his brother, Cardinal York.

Prince Charles on his arrival in Scotland, 1745. *Rev.*, Britannia.

Cardinal York, 1766; by Copranesi. White metal.

Prince Charles (as Charles III.), 1766. *Rev.*, His spouse, Princess of Stolberg (as Queen). Medalet.

Cardinal York, 1774. His Coat of Arms, with Cardinal's Hat. White metal Medalet.

Ditto as Henry IX., 1788 ; by Hamerani.

Pope Clement XI. *Rev.*, St Luke painting a picture of the Virgin and Child. Struck in honour of the Academy of St Luke, 1704 ; by Hamerani. Gilt.

Geneva ; by Dapier, 1749.

Henry IV. of France. Front bust without inscription, and reverse. Brass medallion.

Christina of Sweden. *Rev.*, A globe ; by Hamerani.

“ FINGER RINGS.

“ Ancient Massive Gold Ring ; weight, 1 oz. 5 grs. ; on which is engraved intaglio, a plant or flower within a square border. Found by a country-woman in 1830, on the footpath between Sanson Seal and Berwick-on-Tweed. The footpath there adjoining Halidon Hill, as described in list of antique rings, intaglios, &c., belonging to me.

Solid Gold Ring. Inscription in old French, contracted a *Det cāt* for A DIEU CHANTE, with a lily ; originally inlaid with green and white enamel on each side, and inscription repeated ; said to have been found in the village of Stobo, Peeblesshire.

Gold Ring, beautifully moulded ; the centre circular, with the initial letters I H S, for our Saviour, engraved with scroll and arabesque, and originally inlaid with enamel. Found about 1825, when excavations were made in the old place of sepulture at Arbroath, adjoining the sea-beach.

Gold Ring, with small garnet, smooth and plain, set in centre. Found near Tweedmouth in 1832. This ring is similar to some of the ancient rings preserved in the treasury of York Cathedral.

Gold Swivel Ring. The centre part alone ancient ; having a death's head and cross bones, with the inscription, *RAMEMBER ON DETHE*, engraved thereon. On the opposite or reverse, in relief, a deer lodged, the cognizance of the family of Scott, with initials, I. S ; said to have been found in Magus Moor, near St Andrews.

Ancient Silver Ring, originally gilt ; two hands joined, between, a heart and a rose. Inscription, *IÆSVS*. Found in vicinity of Paisley.

" BROOCHES.

" Small octagon-shaped ancient Silver Brooch, engraved front and back ; inscription not very legible. Found with silver coins of David II. and Robert II. of Scotland, at Branxholme, Roxburghshire.

Silver Brooch, oblong, angular ; apparently a cast in alto relievo of front bust of a female, crowned with leaves of acanthus.

Ancient circular Brooch of brass, large size, much worn ; on which is engraved, *inter alia*, the fore part of wild boars, and of a bull, in compartments.

" MISCELLANEOUS.

" A Chasing in brass, probably an altar-piece of Slavonic Greek Church, representing half figure of a saint in front, with small figures of our Saviour and the Virgin, in the field, all within a square border of vines, entwined with flowers. The whole inlaid with blue enamel, supposed to be of the thirteenth or fourteenth century.

A Bronze Cannon, highly ornamented with the fore part of a sea monster or dragon, open mouthed, and the head of a lion ; date 1675 engraved thereon ; said to have been found near Wemyss Castle, Fifeshire.

This enamelled brass work and the Cannon were presented by me to the Museum of National Antiquities, Edinburgh, 7th February 1860."

Cruet of Brass, silver-plated, 4 inches high ;

Front of a Corporal Case, embroidered in gold and silver thread. The above, which are said to have belonged to the Abbey of Dunfermline, were formerly exhibited and described by Mr Mackinlay, and are noticed in the Proceedings of the Society, vol. ii., p. 425 ;

Portions of a Clay Urn, ornamented with longitudinal lines done by twisted cord, and depressed markings, $\frac{1}{2}$ inch long, and 3-16ths broad ;

Two Celts of Greenish-coloured Stone—one $2\frac{1}{2}$ inches across face, $7\frac{1}{2}$ inches in length ; the other $3\frac{1}{2}$ inches across face, and 9 inches long ; found in Ireland ;

Small Clay Cup or Urn, ornamented with incised lines, measuring nearly $4\frac{1}{2}$ inches diameter across middle, and 3 inches high. See Woodcut, opposite page, fig. 1 ;

Along with the cup was the following note: "Found at the burial-ground belonging to Old Pendrith (Fort Patrianus, of Camden's Brit.), about six miles from Penrith, about seventy years ago. It belonged to Mr Bell, Woodbank, near Gremont (whose family came from the neighbourhood of Penrith), and who presented it to me through Mr John Roan, Customs, Whitehaven.—26th April 1848."

[Urns of a similar type, but varying in their ornamentation, have also been found in Scotland. Three specimens are in the Museum of the Society, and for the sake of comparison two of them are figured here.

Fig. 2.

Fig. 1.

Fig. 3.



One was found near Dunbar (fig. 3); another (fig. 2) was dug up from the foundations of an ancient cup ruin in the island of Ronaldshay, Orkney. Of the history of the third cup nothing is known; it measures $3\frac{1}{2}$ inches diameter across centre, is $2\frac{1}{2}$ inches high, and is without any ornament, except a row of small punctures round the upper edge. These urns, with the exception of the last mentioned, have two small holes pierced at the most projecting part of their circumference (as shown in woodcut); but in the urn, fig. 2, there are two pairs of similar holes, opposite to one another.—ED.]

Bronze Axe-Head or Celt, 3 inches across face, 4 inches long, from Ireland;

Bronze Celt, 2 inches across face, and 5 inches in length; with flange

on each side for facility of fastening, and another similar, ornamented with raised longitudinal ridge in centre of blade, and small loop at one side, 2 inches across face, and 5 inches in length; both from Ireland;

Two Flint Arrow-Heads—stemmed and barbed, one $3\frac{1}{4}$ inches long, and $1\frac{1}{4}$ inch broad; the other, 2 inches long, and 1 inch broad, from Canada;

Flint Spear or Lance-Head, $2\frac{1}{2}$ inches long, and 1 inch broad; from Canada;

Pair of Old Brass Snuffers, ornamented with raised pattern on box;

Five Specimens of Gun Locks, showing the progress of improvement from the wheel and flint, to the flint and frizzle action;

Model in Iron of "Mons Meg," the large cannon in Edinburgh Castle; 10 inches long, and $\frac{7}{8}$ of an inch in diameter; and also of the Wooden Carriage and Iron Wheels, which are copied from a sculptured stone now placed over the entrance to the Armory of the Castle;

Sculpture in Stone of a Figure in Armour, 19 inches high, taken from the front of a monument, on which lies, at full length, an Effigy of a Knight; also, two Casts of Armorial Bearings from the same tomb, which is situated on the south side of the choir of the Old Church of St Mary, Rothesay, Buteshire;

A notice and drawings of these Sculptures, from the pen of Mr Mackinlay, appeared in the Transactions of the Society, vol. iii. p. 1. They are also described in a communication relative to the same building, by Mr J. C. Roger, in the Proceedings of the Society, vol. ii. p. 466;

Bequeathed to the Society by the late J. MACKINLAY, Esq., F.S.A. Scot.

Celt of beautifully smooth Greenish-coloured Stone (3 inches across face, and 6 inches in length), found in Lochleven when it was partially drained a few years ago. By the Hon. RALPH ABERCROMBY.

Small Stone Celt, $1\frac{1}{4}$ inch across face, and 3 inches in length. By JOHN HAY, Esq. of Letham.

Oak Charter Chest—3 feet long, 19 inches broad, and 28 inches deep, containing series of small drawers—with massive Iron Lock and Handles; it formerly belonged to the family of Lundin of Auchtermairnie. By JAMES LUNDIN BROWN, M.D., through JAMES BROWN, Esq., Accountant.

"Cas-Chròd," or Foot Plough, from the Isle of Skye (see woodcut p. 463). By JAMES JOHNSTONE, Esq., Curator S.A. Scot.

Mr Johnstone, when on a visit to Skye some years ago, saw a man using this very primitive implement of agriculture, and purchased it.

This instrument of tillage is thus described in the "Statistical Account of Scotland," published by Sir John Sinclair, vol. vi. p. 288 :— "The 'cas-chròm,' or crooked foot, is a crooked piece of wood, the lower end somewhat thick, about $2\frac{1}{2}$ feet in length, pretty straight, and armed at the end with iron, made thin and square to cut the earth. The upper end of this instrument is called the shaft, whereas the lower is termed the head; the shaft above the crook is generally straight, being 6 feet long, and tapering upwards to the end, which is slender; just below the crook or angle, which is an obtuse one, there must be a hole, wherein a strong peg must be fixed for the workman's right foot, in order to push the instrument into the earth, while, in the meantime, standing upon his left foot, and holding the shaft firm with both hands, when he has in this manner driven the head far enough into the earth with one bend of his body, he raises the clod by the iron-headed part of his instrument, making use of the heel or hind part of the head as a fulcrum,—in so doing turns it over always towards the left hand, and then proceeds to push for another clod in the same form. With all its disadvantages, the cas-chròm of all instruments is the fittest for turning up the ground in the country; for among so many rocks, a plough can do little or nothing, and where no rocks are, the earth is commonly so marshy that cattle are not able to pass over it without sinking deep. Therefore it is of pretty general use in the Highlands, and is of great antiquity."

Stone Urn, apparently of Steatite (11 inches diameter, $7\frac{1}{2}$ high), of irregular shape, very similar to the urn found in a barrow near the Standing Stones of Stenness, described in the Proceedings of the Society, Vol. II., p. 57, and Plate II., but much smaller in size. The Urn was filled with calcined human bones, and was found in the Island of Rousey, Orkney;

Stone Ball, 3 inches in diameter, with two rudely-cut grooves crossing each other at right angles; and a

Round stone, 4 inches in diameter, with a square hole in the centre, as if for holding a spindle—both found by Mr William Kemp, Orphir, in a weem, close to the curious remains of the Girth House of Orphir

the ancient Bir of the Jarls of Orkney, which is now enclosed in the churchyard;

By DAVID BALFOUR of Balfour and Trenabie, Esq., F.S.A. Scot., Orkney.

“Quaich” or Cup, of Ivory and Ebony Staves; 3 inches diameter, bound together with Silver Hoops, which was given by Prince Charles Stuart, in 1745, to a gentleman in Forfarshire, by whom it was presented to the late David Deuchar, Morningside (see woodcut);



Ivory Snuff-Box, Silver Mounted, with Carved Lid representing a Mythological subject. It was presented by the Count d'Artois (afterwards Charles X. of France), while living at Holyrood in 1796, to the late David Deuchar;

Palm Leaf with Inscription, given to Major Deuchar in 1820, by a Brahmin, Hyderabad, Southern India;

By Captain PATRICK DEUCHAR, R.N.

Stone, 2 feet long, 17 inches broad, and 2½ inches thick, which formed the end of a Cist found in Cairnbaan, near Lochgilphead, Argyleshire. One side of the Stone is ornamented with several incised diamond-shaped figures, one within the other. By J. RICHARDSON SMITH, Esq., Achnaber House, Argyleshire.

Small Iron Padlock of curious shape;

Cast in Gutta-Percha of a Circular Celtic Brooch, formerly in the possession of Charles K. Sharpe, Esq.;

Five Shilling Note, payable by John Bell & Co., Stirling, 1804;

By JAMES DRUMMOND, Esq., R.S.A., F.S.A. Scot.

Five Stone Balls, measuring from 4 inches to 8 inches in diameter;
Four Iron Balls, from 2 inches to 6 inches
in diameter;

Two Iron Hatchet Heads;

Iron Pike Head;

Iron Pick-Axe, broken;

Found in excavating the foundations of
the New Battery at Broughty Castle,
Fife.

By Colonel C. F. SKYRING, Royal En-
gineers.

Silver Penny of Edward II. By the Rev.
LEONARD S. ORDE.

Bronze Tripod Vessel, 6 inches diameter
at middle, 11 inches high, with spout; the
handle, portion of side, and foot broken off.
By THOMAS JOHNSTONE, Esq., F.S.A. Scot.

Antiquarisk Tidsskrift, . 1855-57. 8vo.
Kjöbenhavn, 1857-59;

Notices of Works presented to the Society
of Northern Antiquaries of Copenhagen,
1855-57. 8vo. Copenhagen, 1858;

The Northmen in Iceland. 8vo. Copen-
hagen, 1859;

By the SOCIETY of NORTHERN ANTI-
QUARIES.

There were exhibited two Illuminated
Manuscripts on Vellum, by THOMAS MACKIN-
LAY, Esq.

A Cross-Bow, purchased for the Museum,
found in an underground passage, near the
outer wall of Craigmillar Castle, was also ex-
hibited. (See woodcut.)

The following Communications were
read:—



I.

1. NOTICE OF A CIST OPENED ON THE LAND OF ROSEISLE, MORAY-SHIRE, IN MAY LAST. 2. NOTICE OF PHOTO-ZINCOGRAPHY AS APPLICABLE TO REPRESENTATION OF MANUSCRIPTS, SEALS, AND OTHER OBJECTS OF ANTIQUITY. 3. OF SOME EARLY NOTICES OF WHEEL CARRIAGES USED IN THE STREETS OF EDINBURGH. By COSMO INNES, Esq., F.S.A. Scot.

In the first of these papers, Mr Innes mentioned that, chancing to be in Elgin when Dr Taylor, a learned and careful antiquary, received notice from a farmer at Oldtown of Roseisle of a stone cist being discovered on his farm, he accompanied the doctor to inspect it (May 9, 1860). The cist was of four very solid slabs, well fitted together, covered by a large round slab; the dimensions were 4 feet by 2 inside; 3 feet deep. The fragments of a well-ornamented urn were found in the cist, which have now been joined together very successfully by Dr Taylor. A few minute fragments of bones, parts (very minute) of a skull, an imperfect yellow flint arrowhead, were also found inside. No marks of fire are visible.

Mr Innes afterwards noticed the process introduced by Colonel James in the reduction of the Ordnance maps, and read a letter from that gentleman, and showed some specimens of photo-zincography, illustrating its applicability in the representation of MSS. Colonel James expressed his opinion that his process was less suitable for subjects not defined by lines.

In the third communication, Mr Innes gave some curious notices of the sleds and wheel carriages used in Edinburgh in the early part and middle of the seventeenth century. These were brought under his notice by an action in the Court of Session seeking to recover *causeway mail* from an omnibus proprietor. There was some information about the ancient corporation of "cairters and sledders"—about the carriages of old used in our streets—cairts—sleds—tumbleris—shod with iron or unshod, "for spoiling of the calseis"—chaises used between Edinburgh and Leith—the old laws of stage coaches and hackney coaches, &c.

II.

ON THE THULE OF THE ANCIENTS. BY W. H. FOTHERINGHAM, Esq.
F.S.A., Scot., KIRKWALL, ORKNEY.

Thule, or Ultima Thule, has formed a geographical problem to both ancient and modern times. The account of the original discovery is lost, and what we have is given principally by authors who disbelieved the truth of the discovery. This account is contradictory in some of its particulars, in fairness to be partly ascribed to the manner in which it has passed down to us; but if its truth be allowed, this problem may be to some extent satisfactorily, though it never can be certainly resolved.

Pytheas of Marseilles, a celebrated astronomer, mathematician, and navigator, of the time of Alexander the Great, in the fourth century before Christ, is said to have made a voyage from Marseilles through the Straits of Gibraltar, along the coasts of Spain and Gaul, through the British Channel, and along the east side of Britain—(introrsus, inwards, Pliny, 4, 16, 30, quoted in Kenrick's *Phœnicia*, p. 221)—to its northern extremity; thence sailing six days to the north he arrived at a land to which he gave the name of Thule, situated 46,300 stadia from the Equator. In this country the northern tropic and Arctic circle were all one. He reached it at the summer solstice, when there was no night, or a day of twenty-four hours, and where there is also stated to be a day of six months, and a night of equal length at the time of the winter solstice. The inhabitants of this country bordering on the frozen zone, were destitute of cultivated fruits, and almost deprived of domestic animals, and their food consisted of millet, herbs, fruits, and roots, and when there was corn and honey they made drink of them. The corn was threshed and stored in large granaries, threshing floors being useless on account of the rain and want of sun. So Diodorus Siculus, B. v. cap. ii., tells of the ancient Britons: "They dwelt in mean cottages, covered for the most part with reeds or sticks. In reaping their corn they cut off the ears from the stalk, and so house them up in repositories under ground; thence they take and pluck out the grains of as many of the oldest of them as may serve them for the day, and after they have bruised the corn make it into bread."

In Thule and other neighbouring places, neither earth, water, nor air existed separately, but a sort of concretion of all these, resembling marine sponge, in which the earth, the sea, and all things were suspended. Pytheas made a second voyage to the Baltic, which again is by some supposed to be a part of this one, and he gave an account of his voyages and travels in works now lost. The preceding notes are taken from Strabo and Polybius, quoted in Strabo (as the portion of Polybius's work treating of Pytheas is lost), and from Pliny. I see it otherwise remarked that Pytheas, in sailing from the north of Britain or Orcas to Thule, learned the progress of the consecutive lengthening and shortening of the day. The inhabitants pointed out to him the place of the setting of the sun, and assured him that there were seasons when the night was continual. (Pytheas apud Cosm. Indicopl. 11, p. 149.) In a work since lost, entitled "The Description of the Ocean," Pytheas says, "The barbarians showed us where the sun set. For it happened in those places that the night was extremely short, lasting only two or three hours; and the sun sunk under the horizon, after a short interval reappeared at his rising." (Pytheas apud Gemin. 5, p. 22).

The account of Thule ascribed to Pytheas is totally disbelieved by Polybius and Strabo, and credited, I think, by Pliny and Tacitus, and other ancient writers. In modern times it is doubted by Dr Vincent, entirely discredited by Bayle, but supported by Bougainville, D'Anville, Huet, Murray of Goettingen, Gosselin, and Malte-Brun, and I may add a little work "Pytheas de Marseille," written by a Polish geographer, M. Lelewel. There are in the account of Pytheas's discovery of Thule things difficult to believe, and contradictions difficult, if not impossible to reconcile; still it appears to me to carry scepticism too far to reject the voyage as a fiction. The mention of the Sacred Cape in Portugal, of Calbium in the north-west of France, and of the Island of Bagilia or Baltia, whence the name of the Baltic Sea and the Belt Straits, has been brought forward to support the authenticity of the voyages of Pytheas, while the Thule has risen out of it to form the greatest geographical problem of antiquity.

The first point that arrests the attention of the inquirer is the account given of its locality. The Thule of Pytheas is said to be 46,300 stadia from the equator, to be bordering on the frozen zone, and to be six days' sail to the north of Britain. Now directly to the north of Britain and

its isles there is no land ; but on the north-east is Norway, extending to the North Cape in 71° , with a climate influenced by the warm Gulf-stream, and on the north-west is Iceland, lying between 63° and 67° ; and farther west the coast of Greenland, eternally frost-bound, stretching past 80° .

Reverting to the 46,300 stadia by which Thule is distant from the equator, it has been supposed that there were stadia of different dimensions in use among the ancients. M. Gosselin supposes of the largest $666\frac{2}{3}$ were equal to a degree of the equator; of a second, 700; of a third, $833\frac{1}{3}$; and of a fourth, $1111\frac{1}{4}$. Applying this to Pytheas's account, we should have the latitude of Thule— $69^{\circ} 27'$ about Greenland, or towards the North Cape in Norway; $66^{\circ} 8'$ about Iceland; $55^{\circ} 34'$ in Yutland; and $41^{\circ} 40'$ so far south as to be inapplicable. However, Colonel Leake, in vol. ix. of the "London Geographical Journal," in a paper on the Stadium, came to the conclusion, that in reality there was only one stadium of 600 Greek feet and little more than the 600th part of a degree, which would have the effect of throwing Thule farther north.

As to the length of the day, Thule is stated to have its longest day six months, or twenty-four hours, or two or three hours of night, giving a day of twenty-one or twenty-two hours. Now the day of six months is to be found only at the pole, of twenty-four hours in latitude 67° , of twenty one or twenty-two hours, 65° and 66° . Setting aside the polar day of six months, I may observe that, at the summer solstice in Orkney, in Lat. 59° , where I am writing, the night is quite light. The day here of eighteen and a half hours is extended, in the north of Zetland, to nineteen hours, and night can scarcely be said to be there at this season, and no inference then can be drawn from a difference in the length of the day from the nineteen to the twenty-four hours. I have just now, 26th June, near midnight, taken Stevenson's 'Progress of Discovery' to the window of a room, in which is no light of gas or candle, and have been able to read it. Some years ago I used to be engaged angling for trouts, and on returning over the hills late at night, or in the earliest morning, I have observed a ruddy line of light remaining in the west all the night, and disappearing only with the livelier splendours of the rising sun. The summer night is the most charming thing in Orkney.

Thule is also described as being destitute of the cultivated fruits, and almost deprived of the domestic animals; and the food of the inhabitants consisted of millet, herbs, fruits, and roots. When they had corn and honey they made drink of these, and the corn was thrashed and stored in large granaries, threshing-floors being useless on account of the rain and want of sun.

Millet, corn, and honey are not products of a country touching on the arctic circle, with little or no night at the summer solstice. The concretion of the elements is an exaggerated account of the fogs and other incidents of a northern climate.

The name of *Thule*, to which the epithet *Ultima*—a word of apparently the same signification—is attached, occurs in Virgil's *Georgics*, i. 30:—“*Tibi serviat Ultima Thule.*” It has had several resemblances and derivations assigned to it; among these the Arabic (query Phœnician) *Tule*, signifying remoteness; the Greek *τελος*, and Gothic *Tiel*, or *Tiule*, a goal or limit.

In Norway we have the district named Thele or Thelemark; and in Yutland in Denmark, Thyle, or Thyland, or Thiuland. Foula, in the west of Shetland, has been supposed to have been originally named Thule or *Θουλη*, by a change of the labial letter; and in old Latin title-deeds the island is called Thule; but Foula really appears to be simply Fougloë, the Fowl's Island—the name also of the north-eastern of the Farøe Islands.

Dicuil, an Irish monk, who, in his work, “*De Mensura Orbis terræ*,”¹ to which the date A.D. 825 has been assigned, notices the Thule of Pliny and Solinus, cap. vii. § 11, Nos. 2–5, and I quote No. 6.

This passage of Dicuil I suppose to be the first notice of Iceland, and I give the passage from the original:—

Thule ultima in qua, æstivo solstitio sole de Cancri sidere faciente transitum, nox nulla; brumali solstitio, perinde nullus dies (Solinus).²

Trigesimus nunc annus est a quo nuniaverunt mihi clerici, qui, a kalendis Februarii usque kalendas Augusti, in illa insula manserunt quod, non solum in æstivo solstitio, sed in diebus circa illud, in vespertina hora, occidens sol abscondit se quasi trans parvulum tumulum; ita

¹ Edition Letronne, Paris, 1814, p. 88.

² Solinus, No. 5, as quoted.

ut, nihil tenebrarum in minimo spatio ipso fiat; sed quicquid homo operari voluerit, vel pediculos de camisia abstrahere, tanquam in præsentia solis potest; et, si in altitudine montium ejus fuissent, forsitan nunquam sol absconderetur ab illis. In medio illius minimi temporis, medium noctis fit in medio orbis terræ; et sic puto, e contrario in hiemali solstitio, et in paucis diebus circa illud, auraram in minimo spatio in Thule apparere, quando in medio meridies fit orbis terræ. Idcirco mentientes, falluntur, qui circum eam concretum fore mare scripserunt, et qui a vernali æquinoctio usque ad autumnale continuum diem sine nocte, atque ab autumnali, versa vice, usque ad vernale æquinoctium, assiduum quidem noctem, dum illi navigantes in naturali tempore magni frigoris eam intrabant, ac manentes in ipsa, dies noctesque semper, præter solstitii tempus, alternatim habebant, sed navigatione unius diei ex illa ad boream, congelatum mare invenerunt.¹

The Thule of Dicuil is undoubtedly Iceland, as in the immediately succeeding Section III., the Faroe Isles are those mentioned. Dicuil tells of Iceland, not of his personal knowledge, but as related to him by religious men, *clerici*; and we know that the Norwegians, who first visited Iceland about A.D. 860, found traces in the cantons of Papeyæ and Papyli, on the east side, of men called by the Norwegians papæ or papas, the Irish priests, whom philologists find also in Orkney and Shetland, and in the north of Scotland. This is the first mention of Iceland, and the date is much the same as that of the charter (whether true or feigned), of the creation of Hamburg into an archbishoprick, by Louis the Debonaire, having jurisdiction over the churches of the north of Europe, and Iceland and Greenland, of date 833.²

There are several things in this account of Dicuil's which correspond with Pytheas's relation. The long light is one; but it appears to me that no inference can be drawn further than that the Thule of Pytheas was in a northern latitude, and, at the summer solstice, when he found Thule, there actually is no darkness from Orkney to the North Pole. I cannot understand a country to exist where a voyager would require to have pointed out to him the place of the sun's setting, which must either pro-

¹ A.D. 795, No. 6.

² Adam of Bremon, Hist. p. 181-2; Lambecii Orig. Hamburg. Quoted Letronne on Dicuil, cap. vii. § 3, p. 141.

ceed from the obscurity caused by fogs and clouds, or the sun's constant appearance above the horizon.

The difficulty as to identifying Thule with Iceland is, that the voyage from the north of Britain to Iceland at its date was as remarkable and as great as that of Columbus when he discovered the New World. Pytheas had sailed along the east coast of Britain, and Iceland lies about 600 miles to the north-west of Britain in a different direction and hemisphere. This was a first voyage of discovery; and leaving the coast of Britain he entered the unknown Northern Ocean, having in its remote extremity a pavement of ice, some knowledge of which, with the fogs incidental in northern latitudes, may have given birth to the exaggerated account of a nature composed of a jumble of the elements. I may notice that Pytheas, in his voyage from Calbium and the north-west of Gaul, through the present English Channel, to the south-east part of Kent and England, sailed from west to east; and, after coasting the east side of Britain to its northern extremity, were he to have sailed to Iceland, his course must have been changed from east to west, as well as to the north, as Iceland is much farther west than either France, Britain, or Ireland; and a voyage from the north-west of France to Iceland would be shorter by the west of Britain through St George's Channel to the extreme north-west, and the question still remains—His return voyage, how was it made?¹

It seems difficult to admit that the voyage could have been made by Pytheas in six days, as even at the present day this would be reckoned a favourable or ordinary one. Iceland, however, produces no grain, and fish forms a great part of the food. There are no bees or honey there, and it was found uninhabited in the ninth century after Christ by the Papas, the Irish priests, and Norwegian settlers. I have spoken of a voyage to Iceland at that time being remarkable. It appears to me as bold as any one in antiquity.

¹ Voyage to Iceland. Two enterprising merchants of Kirkwall went in a commercial speculation from Kirkwall to Reikiavik in Iceland in 1858. In their passage they ignorantly got into a current which set to the south-east, and they had, in consequence, a voyage of fourteen days. They tell me six days would be an ordinary voyage. In their return they were seven days. They met with calms and fogs.

Two coasting voyages around Africa are spoken of. Hanno, the Carthaginian, sailed from the Straits of Gibraltar a considerable distance to the south, along the Atlantic coast of Africa, at some distance from which the Canary or Fortunate Islands were discovered, and peopled by the Carthaginians. Himilco sailed from Carthage, coasting the Atlantic shores of Hispania and Gaul, and proceeded to the Tin Islands of Scilly, and the southern parts of Albion and Ierne. Nearchus sailed down the Indus along the barren coast of Persia to the Persian Gulf. These were all coasting voyages, but the voyage from Britain to Iceland was leaving the land and sailing six hundred miles of an unknown sea to an island in the Western Hemisphere, which includes the American Continent.

Thule has been also said to be in Norway, where Thele is, which extends from 58° at the Naize, the entrance to the Baltic, to 71° at the North Cape; and Pytheas might have gone there by the Orkneys and Shetland isles, which would diminish the distance of open sea.

Malte-Brun, the celebrated geographer, places Thule in Yutland, in Denmark, the country of his birth. "The description of the nature of the country," he says, "presents the most striking truth. The sandy downs of Yutland, its hillocks moving at the will of the impetuous winds, its marshes covered by a crust of sand, in which the imprudent traveller is swallowed up; in fine, the fogs of a particular kind, which infest this country; these are the phenomena which made Pytheas say that in the neighbourhood of Thule, the sea, the air, and the earth, seem to be jumbled in one sole element. The night reduced often to two or three hours by long twilights. The cultivation of millet in the north, and wheat in the south, the abundance of honey, the use of mead, the custom of drying corn in vast barns; all this picture of Thule drawn by Pytheas agrees remarkably with the west coast of Yutland."¹ The great objection, however, to identifying Yutland with Thule is its position. It lies to the south of the north part of Britain, and we are told Pytheas sailed six days to the north of Britain when he discovered Thule. To get the better of this objection, Mr Stevenson, in his "Historical Sketch of the Progress of Discovery," pp. 53-58, suggests

¹ Malte-Brun, *Precis Geograph.*, t. i. p. 102, 2d ed.

that Pytheas left the coast of Britain at that part of Norfolk where it bends in and forms the gulf called the Wash. Following the same idea, Pytheas may have coasted Britain farther north to Kinnaird's Head, near Peterhead, where the coast bends still more. Thence, sailing nearly due east, he would have fallen on Yutland, and to the north-east on the coast of Norway. It must not be forgotten, however, that he is stated to have sailed to the north of Britain.

About 500 years after Pytheas, a Roman fleet sailed to the northward of Britain. Agricola, the governor of Britain, in his sixth campaign in Scotland, in the year A.D. 84, after the famous battle of the Grampians against the British tribes in the neighbourhood of the Firth of Forth, on his victory sent the Roman fleet, it is supposed, from the Firth of Forth north by the east coast with instructions to make the circuit of Britain. In this voyage the Romans discovered and subdued Orkney and beheld Thule, till that time hidden by the snows and winter, and surrounded by a sluggish sea heavy to rowers. "*Mare pigrum et grave remigantibus.*" (Tacit. Vit. Agricolæ, 10.) This land, supposed by the Romans to be the Thule of Pytheas, is undoubtedly Shetland. The distance between the nearest points of Orkney and Shetland, North Ronaldshay, in the north-east of Orkney, and Fitful Head, in the south of Shetland, is about fifty miles, and the Fair Isle lies half way between the two clusters of islands. The Romans coming from the south-east could have seen the Fair Isle, and the mainland of Shetland and Foula more distant. When the atmosphere is clear there is to be seen from North Ronaldshay the mainland of Shetland at Sumburgh or Fitful Heads, and the island of Foula farther to the north-west. Shetland would therefore appear to have been the Thule of Pytheas, according to Tacitus and Pliny, and at a later period, also, according to Ptolemy.

Procopius, who lived in the sixth century after Christ, gave the name of Thule to the Scandinavian peninsula, and the word Thule seems to have become synonymous with the remotest land.

In modern times the two great French geographers, D'Anville and Gosselin, have agreed in finding the Thule of Pytheas in the Shetland Islands. A difficulty here arises in the six days' sail to the north of Britain and the position of Shetland. To obviate this difficulty, both

geographers mention that Pytheas, in sailing from Gades or Cadiz to the Sacred Cape, or Cape St Vincent, following the bends of the coast, occupied five days. The distance, in a straight line, is stated by D'Anville at 42 leagues; but following the bends of the coast 47 leagues, or 141 geographical miles of 60 to the degree. This would make the day's sail $28\frac{1}{2}$ geographical miles. Gosselin estimates the same distance, following the sinuosities of the coast, at 56 leagues, or 168 geographical miles, which would make the day's sail $33\frac{1}{2}$ miles. The same rate of sailing to the north of Britain for six days would extend to 170 or $201\frac{1}{2}$ geographical miles.

I shall now note the positions of some places in Scotland in connection with this question:—

Kinnaird's Head, $57^{\circ} 41'$ N. lat., $1^{\circ} 58'$ W. long., Greenwich;

Duncansby Head, $58^{\circ} 38'$ N. lat., $2^{\circ} 33'$ W. long.;

Dunnet Head, $58^{\circ} 40'$ N. lat., $3^{\circ} 21'$ W. long.;

Orkney lies between $58^{\circ} 43'$ and $59^{\circ} 24'$ N. lat. and $2^{\circ} 22''$ and $3^{\circ} 26'$ W. long.;

Shetland lies between $59^{\circ} 5'$ and $60^{\circ} 50'$ N. lat. and $0^{\circ} 44'$ and $1^{\circ} 44'$ W. long.

Kinnaird's Head is the south-east point of the Moray Firth, where the coast trends due west. The distance from Kinnaird's Head to Fort George, in the county of Nairn, due west, is 70 geographical miles; and from Fort George to Duncansby Head, the most north-easterly point of Caithness and Scotland, is about the same distance in a straight-line course north-by-east; and the distance from Kinnaird's Head in a straight-line course north-west to Duncansby Head, is also about 70 miles. Taking the firths of Beaully, Cromarty, and Dornoch, and the other deflections of the coast, a voyager coasting would have a much longer route. The distance from Duncansby Head along the coast of Orkney to the south of Shetland is about 110 geographical miles in a direct line north-east course. Shetland extends south to north about a degree, or 60 geographical miles. The distance from Kinnaird's Head, direct to the south of Shetland, course due north, will be 120 geographical miles, and to its northern extremity 180 miles. Keeping in view the difference between the direct distance and the addition that would be made by a



voyager in an unknown sea, with "pigrum mare et grave remigantibus," the strong tides, calms, and fogs, I do not think a space of six days can be improperly assigned to a voyage from the north of Britain to a part most likely the extreme north of Shetland, and altogether, "I am led to believe that Shetland is the Thule of Pytheas."

Orkney was certainly visited, but Shetland separated from it by a channel of fifty miles, with the Fair Isle half-way between them, is the Thule, the ultima, the farthest. The Fair Isle always, and the mainland of Shetland at Fitful Head and Foula in a clear day, are to be seen from the north of Orkney.

If Norway were to be assumed to be the Thule of the Marseillian navigators, it might have been approached from Kinnaird's Head by a direct course north-east, about 250 geographical miles. A little farther distant from Duncansby Head and from Shetland, the opposite coast of Norway lying in longitude 5° east, the distance is reduced to 200 geographical miles. The west coast of Yutland is in 8° east longitude. As to Iceland, the course would appear to be from Cape Orcas, or Dunnet Head, through the Pentland Firth by the west of Orkney, leaving the land entirely. This I cannot believe in a voyage of discovery, quitting the field of present discovery and entering on an unknown ocean without any previous information. It does appear to me, likewise, that six days would scarcely allow sufficient time for the voyage to Norway by Orkney and Shetland.

Pytheas is said, either in this voyage or in a second, to have gone to the Baltic, where he came to a bay called Mentonomon, on whose shores lived a people called Guttones, and at a day's journey from which was an island called Abalus, Basilia, or Baltia, whence the Baltic or White Sea, also the straits of the two Belts; and on the shores of this island amber was found. This bay is now identified with the Frische and Curish Haaf on the Prussian coast. If there is only one voyage, I would hazard as a probable opinion, that, instead of returning back from the north to the south-east point of Britain, and thence crossing to the Continent, and going north by the west side of Europe to the Baltic, Pytheas would cross the German Ocean from Shetland to Norway, and on his return visit Norway and Yutland as well as the Baltic.

On reviewing the whole subject a choice of difficulties presents itself.

The original Thule of Pytheas has been believed by various authors to be Iceland; the mainland of Shetland, or the Island of Foula; Thele, or Thelemark, in Norway; and Thy, or Thyland, or Thiulland in Yutland, in Denmark.

Thule was discovered at the summer solstice, 21st June, after six days' sailing to the north of Britain, and said to be 46,300 stadia from the equator. Were the length of the stadium known, we might be enabled to arrive at the surest conclusion; but this very case shows most clearly, that so far from the size of the stadium being distinctly ascertained, geographers have estimated different numbers of stadia in a degree, seemingly to suit preconceived opinions, so that a conclusion cannot be deduced from the measurement of Pytheas. As little can be inferred from the hours of light in the day. At the time of the summer solstice there is actually no darkness during the twenty-four hours from Orkney to the North Pole; and when astronomers assign to Orkney a longest day of eighteen and a half hours, and to the north of Shetland an increase to nineteen hours, this length of day is ascertained from mathematical calculation, and might have been so done by Pytheas as readily as by a geographer of the present time. The day of six months, and equal length of night at the Pole, can only be ascertained by calculation. At this same time, Nearchus, who sailed with the Grecian fleet of Alexander the Great from the river Indus to the Persian Gulf, relates, that when in a part of his voyage he stood out to sea a considerable way to the south, the sun was vertical and cast no shadow—really a fiction, since he never was within less distance than 25° of the equator; but as remarked by the geographer Cooley,¹ like the relations of Pytheas, it serves to show how speculation may sometimes outstrip experience in the discovery of truth, since we find that the most striking celestial phenomena of the arctic and equatorial regions were justly described by Grecian navigators long before they had ever seen them. That Pytheas ever related the extravagance that barbarians pointed out to him the place where the sun set, I doubt very much; and feel surprised that a disbeliever in Pytheas, the great critic Bayle, should remark this might very well be, and am inclined

¹ History of Maritime and Inland Discovery. By W. Desborough Cooley. Vol. i. p. 61.

to assign it to the two writers who have transmitted it down, Cosmos Indicopleustes and Geminus, rather than to Pytheas or his lost works.

Thule was discovered after sailing six days to the north of Britain. If Pytheas was occupied five days in following the coast from Gades to the Sacred Cape, six days would not be too many for a navigation among the islands forming the two clusters of Orkney and Shetland, with their strong tides, and other difficulties attending a navigation through northern islands seen for the first time by mariners from the tideless Mediterranean, and the clearer atmosphere of the south.

The chaotic representation of the country I can only account for as exaggerated speculation, based on the tides and currents, shoals, sandbanks, skerries and holms, the thick mists, rains, and snow (the *nix et hiems* applied by Tacitus afterwards to the same regions), refraction among islands, and other incidents connected with a northern cluster of islands.

The food in Thule is very much what Diodorus Siculus gives for Britain, and agrees with that stated by Malte Brun for his Thule in Yutland. In Iceland fish is the great food, and it forms also in Shetland a great part. It is extremely doubtful if either Orkney or Shetland were inhabited at this early period; but still their position to the north of Britain, and the distance of Iceland on the one hand, with the expanse of unknown sea and change of direction in sailing to it; and on the other also, a distance of open sea, to Norway, and to Thiuland in Yutland, the nature and peculiarities of which have been shown to approach to the Thulian chaos; their position seems, therefore, a leading point to which everything else is subordinate in this voyage of first discovery; and the most reasonable inference to be drawn is, that these islands at the north of Britain were the limits of the discoveries made by Pytheas, and that he gave to Shetland the name of Thule, the farthest land. Five hundred years afterwards, as has been already stated, the Roman fleet, under the orders of Agricola, making a circuit of Britain, discovered, or re-discovered Orkney; and Thule also was seen by them, in the midst of snow and winter. The land which they believed to be Thule, was therefore undoubtedly Shetland. Afterwards Norway and the Scandinavian peninsula had this name assigned to it, which became synony-

mous with what appears to be its most certain meaning—the farthest land.

In conclusion, I may mention a very remarkable speculation belonging to the age of Pytheas. The philosopher Aristotle was a great geographer; and reasoning on the earth being a globe, he observed that the coast of Spain could not be far distant from India, and suggested the voyage across the Atlantic, made by Columbus eighteen centuries after. This appears to me one of the boldest and happiest speculations of all times, and of itself sufficient to stamp as a man of genius this great man, distinguished by a pre-eminence in so many branches of philosophy and science.

III.

NOTICE OF COFFINS (FORMED OF STONE SLABS) FOUND ON THE FARM OF MILTON, HADDINGTONSHIRE. BY MR W. T. M'CULLOCH, KEEPER OF THE MUSEUM.

The BURIAL KNOWE, where the stone cists were found, is situated on the farm of Milton, in the parish of Salton, Haddingtonshire, and lies about a mile south from Salton Hall, the residence of the family of Fletcher, the proprietors; and it was from this farm that Andrew Fletcher, who was Lord Justice-Clerk from 1735 to 1748, took his title of Lord Milton, when raised to the bench in 1724.

The Knowe, which is of sandy soil, rises by a gentle slope from the bed of a small stream, formed by the union of the Kinchie Burn and Humbie Water. In the course of removing sand for building purposes, several stone cists or coffins were found; and this circumstance being brought under the notice of the Society, I was requested to make a personal inspection of the cists, and the place where they were discovered. Accordingly I proceeded to Milton, in company with the Rev. John Struthers, minister of Prestonpans, and James Mellis, Esq., both members of the Society. On arriving at the sand-pit, we had no difficulty in finding what we were in search of; for in the course of the removal of the sand, a slab had dropt down, leaving the end of a cist exposed.

We commenced operations by clearing away the sand which covered the top of the grave, to a depth of nearly three feet. Upon raising the flags which formed the lid, a firm bed of sand presented itself, which had no doubt percolated through between the edges of the undressed slabs of stone. This sand having been cleared away, a human skeleton was seen lying on its back, and extended at full length. The bones were very soft and brittle. The skull, portions of which are now on the table, had fallen on the breast. The cist was formed of undressed flags, nearly $2\frac{1}{2}$ inches thick, of mountain limestone, which occurs in the immediate neighbourhood. The length outside was 6 feet; the breadth at the head 18 inches, and at the foot 12 inches; the depth, which was uniform, being 12 inches; three slabs formed the bottom, three each side, and one each end; the direction in which the cist lay being due east and west, or very nearly so, with the head at the west end.

We next proceeded to open another cist, which was seen cropping out a few feet below the level of the former one, on the slope of the hill. When the sand was cleared away, and the covering stones lifted off, it was found to be filled with sand, which was carefully removed, but nothing was found to indicate that a body had ever been deposited there, although, as to structure, it was in every respect the same as the other.

To test if there were any other coffins, a spot was selected, about two feet farther up the hill, and straight above the cist first examined. After digging down between two and three feet we struck upon one; and after the sand which filled it was cleared away, a skeleton was found, disposed in the same manner as that in the first coffin opened. In attempting to remove the skull, it fell to pieces. These are now before you. This coffin measured 6 feet 7 inches in length, 18 inches in breadth at the head, and only 8 inches at the foot; the sides were 15 inches deep at the head and 7 inches at the foot, all inside measure. The position of the body was the same as in the first cist.

How the Burial Knowe came to be so designated no one in the locality can tell, not even the oldest inhabitant. There is a floating tradition that a battle was fought there with the Danes. The graves, however, do not appear to be those of men slain in battle. The manner in which the bodies have been disposed, the careful formation of the cists, as well as the fact that some time ago a small coffin was found amongst them,

containing the body of a child, preclude that idea. Indeed, there can be little doubt that this place is, as its name implies, a burial knowe or hill, or old cemetery. What people used it as such is a question replete with interest.

Similar interments are found to have been made not only in the district near Milton, such as at North Berwick, Gosford, and Cockenzie, but also in other parts of the country. In a grave at Cockenzie there was found in 1849 an iron key, preserved in the Museum of the Society, and now exhibited. At Cramond there were discovered in 1822 twenty-four stone coffins, arranged in regular rows, and curious enough, in one of them was found an iron key very like the one found at Cockenzie. An account of the discovery, and a drawing of the key, is given in the "*Archæologia Scotica*," vol. iii. p. 40. At Old Haaks, Fifeness, a group of thirty coffins, ranged in two parallel rows, was discovered in 1829. No ornaments were found in any of these coffins. Notices of others found at Ardyne, Argyleshire, at Largo, and also in Sutherlandshire, are detailed in the Society's Proceedings.

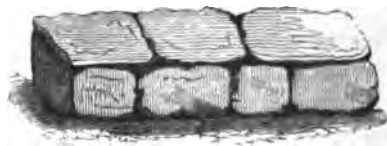
Cemeteries similar to that at Milton have been found in various places in England, and are described in the "*Crânia Britannica*" of Drs Davis and Thurnam. They are assigned by English antiquaries to the Anglo-Saxon period, and range, as to date, from the sixth to the tenth centuries. The graves in which ornaments or weapons are found are ascribed to the earlier, and those in which no relics are found to the later part of that period. All those groups of bodies disposed east and west are held to have been buried after the introduction of Christianity.

The graves at Milton correspond in structure to those found in Anglo-Saxon cemeteries in England. They were disposed east and west; and in neither of the cists opened by us, nor in any of those opened by the work-people digging out the sand for building purposes, were any relics found. It is therefore not improbable that the graves in the Burial Knowe at Milton are not of higher antiquity than the latest of those of the Anglo-Saxon period found in England.

The best thanks of the Society are due to the Rev. Mr Struthers and Mr Mellis for their assistance at the exploration; to Mr Milne, the tenant of Milton, for permission to make the excavations; and to Mrs Rait of Lampochwells, who communicated to the Society the discovery

of the graves, and also kindly furnished assistance in making the various diggings required.

A vote of thanks was given to the OFFICE-BEARERS, and the Society adjourned to the commencement of next winter session.



Cist found at Ardyne (Proceedings, vol. ii. p. 251), similar to those found at Milton, East Lothian.

INDEX.

	PAGE
Abbotsford Club, Donation of Books from,	184
Abbott (F.), Donation of Commission signed by Prince Charles, presented through,	364
Abercromby (Hon. Ralph), Donation of Celt, found in Lochleven,	87
Aberdeen, Notice of the Burgh of,	87
Aberdour, Notice of the Hospital of St Martha at,	214
Aberlemno, Discovery at, of a Cist containing Urn and Jet Beads,	78
Abernethy, Notices of the Round Tower at,	28, 308
Adam (William), Architect, Fac-simile of his Signature,	175
Adam (William P.), Note respecting Keys found in Lochleven,	380
Affghan Weapons, Donation of Armour and,	361
Agricultural Society, Wisconsin, U.S., Donation from,	81
Aldcamus, Notice of St Helen's Church at,	296
Alexander I., King of Scotland, Notice of,	88, 84
—— II., Notice of,	85
Altars, Description of Roman, &c., presented by the Right Hon. Sir George Clerk, Bart.,	37
Altar-piece in Holyrood Palace, Description of,	8, 16
"Amazon's House," St Kilda, Notice of the,	226
Amber Beads found in a Cist in Orkney, Donation of,	188
American Philosophical Society, Donation from,	86
Anderson (Professor), Note on Bones found at Callernish,	112
Anglo-Saxon Cemeteries in England, Notice of,	505
—— Coins found in Orkney,	107, 250
—— Coin found near Jedburgh,	300
Annabella, Daughter of James I., Notice of,	97
Annan (Robert), Donation of Keys, Skull, Stone Ball, &c, found a Lochleven,	365
—— Notes on the Antiquities of Kinross-shire,	375
Anniversary Address, by Cosmo Innes,	3, 323
—— by Lord Neaves,	152, 324
Antiquaries of London, Donation from the Society of,	25, 288

	PAGE
Antiquaries, Donation from the Society of Northern,	212
— of Newcastle-upon-Tyne, Donation of Books from the Society, . .	212
Applecross, Church of St Maelrubha at,	271
Archæological Institute of Great Britain, Donation from the,	25
Archæology, its Aims and Uses,	325
Architectural Institute of Scotland, Donation from,	69
Armet of Bronze found in Kirkcudbright, Donation of,	236
— of Gold, Donation of,	23, 363
— of Silver, found in Orkney, Donation of,	248
Armour, Donation of Portion of Chain,	438
— Donation of Indian,	361
Armerial Bearings in the Church of Mid-Calder, Notice of,	166
— Donation of Stone found in Young Street, with,	438
— at Rothesay, Donation of Casts of,	486
Arnot (David), D.D., Donation of a Turkish Tombstone,	438
Arrow-heads (Flint), from Elgin, Forres, and Alford, Donation of, . .	362
— from Forfarshire, Donation of,	438
— from Canada, Donation of,	203, 486
Association Bretonne, Donation from,	122
Aytoun (Sheriff), exhibits the Silver Ornaments found in Orkney, . .	107
Balfour (David), of Balfour, Communication respecting the Burgh of Mousa,	194
— Donation of Urn and Stone Implements, from Orkney,	487
Bannatyne Club, Donation from, of a Cabinet with a series of Casts of early Scottish Seals,	404
Barnacles, Donation of Pairs of,	110, 340
Barnwell (Rev. E. L.), Donation of Bronze Celt, and Photograph of Stone Implement,	389
Barrows. See Cairn.	
Barry (Rev. John), Notice of Picts' Houses in Orkney,	189
Bass Rock, Notice of the Fort on the,	113
Beads, Jet, found in a Cist at Roseisle, Donation of Drawing of,	46
— found in a Stone Cist at Pitkenney, exhibited, and Notice of,	68, 78
Beehive Houses in Harris and Lewis, Notices of,	127
— in St Kilda, Notice of,	206, 225
Bell which belonged to the Church of Logie, Donation of,	159
— Donation of Italian Goat,	407
Bell (Thomas), Donation of Silver Medal, Sea Fight, 1692,	406
Beza on the Birthplace of John Knox,	52, 53, 58
Birroll (Ebenezer), Letter respecting the Manufacture of Vellum,	386

	PAGE
Black (D. D.), Donation of Wooden Snuff-Mill or Grater,	405
"Bludie" Banner, Notice of the Covenanters',	253
Boar's Tusk, found in an Urn at Rathen, Aberdeenshire, Donation of,	439
Boece, Relation of the Dedication of the Church of St Olaus,	146, 149
Bog-butter, Notice of a Barrel of, found in Skye,	106
Bohemian Nobles' Protest against the Burning of John Huss, Notice of,	408
Bombay Geographical Society, Donation from,	81
Bones, &c., found at the Laws Hill, Dundee,	443
—— found in a Cist at Lundin, Donation of,	68
—— of a Child found in a Cairn at Roseisle,	374
Bone Comb, Pin, Knife, &c., from a "Pict's House" in Uist, Donation of,	122
—— Implements, Fishing Hooks, &c., Donation of,	439
Bonkil, in the Merse, Notice of the Family of,	12, 14
Books, Donations of,	25, 36, 69, 81, 110, 122, 123, 159, 160, 183, 184, 203, 212, 235, 340, 362, 364, 365, 407, 440, 463, 489.
Bothan or Bee-hive Houses, in Harris, the Lewis, and St Kilda, Notice of,	127, 206, 225
Botfield (Beriah), Donation of Books from,	407
Bothwell Bridge, Notice of Banners used by the Covenanters at,	253
Bothwell, Notices of the Earls of,	87
Boucher de Perthes (M.), Donation of Books from,	110
Boyd (Mrs), Donation of Burmese MSS.,	439
Boyd (Thomas), Master of, Notice respecting,	14
Boyd (William), Donation of an Iron Oil Lamp or Crusie,	69
Brady (John), Archdeacon, Provost of Trinity College,	14
Brash (Richard R.), on the Round Tower of Abernethy,	303
Brass Cruet from Dunfermline Abbey, Donation of,	484
Brechin, Remarks on the Round Tower at,	28
Brisbane (Sir Thomas M.), Bart., Reminiscences of, Donation of	365
Bronze Armlet found in Kirkcudbright, Donation of,	236
—— Brooch. See Brooch.	
—— Candlestick found at Kinnoul, Donation of,	339
—— Celts, found in Banffshire, Donation of,	245
—— Celt, from Brittany, Donation of,	389
—— Celt, from Ireland, Donation of,	485
—— Celt, found in Sutherlandshire, Donation of,	363
—— Dagger or Spear Head, found near Ardoch, Donation of,	362
—— Figure of a Horse, Donation of,	405
—— and Iron in Egypt, on the Use of,	464
—— Head of Medusa, a Venus, a Bacchante, &c., Donation of,	404

	PAGE
Bronze Medals. See Medals.	
—— Relics found at the Laws Hill, Dundee,	443
—— Sword, Spear-head, and Pin, Jewelled Spur, &c., found in the Isle of Skye, Notice of,	101
—— Sword Scabbard in the Museum, Notice of,	238
—— Torc in the Museum, Notice of,	287
—— Tripod Vessel, Donation of,	489
—— Vessels found near Balgonie House, Donation of	251
—— Vessels, &c., found at Denny, Stirlingshire, Donation of,	246
—— Vessel found at Hexham, Notice and Donation of Cast of Inscription on a,	440, 478
—— Wrestler's Ring from Italy, Donation of,	407
Brooch (Bronze) from the breast of a Skeleton found at Dundee, Dona- tion of,	122
—— found in Uist, Donation of,	122
—— Donation of Silver and Bronze,	247, 480
—— Donation of a Cast of a Bronze,	488
Broughty Castle, Donation of a View of, on an Oak Panel,	406
Brown (A. Denniston), Donation of the History of Dumbartonshire,	365
Brown (J. L.), M. D., Donation of an Oak Charter-Chest,	486
Brown (Rev. Peter), Donation of the History of Cambusnethan,	365
Bruce (Alex.), Donation of Bone Implements, &c., from Davis' Strait,	439
Bruce (Sir William), of Balcaakie, Notice of a Volume of his Accounts, &c.,	118
Bryce (Thomas), Donation of a Series of Gun-Locks, &c.,	389
Bryson (Alex.), Notes on Clock and Watch-Making,	430
Buccleuch (Duke of), Donation of a Cast of an Inscribed Stone at Yarrow,	462
Buist (A. W.), Donation of Stone Celt, and Arrow-head from Canada,	208
Burg of Mousa, Notice of the,	123, 187
—— at South Uist, Notice of,	124
Burmese Manuscripts, Donation of,	362, 439
Burns (Robert), Autograph Address to R. Graham of Fintry, exhibited,	211
—— Donation and Notice of a Pair of Pistols which belonged to,	201-239
Bute, Notice respecting two Crannoges in the Isle of,	43
—— Notice of a Cairn in the Isle of,	180
Cæsar (Julius), Donation of a Marble Bust of,	404
Cairn Conan, Forfarshire, Notice of Underground Chambers at,	465
Cairn in the Isle of Bute, Notice of,	180
—— on the High Law, Cruden, Notice of,	144
—— at Newgrange, Notice of,	49, 450

	PAGE
Cairn at Roseisle and Inverugie, Notice of the Excavation of a,	374
—— and Stone Circles at Clava, Notice of,	47
—— at Huntiscarth, Notice of the Opening of a,	195
Callernish, in the Lewis, Notice of Stone Circle at,	110, 112, 202, 212
—— Donation of Charcoal found at,	202
Cambrian Archæological Association, Donation from the,	86
Canadian Institute, Donation from the,	239
Candlestick, Bronze, found at Kinnoul, Donation of,	389
Cannon (Brass), found near Wemyss Castle, Donation of,	390, 484
—— Model of <i>Mons Meg</i> , Donation of,	486
Canute IV., King of Denmark, Notice of,	12
Cas-chröm, or Foot-plough, Donation and Notice of a,	468, 486
“Catrail,” Notice respecting the Barrier called the,	117
—— Donation of Sketch Map of,	120
Celtic Races, Notice of the,	381
Celts. See Bronze; also Stone.	
Chain Armour found at Old Liston, Donation of a portion of,	488
—— Armour, Donation of a Suit of Indian,	361
Chain, Donation of a Gold, found at Holyrood,	246
—— Donation of Silver, found in Orkney,	249
Chalmers (Andrew), Papers relative to Edinburgh, Donation of,	250
Chalmers (George), Note respecting Crannoge in Bute,	44, 45
—— on the Catrail,	118
Chalmers (John J.), of Aldbar, Jet Beads exhibited by,	68
Chalmers (Peter), D.D., Donation of the History of Dunfermline,	407
Chambers (Robert), Proposed Communication with the Photographic Society,	158
—— Remarks respecting Allan Cunningham,	244
—— Notice and Donation of Stone Celts (?) found at Amiens, France,	253, 389
—— Vote of Thanks to Lord Neaves for Address,	388
—— Drawings of Walls on the Laws Hill,	450
Charles VII. of France, Letter from,	94, 98
Charter-Chest, Donation of an Oak,	486
Chastelherault (Duke of), Notice respecting,	14
Cheesmen found in the Isle of Skye, Notice of,	104
Chinese Mandarin's War Dress, Donation of a,	840
Christian (James), Letter respecting the Sculptured Stone at Dinnacair,	74
Christie (Alex.), Burns' Address to Graham of Fintry, exhibited by,	211
—— Donation of Papers relative to Edinburgh, &c.,	250
—— Notice of the Death of,	487

	PAGE
Christie (Rev. John), Ornamented Stone Ball presented through,	439
Christiern, King of Denmark, Portrait of,	12
Churches dedicated to Saint Maelrhubha, Notice of the,	286
Circular Building in South Uist, Notice of a,	124
—— at Mousa, Shetland, Notice of,	123, 187
Cists or Coffins. See Stone Cists.	
Clava, Cairns and Stone Circles at,	47
—— Donation of Drawings of,	50
Clay Hammer, found at Montblairy, Donation of,	68
Clerk (Right Hon. Sir George), Bart., Donation of Roman Altars, &c.,	37
Clerk (Sir John), Bart., Notice respecting the Family of,	37
Clock and Watch Making, Notes on,	430
“Coal Ring Money,” Donation of a specimen found at Dunse,	363
Cobbold (A. B.), Donation of Iron Dagger,	390
Coffins. See Stone Cists.	
Coins, Donations of British, 24, 86, 107, 246, 488, 489, 480, 481	
—— Anglo-Saxon,	107, 249, 250
—— Cufic,	107, 250
—— Ceylon,	110
—— French,	247
—— Roman,	24, 247
—— Spanish,	247
—— Notice of an Anglo-Saxon, of Osbercht	300
—— Notes respecting Placks or Achesouns of James I.,	24, 36
—— Notes on Farthings of King John of England,	107
Columba, Notice of St,	82
Comb and Pins of Bone found in a “Pict’s House” in Uist,	122
Commission (Blank) signed by Prince Charles Edward, Donation of,	364
Constantine’s Cave, Notice of,	209
Corporal Case from Dumfermline Abbey, Donation of,	484
Council of Constance, Notice of the,	408, 471
Covenanters’ Banners, Notice of,	253
Craig (J. T. Gibson), Burns’ Address to Graham of Fintry, &c., exhibited by,	211
Cramond, Roman Inscribed Stone, found at,	40
Crannogs in Scotland, Notice respecting, ¹	35
—— in Bute, Notice of,	48
Craw, Notice of the Burning of Paul, in 1488,	477
Croker (J. Crofton), Notice of Gold Discs found in Ireland,	188
Cromlech and “Pict’s House” at Harris, Notice of,	134

¹ Mr Robertson’s Communication has been reserved for future publication.

	PAGE
Cross-bow found at Craigmiller Castle, exhibited,	489
Crozier of St Fillan, Notice and Donation of Photographs of the,	288
Cruden, Notice of a Cairn at,	144
Cruet of plated Brass, from Dumfermline Abbey, Donation of,	484
Culdees, Notice respecting the, 28, 32, 258, 304,	382
Cumming (Miss Sophia), Donation of Flint Arrow-heads from Forres,	362
Cunningham (Allan), claims of being in possession of Burns's Pistols,	240
Dagger or Dirk, Iron, found in Aberdeenshire,	246
— found at Sheriffmuir, Donation of,	390
Dalkeith Church, Notice of a Monument in,	25
Dalriadic Kings and Highland Families, Donation of Table of,	80
Dalrymple (Charles E.), Donation of an Urn found in Hanover,	250
Dane's Dyke, Fifeness, Account of,	209
Davis (J. B.), Remarks on the Bones found at "Haugabost,"	142
Denny (P.), Donation of a Gold Ornament and a Pair of Gold Armlets,	28
Deuchar (Patrick), R.N., Donation of Ivory Snuff-box, Quaich, &c.,	488
De Wit (Jacob), Painter, Notice of, 114, 116	
Dinnacair, Notice of Sculptured Stones found at,	69
Doddridge Law, Parish of Humble, Notice respecting,	52
Dodds (Rev. James), Letter respecting Cists found at Windymains, Humble,	50
Douglas Family, Notice of the, 26, 166	
Douglas's Peerage, Notice of Error in,	88
Douglas (James), yr. of Cavers, Donation of Books, 160, 340	
Douglas (William), Donation of Bronzes, Sewed-work Picture Frame, &c.,	407
Dowth, Ireland, Notice of Cairn at,	449
Drinking Customs in Scotland in the Seventeenth Century,	429
Drinking-Horn, Donation of a,	81
Drummond (James), Donation of Gun Locks,	390
— Donation of Iron Oil Lamp, Snuff-Grater, Box of Weights, &c. &c.,	405
— Donation of a Padlock, Cast of Brooch, &c.,	488
— Notice of a Monument in Dalkeith Church,	25
— Notice of the "Bluidy Banner,"	258
Drummond (Provost), Donation and Notice of a Medal of, 390, 398	
Dryden (Sir Henry), Bart., Donation of Bone Comb, Pins, and Bronze Brooch,	122
— Notice respecting the Burg of Mousa, 128, 193	
— Notice respecting a Circular Building at South Uist,	124
Drysdale (Andrew), M.D., Donation of Russian Musket,	390
Dumbartonshire, Roman Inscribed Stones found at Croy,	39, 94

	PAGE
Dumfriesshire, Roman Inscribed Stones found in,	41
Dunbar (Lady), Donation of Drawing of Beads found in a Cist at Roseisle,	46
—— Notice of the Excavation of a Cairn at Roseisle,	374
Duncan (James), M.D., Donation of Bronze Egyptian Figures,	406
Dundas (Robert), Donation of Urns found at Arniston,	375, 462
Dunkeld, Decorations in the Cathedral Church of,	18
Durham (Mrs Dundas), Donation and Notice of Bones found at Largo,	68, 76, 159, 188
“Each-Uisge” or Water-horse, Tradition respecting the,	127
Earnshaw (T.), Inventor of Chronometer, Notice of,	434
Edgar, King of England, Notice of,	84
Edinburgh County Prison Board, Donation of “Gaud” and Fetter-locks,	69
—— Castle, Notice of Repairs at,	118
—— Proposals for Cleaning and Lighting, 1735,	159, 171
—— Notice of Subscribers to the Proposals for Cleaning &c.,	175, 178
—— Contract for Musical Bells in 1698, by the City of,	196
—— Extracts from Records respecting visit of Ben Jonson to, 1618,	206
—— Donation of Collection of Papers relating to,	250
—— Royal Exchange and of the Infirmary, Notices of the,	393
—— Early Notices of Wheel Carriages used in,	490
Edward II. King of England, Notice of,	456, 461
Egypt, On the use of Bronze and Iron in,	464
Egyptian Antiquities presented by A. Henry Rhind, Notice of,	385, 339
—— Bricks stamped with Devices and Mummy Ibises, Donation of,	363
—— Figures in Bronze, Donation of,	406
—— Figures in Clay, Donation of,	407
Eleonora, Daughter of King James I., Notice of,	94
—— Notice of “The History of the King’s Son of Galicia,” by,	95
Ellice (Edward), M.P., Donation and Notice of an Urn found at Ardoch,	202
Episcopal Church Service performed in Holyrood,	20
Etruscan Vases, Ornaments in Gold, &c., Donation of,	405
Fairless (W. D.), Notice and Donation of Cast of Inscription on a Bronze Vessel,	440, 478
Farrer (James), Donation of Gold Discs and Amber Beads, found in a Barrow in Orkney,	183, 195
—— Notice of the Opening of a Barrow at Huntisgarth in Orkney,	195
Ferguson (Robert), Poem of “Auld Reekie,”	176

INDEX.

515

	PAGE
Ferguson (Robert), Poems which belonged to Robert Burns, exhibited,	211
Fife, Notice of Duncan Earl of,	86
Fife (Earl of), Notice of Documents in the Charter Chest of the,	220
Five-Shillings Note, Donation of a Stirling,	488
Forman (Robert), Donation and Notice of an Urn and Portion of a Skull found at Windymains, Haddington,	85, 50
Frame of Sewed Work from Italy, Donation of	407
Frazer (Robert), Curator of Museum, Notice of the Death of	158
French (G. J.), Donation of " Banners of the Bayeux Tapestry,"	212
——— On the Ornamentation on the Sculptured Stones of Scotland,	184
Fotheringham (W. H.), On the Thule of the Ancients,	491
Gaelic Poem, Notice of an Old,	367
Galbrayth (Sir Thomas), Illuminator of Manuscripts, Notice of,	19
" Gáud " (the), and Fetter-locks, from the Old Tolbooth, Donation of,	69
Genealogical Table of the Abbots of Hy, Donation of,	81
——— Table of the Dalriadic Kings, Donation of,	81
——— Table of the Families of Hay in Scotland,	183
Geography of Scotland, On the Early,	323
Gibb (Mr), Donation of Stone Implements, &c.,	487
Gifford, in Haddingtonshire, Notice of the Village of,	55
Galileo, Notice of the Discoveries of,	432
Gillis (Bishop), Donation of and Notice respecting Burns's Pistols,	201, 289
Glass Lachrymatory, Donation of a Roman,	405
——— from Murano, Donation of Specimens of,	407
Gold Armlets, Donation of,	23, 863
——— Chain found at Holyrood, Donation of,	246
——— Discs found with Amber Beads in a Cist under a Tumulus in Orkney,	183, 195
——— Ornament, Donation of,	23
——— Ornaments for Pompeii, Donation of,	405
——— Rings, Donation of,	483
Gordon (C.), Donation of Bone Comb, Bronze Brooch, &c., found in Uist, ——— Notice of a Circular Building at Uist,	122 124
Gough (Richard), on the Sculptures on the Round Tower at Brechin,	80, 81
Grew (N.), Description of the Progress of Horology,	481
Guinea and Half-Guinea Balance, Donation of,	406
Gun-Locks, Donation of a Series of,	389, 486
——— Wheel and Flint, Donation of,	389
Gun in the Sea off the Coast of Buchan, Notice of a,	85

	PAGE
Haddington, the supposed Birth-place of Knox,	52, 58
——— Extracts from Protocol Books,	59
Halbert, Donation of the Head of a, found in Lancashire,	122
Halyburton (Andrew), Notices of the Account-Book of, 1498–1504,	358
Hamilton (Archibald), on the Birth-place of Knox,	52
Hamilton (Barbara), [Jenny Geddes], Notice of,	180
Hamilton (Claud), Donation of a Model of a Hindoo Temple, &c.,	251
Hammer of Clay, found at Montblairy, Donation of,	68
——— Stone found in Forfarshire, Donation of,	437
Harp, Donation of an Old,	462
Harris and Lewis, Notice of Beehive Houses in,	127
——— Pict's House and Cromlech in,	134
Hawthornden MSS., Notice of the,	206
Hay, Families of, in Scotland, Donation of Genealogical Table of,	183
Hemling (Hans), Flemish Artist, Notice of,	17
Henderson, (John), Letter respecting Treasure Trove,	204
——— Thanks voted to, for exertions respecting Treasure Trove,	319
Highland Families descended from the Dalriadic Kings, Table of,	81
Hindoo Temple, Donation of a Model in Stone of a,	251
Historic Society of Lancashire, Donation from the,	25
Historical Society of Wisconsin, Donation from the,	81
Holyrood, Episcopal Church Service performed in,	20
——— Description of Altar-piece now in,	8, 21
——— probable Painter of the Altar-piece at,	21
——— Collegiate Seal,	22
——— Notice of Repairs at, 1674–79,	114
Home (D. M.), Donation of "Coal Ring Money," through,	363
Home (Lord), Notice of the Family of,	64
Hooke (Robert), Notice of Improvements in Watchmaking,	432
Hope (Mrs), Donation of Stone Implements, Vessels, &c., from Shetland,	252
Hunter (Alexander), M.D., Donation of Urns found in Tombs in India,	238
Huss (John), Protest of Bohemian Nobles against the Burning of, Notice of,	408
Hutchison (Rev. Æ. B.), Donation of Memorials of Dundrennan Abbey,	122
Hy, Donation of a Table of the Abbots of,	81
Illuminated MS. which belonged to Queen Mary, Notice of,	394
——— MSS. on Vellum, exhibited,	489
Illumination, Specimens of Styles of MSS., exhibited by J. J. Laing,	341
India, Donation of Armour and Weapons from,	361
——— Donation of Photographs of Temples, &c., in,	340

	PAGE
Innes (Cosmo), Anniversary Address,	8
—— Notice of a Tomb at Roseisle, and of Cairns and Stone Circles at Clava,	46, 874
—— Notice of Scottish Tenures and Investitures,	81
—— Notice of Stone Circle at Callernish,	110
—— Notice of St Govan's Hermitage,	184
—— On the Early Geography of Scotland,	328
—— Notice respecting Paul Jones,	391
Investitures and Tenures in Scotland, Notice of,	81
Iona, Donation of Chart of Sound of the Island of,	250
Ireland, Notice of Sepulchral Cairns in,	449
—— Round Towers, Notice of the,	38
Iron and Bronze in Egypt, on the use of,	464
Iron Ball, Donation of,	438
—— Ball found near Dunbar, Donation of,	390
—— Balls, Pike-head, &c., found at Broughty Castle, Donation of,	489
—— Bar, Chain, and Fetterlock, from the Old Tolbooth, Donation of,	69
—— Dagger, found at Sheriffmuir, Donation of,	390
—— Dagger or Dirk with Handle, found in Aberdeenshire, Donation of,	246
—— Key, ornamented, Donation of,	80
—— Keys found in Lochleven, Donation and Notice of,	365, 396
—— Oil Lamp or Cruisie, Donation of,	69, 405
—— Oil Lamp from Italy,	407
—— Relics found on the Laws Hill, Dundee,	443
—— Swords, Donation of,	362, 390
—— Sword, (?) Blade found at Denny, Stirlingshire, Donation of,	246
—— Thumb-Screws, Donation of,	80, 407
Irving (Earl of), Colonel of the Scots Guard, Notice of,	220
Isabella, Sister of King Robert the Bruce, Notice of,	457
Isabella, Daughter of King James I. of Scotland, Notice of,	92
—— Letter to the King of France,	99
Ivory Carvings from Italy, Donation of,	407
—— Carving, forming the Binding of a Book, Donation of a Cast of,	159
—— Carving exhibited,	106
—— Snuff Box, Donation of,	488
James I., King of Scotland, Notices of the Family of King,	87, 89
—— Letters by,	100
James II. (King), Notice of,	89
James III. and IV., Kings of Scotland, Notice of Portraits of,	8, 11, 15, 16

	PAGE
James VI. (King), Note of Pictures belonging to,	22
James VII., Notice of the Residence in Holyrood of King,	117
Jamieson (John), D.D., Notice of the Laws Hill in 1827,	462
——— Extract from Dictionary,	177
Jeffrey (Alex.), Notice of the "Catrail,"	119
Jenny Geddes, Notice of,	180
Jerome of Prague, Notice of,	411
Jervise (A.), Remarks on the Round Tower at Brechin,	28
——— Notice of Cists found at Pitkenney, and at Ferne,	78, 80
——— Donation of History of the Mearns,	122
Johanna or Janet, Daughter of James I., Notice of,	94
Johnstone (James), Donation of Barnacles, &c.,	340
——— Donation of Gun Locks,	390
——— Donation of a "Cas-chròm,"	463
Johnston (Thomas B.), Donation of Stone War-Club,	340
Johnstone (Thomas), Donation of Bronze Vessel,	489
Johnstone (W. B.), Memorial respecting Altar-piece at Hampton Court,	9
——— Notice of Covenanters' Banner belonging to,	255
——— Donation of Musical Instruments, Sculptured Heads, &c.,	463
Jonson (Ben.), in Edinburgh, 1618, Notice of,	206
Joss Shell from Ningpo, China, Donation of, and Note respecting,	24
Kennedy (William N.), Remarks on the "Catrail,"	117
Kensington Palace, Notice of Pictures in,	20
Kerr (Andrew), Donation of Stone Celt, found at Duddingston,	462
Kers of Samuelston, Notice respecting Deeds of the,	59, 64
Kesson (James), Donation of Ornamented Stone Ball,	489
Kettleburn, Notice of Pict's House at,	188, 448
Key, Donation of Ornamented Iron,	80
Keys, Donation and Notice of Eight Iron, found at Lochleven,	365, 376
Kilkenny Archæological Society, Donation from,	86
Kinross-shire, Notes on the Antiquities of,	375
Knox—On the State of the Question, Where was John Knox born?	52
Labanoff (Prince Alex.), Notice of a MS. which belonged to Mary Queen of Scots,	397
Laing (David), Description of an Altar-piece now in the Palace of Holy- rood,	8
——— Note respecting the Birthplace of Knox,	57
——— Notices of the Family of King James I. of Scotland,	87

	PAGE
Laing (David), Notice of Proposals for Cleaning and Lighting the City of Edinburgh,	171
—— Donation of Genealogical Table of the Families of Hay,	188
—— Notice of Ben Jonson in Edinburgh, 1618,	206
—— Notice of Contract of the City of Edinburgh for Musical Bells, 1698,	196
—— Account of Lieut.-Colonel William Mercer,	341
—— Statement relative to the Removal of St Margaret's Well,	365
—— Notice of a Treaty between England and Scotland, 1822, by Professor Münch, Communicated through,	454
Lamp or Cruisic, Donation of a,	69, 405, 407
Lauder (Thomas), Bishop of Dunkeld,	18
Laurie (William A.), Donation of a Bust of Sir Isaac Newton,	340
Law (James), Notice of the Expenses of the Scots Guard in France,	220
Laws Hill, Dundee, Notice and Plan of Remains on the,	440
Le Blanc (Mr), Rubbings from Monumental Brasses, exhibited by,	340
—— Donation of Rubbing from Brass of Sir Roger de Trumpington,	365
Legal Antiquities of Scotland, Notice relative to,	154
Lerche (Madame de), St Petersburg, Vote of thanks to,	395, 408
Leslie (C. S.), Ivory Carving, and Piece of Embroidery, exhibited by,	107
Lewis, Notice of a Circle of Standing Stones at Callernish,	110
—— Notice of Beehive Houses in,	127
Lindsay (John), Donation and Notice of Coins of King John,	107, 108
—— Extracts from Work on Anglo-Saxon Coins,	301
—— Donation of Books,	340
Lion, Head of a, in Marble, Donation of,	404
List of the Fellows of the Society, June 1860,	vii
—— Honorary Members of the Society, November 1860,	xv
Lochleven, Notice of Keys found in,	376
Lock from Shetland, Donation of Wooden,	390
Lorenzetto, Donation of a Terra Cotta by,	405
Louis XIV., Expenses of the Scots Guard of,	220
Low's (Rev. G.) Tour in Shetland, Extract from,	190
Luffness, Notice of Monastic Building at,	296
Lundin, Notice of Stone Coffins found at,	68, 76, 159, 188
Mabuse (Jean Gossaert), Notice respecting the Artist,	9, 17
M'Crie (Thomas), D.D., on the Birthplace of Knox,	52, 53
M'Culloch (Horatio), Donation of Wooden Lock from Shetland,	390
M'Culloch (John), M.D., Notice of Piet's House in Orkney,	189
M'Culloch (William T.), Notice of Stone Cists at Milton, Haddingtonshire,	503

	PAGE
Macdonald (John), Notice of Underground Chambers at Cairn Conan,	466
Macdonald (Lord), Notice of Bronze Relics belonging to,	101
M'Ewen (William), M.D., Donation of Bronze Armlet,	236
Macgregor (Dean), Gaelic Poems,	369
Mackay (Alex. E.), Surgeon R.N., Donation of Joss Shell,	24
Mackenzie (Hugh), of Ardross, Donation of Gold Armlet found in Roseshire,	363
Mackenzie (John W.), Suggestion respecting the Register of the Privy Council of Scotland,	211
Mackenzie (W.), Donation of Bronze Dagger or Spear-head,	362
Mackinlay (John), Notice of Two Crannoges in Bute,	48
—— Notice of a Cairn in the Isle of Bute,	180
—— Notice of "The Danes' Dyke," Fifeness,	209
—— Donation of Cruet, Corporal Case, Sculptures, &c.,	484
Mackinlay (Thomas), Two Illuminated MSS., exhibited by,	489
Macknight (James), Donation of Abbotsford Club Publications,	184
Maclaren (Mrs C.), Donation of Egyptian Figures in Clay,	407
Maclauchlan (Rev. Thomas), Notice respecting Gaelic Poems,	367
Maclaurin (Colin), Fac-simile of Signature,	176
Macmillan (John), Remark respecting Burns's Pistols,	244
Macpherson (Cluny), Donation of Blank Commission signed by Prince Charles,	364
Macedonian Warrior in Relief, Donation of,	404
Madden (Sir Frederick), Remarks on "St Govan's Head," Pembroke,	186
Maelrubha (St), his History and Churches,	258
Maitland (John), Donation of Portion of an Urn, and of Chain Armour,	438
Maitland (William), Notices of the Protest against burning John Huss,	415
Manuscripts on Palm Leaves, Donation of,	363
—— Illuminated, exhibited,	341, 489
Marble Bust, Statue of a Roman Senator and Macedonian Warrior, in Relief, &c., Donation of,	404
Maroe Loch, Ross-shire, Notice of,	286
Margaret, Queen of Scotland, Notice of,	9, 11, 12
Margaret, Daughter of King James I. of Scotland, Notice of,	90
Mary, Daughter of King James I., Notice of,	96
Mary of Guelders, Portrait of,	9, 14
Mary (Princess), eldest Daughter of James II., Notice of,	14
Mary (Queen), of Scotland, Escape from Lochleven Castle,	376
—— Notice of a Manuscript which belonged to,	390, 394
Matheson (Sir James), Bart., Notice of Stone Circle at Callernish,	110
—— Donation of Cast of Marks, or Lines, on Stones at Callernish,	211

	PAGE
Maxwell (Dr), of Dumfries, Pistols given by Robert Burns to, . . .	289
Medal, Donation of a Bronze Satirical, 1740,	69
—— of Provost Drummond, Donation and Notice of a Bronze, . . .	890, 898
—— Struck on Sea-Fight, 21st May, 1692, Donation of Silver, . . .	406
—— Struck on Burning of Huss, Notice of Silver,	424
—— Donation of Silver and Bronze,	480, 482
Meikle (John), manufacturer of bells, &c., Notice of,	160, 196
Mein (Robert), Fac-simile of Signature,	176
—— Proposals for Cleaning and Lighting Edinburgh,	176, 179
Mellis (James), Donation of Scottish Coins,	24
Members (Corresponding), of the Society elected,	2, 188
—— (Fellows), 8, 26, 68, 106, 122, 159, 182, 201, 285, 322, 339, 361, 389, 486, 480	
—— (Honorary),	2, 388
—— of the Society deceased, Notice of,	7, 157, 323, 437
Mercer (Robert), Donation of a Bronze Candlestick found at Kinnoul, . .	389
Mercer (Lieut.-Col. William), Account of,	341
Mid-Calder, Notice relative to the Church of,	160
—— Notices of Armorial Bearing in the Church of,	166
Miln (James), Donation of Photograph of Urn and Cist,	364
Mitchell (Arthur), M.D., Donation of Bronze Celt,	368
Mons Meg, Donation of a Model of,	486
Monument to the first Earl of Morton at Dalkeith, Notice of,	25
Monumental Brasses, Rubbings from,	340, 366
Monro (Alexander), Donation of two Iron Swords,	390
Moore (Major-General), Graves excavated at Cruden by,	146
Morer (Rev. Thomas), Notice of Protest against burning Huss,	414
Morison (Alexander), Donation of Clay Hammer found at Montblair, . .	68
Morrison (John), Traditions of Lewis written by,	228
Morton, Notice of the first Earl of,	25, 214
Moussa, Notice of the Burg at,	123, 187
Muir (Thomas S.), Donation and Notice of Stone Implements found at St Kilda,	212, 225
—— Note on Stone Circle at Callernish,	214
—— Notice of a Bee-hive House in St Kilda,	225
—— Notice of the Church of St Helen at Aldcamus, and of Monastic Buildings at Luffness,	296
Münch (Professor), Notice of Treaty between England and Scotland, 1322,	454
Murray (——), Donation of a Bell made in 1696,	159
Murray (Lady), Donation of Marble Bust of Julius Cæsar, Gold Ornaments, Bronzes, Terra Cottas, &c.,	404

	PAGE
Museum of Antiquities, Numbers of Visitors to the, &c.,	157
—— Arrangements for the Admission of the Public,	361
—— removed to the Royal Institution and opened to the Public,	253, 322, 324
—— Notices of the Contents of the,	332
Musical Bells in Edinburgh, Notice of Contract for Supply of,	197
Musical Instruments, Donation of,	462
Muskets (Firelocks), Indian, Donation of,	361
—— Donation of a Russian,	390
Mynour ("the Inglish Payntour"), Notice of	19
Neaves (Hon. Lord), Anniversary Address to the Society,	152, 324
Neish (James), Notes of Remains found on the Laws Hill,	440
Netherlands, Notice of Andrew Halyburton, Merchant, in the,	368
New Grange, Notice of a Cairn at,	49, 450
Newton (Sir Isaac), Donation of a Bust of,	340
Newton (W. Waring Hay), Donations of Thumbscrew, Iron Ornamented Key, and Drinking Horn,	80
—— Donation of Brass Cannon and Ecclesiastical Enamelled Work,	390, 484
—— Donation of Gold and Silver Coins, Silver and Bronze Medals, Gold and Silver Rings, and Silver and Bronze Brooches,	480
—— Notice of the Death of,	437
Northumberland (Duke of), Donation of "Survey of the Roman Wall,"	235
Norway, Donation from the Royal University of,	440, 463
Nouri (Othman), Translation of Inscription on Turkish Tombstone,	438
O'Curry (Eugene), Donation of, "The Sick-bed of Cuchulainn,"	440
Office-Bearers of the Society, 1857-58,	1
Office-Bearers of the Society, 1858-59,	151
—— 1859-60,	v., 321
Olave, King of Norway,	12
Orde (Rev. L. S.), Donation of Silver Coin,	489
Organ in Trinity College Church, Edinburgh, Extract from Records re- specting the,	18, 17
Orkney, Donation of Silver Ornaments, &c., found in,	247
—— Notice of Sepulchral Cairns in,	195, 449
Orthography of the Gaelic, on the,	369
Osbercht, King of Northumbria, Notice and Donation of a Coin of,	300
Padlock, Donation of Iron,	488
Palaces in Scotland, Expense of Repairs,	118

	PAGE
Passarent (M.), Description of Altar-piece, now in Holyrood,	17
Paul Jones, Donation of Medallion and Autograph Letter of, and Notice of,	389, 391
Pennant (Thomas), Description of the Burg at Mousa,	187
Petersen (Professor), Donation of Cast of an Ivory Carving,	159
Petrie (George), LL.D., on the Round Tower at Brechin,	32
——— Donation of a View of Broughty Castle, on oak panel,	406
——— Notice of a Barrow at Hunticarth, Orkney,	195
Philology, Science of Comparative,	155
Phonetic Style of Writing Gaelic,	389
Photographic Society, Proposed Communication with the,	158
Photographs of a Cist at Woodhill, Perthshire, Donation of,	364
——— of Burghs exhibited by Professor Simpson,	195
——— from India, Donation of,	340
Photo-zincography applicable to Manuscripts, Seals, &c.,	490
Pictish Kings and Kingdom, Notice of the,	81
“ Pict’s House,” and Cromlech, in Harris, Notice of,	134
——— Notices of,	183, 184, 140, 187, 191
Picture Frame of Needlework, Donation of,	407
Pilgrim’s Well at Aberdour, Notice of the,	215, 218
Pin of Bronze found in the Iale of Skye, Notice of,	101
Pinkerton (John), Description of Altar-piece at Hampton Court,	10
Pistols, Donation of Robert Burns’,	201
Pitkenney, Cist containing Urn and Beads at, Notice of,	78
Protocol Books of Haddington, Extracts from,	59
Pratt (David), Painter in Stirling, 1497,	18
Pratt (J. B.), Notice of the Excavation of a Cairn at Cruden,	144
Prestwick (Joseph), Donation of Stone Implements,	389
Pringle (Hall), Donation of “ Sword Dollar,”	488
Public Records of Scotland, Remarks respecting the,	211
Quaich or Cup of Ivory, and Ebony Staves, Donation of,	488
QUEEN (HER MAJESTY the), Memorial to, respecting Altar-piece at Hampton Court,	8
Quern, found in Cockburn Street, Donation of,	203
Railway Station Access Company, Donation of Quern,	203
Reeves (William), D.D., Donation of Table of the Dalriadic Kings, &c., and of the Abbots of Hy,	81
——— Note on the Marks or Lines on Stones at Callernish,	213
——— Saint Maelrubha, his History and Churches,	258

	PAGE
Rhind (A. Henry), On the Law of Treasure Trove,	78
—— Notice of Pict's House discovered at Kettleburn,	189
—— Egyptian Antiquities, presented by,	335, 339
—— (A. Henry), on the use of Bronze and Iron in Egypt,	464
Richardson (Andrew), Donation of Medal,	69
Richardson (John), On the question, Where was John Knox born?	52
Riddell (John), Notices of the Family of King James I. of Scotland,	87
—— Notices of the Armorial Bearings in Mid-Calder Church,	160
Ring (Brass), found at Elphinstone Tower, Donation of,	405
—— Donation of Gold and Silver,	480
—— of Jet (?) found near Dunse, Donation of,	363
Robert the Bruce, Notice Relative to King,	456
Robertson (D. H.), M.D., Donation of MS. Proposals for Cleaning and Lighting Edinburgh,	159, 171
Robertson (George B.), Donation of Affghan Weapons and Armour, Bur- mese Books, &c.,	361
—— Donation of Flint Arrow-heads from Elgin,	362
Robertson (Joseph), Note respecting a Gun in the Sea at Buchan,	33
—— Notice respecting Crannoges in Scotland, ¹	35, 43
—— Remarks respecting the Rock of Dinnacair,	75
—— Notice of a Volume of Accounts of Sir William Bruce of Balcaaskie,	113
—— Notice of a Deed by Sir James Sandilands of Calder, relative to Mid-Calder Church,	160
—— Notice of the Account-Book of Andrew Halyburton,	358
—— Donation of Flint Arrow-head from Alford,	362
—— On the Use of Wine in Scotland in the Seventeenth Century,	424
Robertson (William), M.D., Donation of Terra Cotta Lamp, &c.,	464
Roger (J. C.), Donation of Seals, Halbert-head, &c.,	122
Roman Altars, presented by Sir George Clerk, Bart., Notice respecting,	37
Roman Wall, Northumberland, Donation of Survey of the,	235
Rome, Documents relative to Scotland in the Vatican at,	454
Roseisle, Notice of a Tomb on the Hill of,	46, 374
Ross (Rev. William), Notice of the Hospital of St Martha, at Aberdour,	214
Round Tower at Abernethy, Notice of the,	28, 303
—— Tower at Brechin, Notice respecting,	28
—— Towers in Ireland, Notice of,	310
Royal Society of Edinburgh, Donation of Coins, Celt, Iron Ball, &c., from the,	439
Royal University, Christiana, Norway,	440, 463
Ruding (——), Annals of Coinage, Extracts from,	302

¹ This Communication has been reserved for future publication.

	PAGE
St Columba, Notice of,	258
St Comgall, Notices of,	260, 261
St Fillan, Notice of the Crozier of,	238
St Govan's Hermitage, South Wales, Notice of,	184
St Helen's Church, Aldcamus, Notice of,	296
St Kilda, Notice of a Bee-hive House in,	225
St Maelrubha, his History and his Churches,	258
St Margaret's Well, Statement relative to the Removal of,	365
St Martha, Notice of the Hospital of, at Aberdour,	214
St Olaus, Notice of a Chapel at Cruden dedicated to,	145
St Serf, Notice of,	382
St Vigeans, Ecclesiastical District of,	465
Sainthill (Richard), Note upon Coins of King John,	109
Salmond (James), Survey of the Laws Hill, Dundee,	442
Salt (Thomas), Donation of Documents relative to the Burgh of Clun,	128
Saltoun (Lord), Notice of,	220
Sandilands (Sir James), of Calder, Notice of Deed relative to Mid-Calder Church,	160
Schevez, Archbishop of St Andrews, Notice of Portrait of,	12
Schoolmasters of Scotland, Letter from the Society to the,	487
Scotland, Commerce in the Sixteenth Century,	358
—— Language, Committee appointed for collecting information respecting the History, &c., of,	149
—— Records in the Vatican relative to,	454
—— Tenures and Investitures, Notice of,	81
Scots Guard in France, Notice of Expenses of,	220
Scott (Captain A.), Donation of Photographic Views in India,	340
Scott (Sir John), Vicar of Aberdour, Notice of,	215
Scott (Sir Walter), Notice of a Monument in Dalkeith Church,	25
—— Notice respecting the Houses of Edinburgh,	178
Scott (W. H.), M.D., opinion respecting Coins of Ceylon,	110
Sculptured Heads of Females, Donation of Two,	463
—— apparently portion of a Statue of Budha, Donation of,	439
—— Stone Crosses, Note upon the,	40
—— Stones found at "Dinnacair," Stonehaven, Notice of,	69
—— Stones, Notice respecting,	32
—— Stone from Rothesay, Donation of,	486
—— Stone found in Young Street, Donation of,	438
—— Stones of Scotland, On the Ornamentation on the,	183
—— on Rocks in Northumberland, Drawings of, exhibited,	149

	PAGE
Seals, Donation of a Cabinet, containing Casts from Scottish,	404
——— Donation of Ivory-handled Desk,	340
——— Silver, Brass and Steel, Donation of,	122
Sharbau, (Mr), Drawings of Bee-hive Houses, &c.,	187, 142
Shetland, Notice of Burghs and Pict's House in,	187
——— Donation of Stone Implements, &c., from,	262
Signatures to Protest against Burning of Huss,	422
Silver Spoons found in Ross-shire, Donation of,	246
——— Medals, Rings, &c., Donation of,	406, 424, 480
——— Ornaments found in Orkney,	107, 247
——— Seals, Donation of,	122
Sim (George), Note respecting Coins of King John,	107
——— Donation and Notice of Medal of Provost Drummond,	390, 393
Simpson (J. Y.), M.D., Donation of Chinese Mandarin's War Dress,	340
——— Sketches and Photographs of Burghs exhibited by,	195
Sinclair (Sir G.), Donation of MS. Diary of Sinclair of Ulbster, 1788-89,	36
Sir Gawayne, Knight of the Round Table, Notice of,	185
Skene (William. F), Gold Armlst, presented through,	363
Skull (Human), found at Haugabost, Donation of,	142, 389
——— (Human), and Bones, found in a Cist at Lundin, Largo,	68, 76, 159, 183
——— from a Cromlech at Nisibost, Harris, Donation of,	389
——— found at the Burial-Ground of St Olaus' Church, Cruden,	146
——— (Human), found at St Serf's Island, Donation of,	365
——— found with an Urn at Windymains, Haddington,	86
Skyring (Colonel), R.E., Donation of Stone and Iron Balls found at Broughty Castle,	489
Small (John), Notes respecting the Protest against the Burning of Huss,	408
——— Connection between Scotland and the Council of Constance,	471
Smith (C. Roach), Donation of "Excavations at Pevensey,"	160
Smith (John Alexander), M.D., Notice of Bronze Relics, &c., found in the Island of Skye,	101
——— Donation and Notice of an Anglo-Saxon Styca of OSBERT,	252, 300
Smith (J. R.), Donation of Incised Stone from Argyleshire,	488
Smith (R. M.), Notice of a MS. which belonged to Queen Mary, communicated by,	394
Smithsonian Institution, U.S., Donation from,	39, 364
Smyth (Professor C. P.), Notice of a MS. which belonged to Queen Mary, and Donation of Stereograph, Stand, &c.,	390, 394
Snuffers, Donation of a Pair of Brass,	486
Snuff-horn, which belonged to Flora Macdonald, Notice of,	106

	PAGE
Snuff-horn, Donation of Two Highland,	405
Snuff-mills or Grater, Donations of,	405
Société Imperiale d'Emulation d'Abbeville, Donation from,	110
Soutray, part of the Endowment of Trinity College,	18
Spear-head (Bronze), found in Skye, Notice of,	101
Spoons found in Ross-shire, Donation of Silver,	246
Spur, Bronze, Jewelled, Notice of,	108
Starke (James), Donation of Coins from Ceylon,	110
Stevenson (Thomas), Donation of Stone with Armorial Bearings,	438
Stewart (Rev. Burnett), Donation of Drawings of Cairns at Clava,	50
Stirling, Paintings for the Chapel Royal at,	19
—— Notice of the Expense of Repairs at,	118
Stone Adze from the South Seas, Donation of,	840
—— Arrowheads. See Arrowheads.	
—— with Incised Diamond-shaped Figures, Donation of,	488
—— Ball (Ornamented), found in Aberdeenshire, Donation of,	489
—— Balls found at Broughty Castle, Donation of,	489
—— Ball found at Rousay, Orkney, Donation of,	487
—— Ball found at Lochleven Island, Donation of,	866
—— Celts found at Amiens, France, Donation of,	253, 389
—— Celt, from Canada, Donation of,	208
—— Celt found at Duddingston, Donation of a,	462
—— Celts from Ireland, Donation of two,	486
—— Celts from Shetland, Donation of,	252
—— Celt, Donation of,	489
—— Celt from Lochleven, Donation of,	486
—— Circles at Callernish, in the Lewis, Notice of,	110
—— Circle in the Lewis, Note of; and Note by Editor,	212, 218
—— Circles and Cairns at Clava,	46
—— Cists found under a Cairn at Cruden, Aberdeenshire, Notice of,	145
—— Cist cut in the Rock at Ferne, Forfarshire, Notice of,	80
—— Cist at Haugabost, Notice of a,	142
—— Cists excavated at Milton, Haddingtonshire, Notice of,	503
—— Cist containing Gold Discs and Amber Beads at Huntisearth, Orkney, Notice of,	188
—— Cist found under a Cairn at Inverugie, Notice of,	374
—— Cists found at Lundin, Largo, Notice of,	68, 76, 159, 188
—— Cist found at Pitkenney, Aberlemno, Notice of,	7
—— Cist found at Roseisle, Morayshire,	46, 374
—— Cists found at Windymains, Humber, Notice of,	50

	PAGE
Stone Cist found at Woodhill, Perthshire, Donation of Photograph of,	364
—— Shallow Dish or Tazza from Italy, Donation of,	407
—— Hammer found in Forfarshire, Donation of,	437
—— Implements found at Orphir, Donation of,	487
—— Implement found at Ruthin, Donation of Photograph of,	889
—— Implements and Vessels from Shetland, Donation of,	252
—— Implements found at St Kilda, Donation of,	212
—— Knives from Shetland, Donation of,	252, 437
—— Sculptured. See Sculptured Stones.	
—— Vessels, &c., found on the Laws Hill, Dundee,	446
—— War-Club from South Sea Islands, Donation of,	340
—— Whorles found in Forfarshire, Donation of,	438
—— at Yarrow, with inscription,	462
Strickland (Agnes), Notice of Escape of Queen Mary from Lochleven,	379
Struthers (Rev. John), Brass-hilted Sword, exhibited by,	35
—— Donation of Scottish Coins,	36
Stuart (Prince Charles Edward), Commission signed by, Donation of,	364
Stuart (John), Remarks upon the Sculptured Stones found at Din- nacair,	75
—— Communication respecting the Burg of Mousa,	123
—— Notice of the Dedication of St Olaus' Church, Cruden,	146
—— On the Influence of the Northmen in moulding Scottish Policy,	147
—— Statement relative to the Progress of the Society,	157
—— Notice of Armorial Bearings in Mid-Calder Church,	166
—— Remarks on Picts' Houses and on the Burgh of Mousa,	187
—— Note on Incised Marks upon one of a circle of Stones in the Lewis,	212
—— Note respecting Hostelries,	220
—— Report from Committee on Treasure Trove,	235
—— Remarks on the Value of Descriptions of Ancient Interments,	374
—— Medal on Burning of John Huss, exhibited by,	424
—— Notes on the Use of Wine during the 17th Century,	429
—— Note on Remains found on the Laws Hill,	447
—— Notice of Underground Chambers of Cairn Conan,	465
Suttie (Sir George G.), Bart., Donation and Notice of Bronze Vessels,	251, 252
Swinton (Professor A. Campbell), Donation and Note respecting Autograph Letter and Medallion Portrait of Paul Jones,	889, 891
Sword, Brass-hilted, found at Prestonpans,	35
—— Bronze, found in the Island of Skye, Notice of,	101
—— Donation of Iron,	362, 390

	PAGE
Tate (George), Drawings of Figures Sculptured on Rocks in Northumberland, exhibited by,	149
Taylor (the Water Poet), Notice respecting,	207
Tenures, Notice of Scottish,	81
Terra-Cottas, Donation of Small Bust, Boy and Dog, with Pups, &c. &c.,	404
—— Lamp, &c., Donation of,	464
Thebes, Donation of Egyptian Antiquities from,	385, 389, 368
Thomas (J. W. L.), R.N., Remarks on the Stone Circle at Callernish,	112
—— Notice of Beehive Houses in Harris and Lewis,	127
—— Notice of "Picts' Houses,"	183, 184, 140
—— Donation of a Human Skull found at "Haugabost,"	142, 889
—— Notice of a Beehive House in St Kilda,	225
—— Donation of Chart of the Sound of Iona,	250
Thomson, (Alexander), Notice of Sculptured Stones found at "Dinnacair," near Stonehaven,	69
Thomson (Rev. R. B.), Donation of Iron Cannon Balls,	390
Thomson (Thomas), Extracts from Protocol Books of Haddington,	58, 59
—— Notice of the Kers of Samuelston,	64
Thule of the Ancients, Notice of,	491
Thumbcrews, Donation of Iron,	80, 407
Thurnam (John), M.D., Donation of Pamphlets,	203, 468
Tighernach, the Irish Annalist, Extracts from,	259, 261
Tombstone, Donation of Marble Turkish,	438
Topham (Captain), Notice of Edinburgh in 1774,	177
Topographical Collections for the Museum, Note relative to,	25
"Traditions of Lewis," Extracts from the,	228
Treasure Trove, The Law of,	76, 107, 203, 235, 245
Treaty between England and Scotland, 8d January 1822, Notice of,	454, 458
Trinity College Church, Edinburgh, Description of Altar-piece,	9, 12
—— Organ in, Extract from Records relative to,	18, 17
—— Notice of Common Seal of,	15
—— Railway and Town-Council proceedings respecting,	16
Trotter (Miss L. L.), Donation of Egyptian Antiquities,	368
Tryon (Frederick), Donation of Books,	122
Uig, Description of Beehive Houses in,	134
Underground Chambers at Cairn Conan, Forfarshire, Notice of,	465
—— Chamber at Callernish, Notice of,	112
—— Chambers in Scotland, England, and Ireland, Notice of,	468
Urn, Sepulchral, found at Abernethy, Notice of,	318

	PAGE
Urn, found on the Banks of the River Almond, Donation of a portion of an,	488
—— found at Ardochy, Inverness, Donation of,	202
—— found at Arniston, Donation of two,	462, 375
—— found in Banffshire, Donation of,	245
—— found at Birkhill, Stirlingshire, Donation of,	245
—— found in a Cist, cut in the Rock at Ferne, Notice of,	80
—— filled with Burnt Bones, found in Orkney, Donation of,	487
—— found at Pendrith, Donation of,	485
—— found in a Cist in Perthshire, Donation of Photograph,	364
—— and Jet Beads found in a Cist at Pitkenney, Aberlarno,	78
—— found at Rathen, Aberdeenshire, Donation of portions of an,	489
—— found in a Cist at Roseisle, Notice of,	374
—— and portion of Skull found at Windymains, Haddington, Donation of,	86, 51
—— Donation of Portions of an,	485
—— from Tombs and Cairns at Coimbatore, India, Donation of,	228
—— filled with Burnt Bones, found in Hanover, Donation of,	250
Van Eyck, Note respecting the Artist,	21, 22
Vaux (W. S.), Note respecting Coins from Ceylon and Cufic Coins found in Orkney,	110, 250
Vellum, Manufactory of, at Kinnesswood, in Kinross-shire, Notice of,	382
Vernon (J. E.), Donation of Barnacles and Case,	110
—— Donation of Guinea and Half-Guinea Balance,	406
Vitrified Forts in Scotland, Notice of,	452
Waagen (Dr), Description of Altar-piece at Hampton Court,	10, 17
Walking-Canes, Donation of Heads of,	340
Watches deposited in the Museum, Notice of,	435
Watch Making, Notes on Clock and,	430
Way (Albert), Drawings of Round Tower of Brechin, contributed by,	35
—— Note respecting Treasure Trove,	206
—— Note respecting a Bronze Vessel with Inscription,	478
Weights and Balance, Donation of a Box containing,	405
Western Isles, on the Use of Wine in the,	425
Wheel Carriages used in Edinburgh, Notices of,	490
Williams (J. F.), Oil Painting, View of Broughty Castle,	406
Wilson (Charles), M.D., Donation of Notes on the " <i>Castor Fiber</i> " in Scotland,	203

INDEX.

531

	PAGE
Wilson (Daniel), LL.D., on Burghs or Pict's Houses,	190
—— Notice of the Crozier of St Fillan,	233
Wine, on the Use of, in Scotland during the Seventeenth Century,	424
Worsaae (J. J. A.), Influence of the Northmen on the Scots,	147
—— Donation of Books,	440
Yarrow. Donation of a Cast of an Inscribed Stone at,	462
Young (Mr), Donation of Specimen of "Coal Ring Money."	363

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